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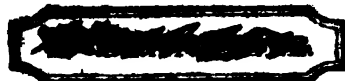






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THE  
ANALYTICAL REVIEW,  
OR  
HISTORY OF LITERATURE,  
DOMESTIC AND FOREIGN,  
ON AN ENLARGED PLAN.



CONTAINING  
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS  
PUBLISHED IN ENGLISH;  
A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,  
WITH SHORT CHARACTERS;

AND  
NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;  
ALSO THE  
LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
“ censura tempus teratur; sed plane *historice* res ipsæ narrentur, iudicium  
“ *parcius* interponatur.” *BACON de historia literaria conscribenda.*

VOL. XXIV.  
FROM JULY TO DECEMBER 1796, INCLUSIVE.

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M DCC XCVI.

THE UNITED STATES OF AMERICA

IN SENATE

January 10, 1904

REPORT

OF THE

COMMISSIONER OF THE GENERAL LAND OFFICE

TO THE SENATE

IN RESPONSE TO A RESOLUTION PASSED MAY 10, 1899

AND

TO THE HOUSE OF REPRESENTATIVES

IN RESPONSE TO A RESOLUTION PASSED MAY 10, 1899

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IN SENATE

January 10, 1904

RECEIVED  
JAN 11 1904  
U.S. DEPT. OF THE INTERIOR  
GENERAL LAND OFFICE



THE  
ANALYTICAL REVIEW.

FOR JULY, 1796.

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PAINTING. STATUARY, &c.

ART. I. *The Works of the late Professor Camper, on the Connexion between the Science of Anatomy and the Arts of Drawing, Painting, Statuary, &c. &c. in two Books. Containing a Treatise on the natural Difference of Features in Persons of different Countries and Periods of Life; and on Beauty, as exhibited in ancient Sculpture; with a new Method of sketching Heads, national Features, and Portraits of Individuals, with Accuracy, &c. &c. Illustrated with seventeen Plates, explanatory of the Professor's leading Principles. Translated from the Dutch, by T. Cogan, M. D., 4to. 200 pages. With a Head of the Author, and seventeen large Plates. Price 1l. 1s. boards. Dilly. 1794.*

OF the numerous elementary works on painting and sculpture, poured on the public by professors and theorists, from the epoch of Leonardo da Vinci, Albert Durer, and Lomazzo, to our days, none will be found to deserve the attentive perusal of students, formed artists, and dilettanti, more than the performance before us: instead of retailing arbitrary dogmas, systems founded on superficial and desultory observation, or erected on questionable authorities, the author of this work relies on rigid demonstration, and makes the object he considers explain its proportions and beauties from the functions it is to perform, and the end to which it is destined.

An english translation of Mr. Camper's celebrated Lectures has been long among the desiderata of the artist, and it was in expectation of it that we have hitherto deferred our analysis of his system: that want has at length been supplied by the present publication, and in a manner which leaves nothing to wish for. Dr. C., the translator, already known to the public as an useful, entertaining, and elegant original writer\*, has done ample justice to his author, not only by the ease and perspicuity with which

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\* See Travels on the Rhine, &c.

he has communicated to us his notions and rules, but by the addition of a valuable preface, which, with a number of important observations on the connexion of the arts with science, combines a lucid epitome of the work.

In the introduction to *the first book*, the professor describes the peculiar advantages he enjoyed from the union of his anatomical knowledge with an early fondness for drawing, &c., he traces the progress of his own improvement to his increasing dissatisfaction at the imperfect manner in which national characters were delineated by some celebrated moderns; at the obvious inferiority of the Flemish school, when compared with the antique and the schools of Italy; and he expresses a conviction, that he has discovered the causes of their errors, of the superiority of the ancients, and of the real property of what has hitherto been denominated *ideal beauty*. These considerations induced him to arrange his discoveries and observations in a treatise on 'the natural difference of features in persons of different countries, and periods of life: and on beauty as exhibited in ancient sculpture.'

The first chapter of *part the first* points out characteristic distinctions in a *calmuck*, a *chinese*, a native of *Otaheite*: in this general division the calmuck is made to represent the race of the eastern part of Asia, from Siberia to New Zealand, together with the tribes of North America, whom the professor supposes to have originated from the asiatics; an european head is considered as a specimen of all Europe, Turkey, Persia, and a large part of Arabia; the head of an angolese negro is substituted for all Africa: these distinctions, though too general and concise to be very accurate, serve to illustrate his system: p. 20.

'There is no nation', says Mr. C. 'so distinguishable as the jews. Men, women, and children, from their births, bear the characteristic marks of their race. Mr. West, the distinguished painter, with whom I have frequently conversed upon the subject, confessing my inability to discover in what this national mark consists, places it chiefly in the crooked form of the nose. I acknowledge that this contributes much, and that it gives them a resemblance to the *hascars*, of whom I have seen numbers in London; and have even taken the model of a face in Paris-plaster. But there is still a somewhat unexplained. It is upon this account that the famous De Wit has so ill succeeded in the council-chamber at the Stadt-house of Amsterdam. He has exhibited in his paintings several men with beards, but they are not israelites.'

We cannot pretend to determine whether or not, with the professor's influence and eagerness of pursuit, and during his long practice, it proved impossible to procure the skull of an israelite for dissection. The characteristic given by the english artist is that of common and vulgar observation. A jew, of either sex, may be picked out of a number of people, let the nose be aquiline, flat, or turned up, and by a mark which seems to us independent of any osteologic difference from other nations; by a kind of greasy glitter on the epidermis, which remains after the most careful washing, and is not produced by perspiration.

Chapter 11 presents us with several striking instances of the effects of climate, food, customs, and manners, upon complexion, features, and general form.

Chapter 111 is the most important, develops the professor's leading sentiments, describes the facial line, it's importance, the manner of ascertaining it, and it's maximum and minimum within the proportions of nature. As it is impossible, without the assistance of figures, to make an intelligible extract from a tissue of references to lines and plates, we shall content ourselves with giving a summary of their result.

To ascertain the maximum and the minimum which discriminate the human form from that of the brute and the monster, the author places the skull or head within a square frame, divided at the upper part into ninety degrees: he then draws a straight line from the hollow of the ear to the under part of the nose, and another from the utmost projection of the frontal bone to the most prominent part of the upper jaw: the angles formed by these lines, where they intersect the degrees, discover to him not only the specific difference of any one animal from another, but the characteristics of races and nations in their removals from beauty, or approaches to it. Birds are described by the smallest angles, nearly horizontal ones, and the perpendicular increases as the animal approaches the human form. The heads of apes and outangs reach from forty-two to fifty degrees; the last bears some similarity to man. The negro and calmuck have seventy; the european rises to eighty; the ancient roman artists ascended to ninety-five, and the greeks idealized to a hundred. Beyond this line the portentous begins; 'the head becomes misshapen, and assumes the appearance of a hydrocephalus.' Deformity obtains, or beauty predominates, in proportion as the maxillæ project beyond, or recede within the perpendicular.

For the important remarks concerning differences in the facial line, physiological examination of the difference in the features viewed in front, and the diversities of features, &c., explained in the three remaining chapters, as figures and text go hand in hand, we must refer the reader to the work itself, and proceed to part the second.

This is divided into four chapters, in which the changes that take place from infancy to old age are accurately traced, and the causes of these varied appearances physiologically explained. The necessity of attending to these circumstances is indicated by adverting to the defects in the children of several artists, such as Albert Durer, De Wit, &c.

Part the third has three chapters, the first treats of beauty in general: the author maintains that there are various causes and kinds of beauty, or the beautiful, that cannot be reduced to one standard: but to whatever may be deemed beautiful in itself, independent of adventitious circumstances, or mere custom and fancy, some relation and proportion between the different parts of the subject seem absolutely necessary. The beauty observable in the works of the ancients is in part ascribed to their having corrected the defects which proceed from the laws of vision: this

is proved mathematically. Chapter II treats of the relative proportions observable in Europeans, &c. compared with the antique. The third chapter proposes a general method to find out the proportions of the head, founded on an anatomical knowledge of the cranium: the use of this to portrait painters, is pointed out as the only means of ascertaining what constitutes the beauty and grace of a countenance. In the enumeration of its parts, the author unaccountably coincides with those who think the form of the ear, from the minuteness and intricacy of its parts, less contrived for elegance than use, and for that reason to have generally been hidden by the ancients. It might perhaps be said, without impropriety, that they, who miss elegance of shape in a well-formed ear, have no eye; but the fact is, that the ancients have shown the ear as nature shows it; inbosomed, but never hidden, amid the curls of youth, and boldly produced to supply their want on the temples of age.

Part the fourth treats of the best manner of sketching the outlines of a head, particularly in profile: the imperfection of the common method, either by the use of the oval, or of the greater and smaller triangle, is fully demonstrated; and in the third chapter a new method is proposed, viz. to form of two unequal circles, a *horizontal oval*, which is nearly the shape of the cranium independent of its appendages; a line dropped from the centre of the larger circle to its bottom defines the orifice and lowest verge of the ear: the facial line is marked in the direction required, and the rest of the head divided into four equal parts. The simplicity and superiority of this method is proved by four profiles of a child, a negro, an aged, and a full grown man.

*Book the second* contains the substance of three lectures on the manner of representing the different passions, and on the points of similarity between the human species, quadrupeds, birds, and fishes: with rules for drawing, founded on this similarity.

These are to be considered as fragments of lectures, in which the explanatory parts do not bear an adequate proportion to the introductory: what degree of merit they may possess consists more in their aim than in the execution.

The design of the first lecture is to convince the pupil of the great advantages, that might be derived from a more extensive knowledge of anatomy, than artists in general possess, in the delineation of the different emotions of the mind. The author strongly recommends not only the study of osteology in general, and of the cranium in particular; of the muscles of the face and their action, but also the study of *neurology*, or the actions of the different nerves upon these muscles in the various passions. This doctrine he illustrates by describing the external effects produced in several of the emotions, and points out the nerves, that, primarily influenced by the different states of the mind, act upon the muscular system, and produce the correspondent effects.

The object of the second lecture is to enforce upon those artists who have made *animals* their principal object of study, a more intimate acquaintance with the natural history of their subject.

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The necessity of this arises from the indisputable fact, that the author of nature has given to each animal a form correspondent with it's particular destination, the nature of it's food, and manner of procuring it; the horse, the cow, the dog, camel, and elephant, are introduced to illustrate this doctrine; and the inference for the artist is obvious.

The third lecture opens with an interesting criticism on the works of some celebrated artists in this department, and points out the errors committed by nearly all of them from the cause assigned. The professor then proceeds to canvass the rules laid down by *Van de Pae*, for the delineation of animals; and having demonstrated their imperfection, and proved their tendency to mislead, he proposes a method of his own, which he deems of universal application.

This method is founded on a principle analogous to that established for forming the profile of the human head. The professor maintains, that the conformation of the *thorax* and *abdomen* in the skeleton of all animals is so similar, that these parts demand the first and principal attention of the artist. He recommends therefore first to draw the outlines of these parts, and forming from them an oblong oval in an horizontal direction, to add the other parts, which he considers as appendages that vary according to the nature and destination of the animal. In this manner he shows with what facility a cow may be metamorphosed into a crane, a fish, &c. and a quadruped into a human figure.

Such are the rude outlines of the various limbs of a system that appears to have it's origin in nature and truth for it's base. Being founded on demonstration, with a continued reference to figure and line, it was impossible to expatiate on it in extracts, without adopting a similar method. The style is animated, and frequently as elegant and entertaining as the matter would permit. In his quotations and nomenclature, the professor is not always correct; and he is sometimes negligent of chronology. Thus, and on the authority of Pliny too! Calamis, who with Praxiteles flourished about the 104th olympiad, is called the 'successor' of Lysippus, who wrought in the 124th.—The author tells us of the 'astonishment he felt, when he first contemplated the penitence of Peter, painted in one of the cartoons;' and doubts whether any one 'can remain insensible to the anguish of Proserpine, when forced away by Pluto, as it is chiseled out in stone by Buonaroti.'—No cartoon of Raphael exhibits the penitence of Peter; and it would be little short of a sarcasm on the professor's taste, to suppose that he mistook the rape of Proserpine by the elder Bernini, in the Ludovisi palace, for a work of Michael Angelo.—But these are trifling oversights where so much preponderates in favour of a writer. We repeat, that no elementary work known to us has the smallest pretence to be put in competition with the lectures of Camper; and think it a duty to recommend their serious perusal to every student and dilettante, 'Noctu nã versandas manu, versandas diurnã.'

Each book is illustrated by a number of plates, copied in a manner equally masterly and correct, by the ingenious Mr. Kirk.

R. R.

ART.

## HISTORY. ANTIQUITIES. CHRONOLOGY.

ART. II. *The History of the Parishes of Whiteford, and Holywell.*  
4to. 328 pages, and 24 plates. Price 1l. 1s. in boards. Whites.  
1796.

MR. PENNANT's inscription upon this volume is *Refurgam*: and his numerous readers, whom he has so elegantly instructed, and so pleasantly amused by his former writings, will be disposed, on his return to his literary labours, after having taken a formal leave of the public, [see our Rev. Vol. xvi, p. 15] to welcome him with affection, as an old friend and companion risen from the dead. It is wholly unnecessary to describe the peculiar style and character of Mr. P.'s writings, either for the information of our readers, or to add a fresh wreath to his well-earned reputation. We may, therefore, be allowed, without further preamble, to enrich our journal with a few extracts from this entertaining piece of topography.

The volume commences with a description of Eden Owain, or Downing, the author's birth place and family estate; where he was ushered into the world on the 14th of June, 1726, old style. Describing his grounds. Mr. P. mentions an oak, of which he gives an elegant plate, and relates the following particulars:

P. 5.—Above this building is a spreading oak of great antiquity, size, and extent of branches: it has got the name of the Fairy Oak. In this very century a poor cottager, who lived near the spot, had a child who grew uncommonly peevish; the parents attributed this to the *fairies*, and imagined that it was a changeling. They took the child, put it in a cradle, and left it all night beneath the tree, in hopes that the *tylwydd iêg*, or *fairy family*, or the *fairy folk*, would restore their own before morning. When morning came they found the child perfectly quiet, so went away with it, quite confirmed in their belief. Shakspeare and Spenser allude to this popular fiction. Spenser is particularly allusive to the above:

‘And her base elfin breed there for thee left,  
Such men do changelings call, so chang'd by fairies theft.’

A strong feature of ancient welch manners is drawn in Mr. P.'s account of the practice of *terming*.

P. 23.—In those days the neighbors were much addicted to *terming*, i. e. brewing a barrel of ale at some favorite ale-house, and staying there till it was all drunk out. They never went to bed, even should the *term* last a week; they either slept in their chairs or on the floor, as it happened, then awoke and resumed their jollity. At length, when the barrel was exhausted, they reeled away, and the hero of this bacchanalian rout always carried the spigot in triumph. Coursing was very frequently the occasion of these *terms*; each gentleman brought his grey-hound, and often made matches, more for the glory of producing the best dog, than for the value of the bet.

Mr. P. gives a curious list of presents made by friends and neighbours to the sheriff, Pyers Pennant, in 1612, consisting of sheep, pigs, geese, chickens, brawn, butter, eggs, sugar, cakes, sack, claret, money, &c. He adds,

¶ 41.—‘ In these numerous lists of presents I was surprised at the omission of brandy; probably the fiery dram was not then in fashion in Wales: yet nurse, in *Romeo and Juliet*, calls for it again, under the name of *aqua vite* :

Some *aqua vite*, ho! my lord, my lady!

It appears to have been chiefly used in those days for medical purposes.

‘ In captain Wyndham’s voyage to Guinea there was brandy on board for the use of the sick sailors. It was said to have been invented by Raymundus Lullius, the famous alchemist, who died in the year 1315. Charles the Bad, king of Navarre, came to a most horrible end, says Mezerey, (i. 954.) who, to restore his strength, weakened by debauchery, was wrapped in sheets steeped in *eau de vie*. His valet by accident set fire to them: after the third day he died in the most dreadful tortures, and it is to be hoped thus expiated the crimes of his most execrable life. I am indebted for the origin of brandy to a most elaborate essay on it which I received from Mr. William Taylor, of Norwich, by favor of my friend Dr. Aikin.’

Of the change which time makes in our ideas and customs, the following anecdote may serve as an example :

¶ 51.—‘ High above Lletty Gonest stands a summer-house, built by my grandfather, to which he often adjourned with his guests, to regale them with the delicious beer, brewed by the famous Jane. Many years after, when I became master of the estate, I also had my adjournment, but it was either to eat shrimps or to drink tea. An honest vicar of a distant parish, who had been a most intimate friend of my convivial grandfather, enquired whether I ever went to the summer-house; and was answered, “ Now and then, to drink tea.” Struck with horror at the degeneracy of the grandson, the good man with indignation exclaimed, “ Drink tea! his grandfather would have scorned it!”

Mostyn hall is minutely described; it’s apartments, coats of arms, pictures, library, manuscripts, bronzes, lamps, marbles, &c. Among the relics of antiquity is the golden *torques*; of which a particular account is given.

Next follows a description of Whiteford church, with it’s monuments and inscriptions. A beautiful view is given of Garreg, or the rock, the highest land in the parish, with the following account of the roman pharos, which still remains upon it.

¶ 112.—‘ The romans took advantage of this elevated situation, and placed on its summit a pharos, to conduct the navigators to and from *Dewa*, along the difficult channel of the *Seteia Portus*. The building is still remaining. It is tolerably entire; its form is circular: the inner diameter twelve feet and a half; the thickness of the walls four feet four inches. The doors, or entrances, are opposite to each other; over each is a square funnel, like a chimney, which opens on the outside, about half-way up the building. On each side is a window. About four feet from the ground are three circular holes, lined with mortar, as is frequent in roman buildings; and penetrate the whole wall, for purposes now unknown.

• Withinſide are the veſtiges of a ſtair-caſe, which led to the floors, of which there appear to have been two. Along ſuch part of the upper, which was conſpicuous from the channel, are eight ſmall ſquare openings, caſed with free-ſtone (the reſt of the building being of rude lime-ſtone, bedded in hard mortar) and each of theſe were ſeparated by wooden pannels, placed in deep grooves, the laſt ſtill in a perfect ſtate. In each of theſe partitions were placed the lights, which the romans thought neceſſary to keep diſtinct, or to prevent from running into one, leſt they ſhould be miſtaken by ſeamen for a ſtar. *Periculum in corrivatione ignium, ne ſidus exiſtimetur.*

Having accurately noticed every object which may be ſuppoſed to engage the attention of the antiquarian, Mr. P. proceeds to give an account of the natural hiſtory and rural economy of his pariſh. Speaking of the mines, he ſays,

P. 132.—‘ I ſhall juſt mention two or three adventitious bodies diſcovered at vaſt depths in our mines. We have been often ſurpriſed with finding great rude logs of timber, at the depth of twenty-five or forty-five yards under ground. They are quite rough, and totally freed from any ſuſpicion of having been uſed in the mines, even had they not been met with in new or unworked ground, in blue clay, and amidſt tumblerſ. They are firm and ſtrong when firſt taken up, and of a black color; as if they had been burnt.’

The value of the potatoe plant to the poor will be ſeen in the following extract :

P. 160.—‘ Every cottage has its garden; and if that is not large enough, any landlord or neighbor allots him a piece in one of his fields, for the purpoſe of a potatoe-garden, and this ſpot is prepared and manured by the landlord, and for which not more than 18d. per rood is demanded. The laſt comfort is not of long date, for I can remember the time in which it was almoſt unknown to the poorer people; neither did the rich extend the culture beyond the garden. How ſingular does appear to us the following quotation from old Gerard, p. 928, who ſpeaks of it as “ being alſo a meate for pleaſure, equall in goodneſſe and wholeſomeſſe vnto the ſame; being either roſted in the embers, or boyled and eaten with oyle, vinegar, and pepper, or dreſſed any other way by the hand of ſome cunning in cookerie.”—At preſent our gardeners, and a few others of the pariſh, raiſe ſufficient to ſupply their neighbors, and to carry for ſale to the adjacent market. The ſtiff ſoil of the pariſh is unfavorable to the culture. If we want potatoes in any quantities, we muſt import them from the vale of Conwy, from Cheſhire, and Lancaſhire. In the preſent time of ſcarcity, (May 1795) the cultivation has been unuſually encreaſed in Whiteford pariſh. Before this ſeaſon, I never raiſed more than was neceſſary for the uſe of my family: this year I increaſed my potatoe-ground manyfold, even before I had read the ſpeech made by ſir John Sinclair. Thouſands have done the ſame in a ſimilar ſtate of ignorance, ſome from benevolence, ſome from view of gain, and others on the principle of ſelf-preſervation. I may predict alſo, from the former motives, that wheat will be in the next ſeaſon ſown four-fold. Ad-

monitions



positions surely are unnecessary. In the next year we may rejoice in plenty, even in superfluity, and have the happiness of seeing the poor man exult in our success.—But the *balky* days are arriving fast. Let us comfort ourselves with the fair prospect before us, and devoutly pray for the accomplishment of those hopes delivered to us in the following prophetic effusions:

Let us cut off those legal bars  
Which crush the culture of our fertile ile!  
Were they remov'd, unbounded wealth would flow,  
Our wastes would then with varied produce smile,  
And England soon a second Eden prove!

Mr. P., having devoted 172 pages to his native spot, now steps into the parish of Holywell, where he finds abundant materials, antiquarian and commercial, for the information and amusement of his readers. The description of that extensive and important commercial establishment, the Parys mine works, will probably be acceptable to many of our readers. The works carried on here, p. 204. are entirely confined to the manufacture of copper.

In this department is a great forge for heating the cakes of copper, previously to their being beat into pans, or rolled into sheathings, &c. &c. The wheels and machinery are set in motion by the water from a large pool, parallel to the road, which is filled from the stream, and let out by another channel to effect its purposes.

These may be called the great magazines for the supply of the royal navy with the various necessities in copper, such as sheathings, bolts, and nails. Some of the bolts are twenty feet long, and so hardened by rolling and battering, as to be capable of being driven almost to their heads, in the entrance forward, and run abaft of the ships where the beds of timber are the thickest; which work is facilitated by boring with an auger two-thirds of the length.

Some of the nails are a foot in length, and from that size to that of a fadler's tack.

Rudder bands and braces are here made of an enormous size; some, designed for the largest first-rates, weighed one ton fourteen hundred.

The number of men employed in these works is ninety-three. This is intended when they are in full employ: the same must be understood of all the rest.

The head of water to this mill is about twenty-one feet and a half, and the superficial surface of the pool about 112,028 feet.

The trade of these works is not confined to the royal navy. The merchant ships are from hence supplied with considerable quantities of sheathing, bolts, and nails, as are many of the ships in the service of the East-India company.

From hence braziers are furnished with copper vessels of all kinds, and the materials for all the copper branches of their business.

The works on this river are supplied with their copper from the Parys mine and Mona mine companies; the ore of which is smelted chiefly at Ravenhead, and Stanley, in Lancashire.

The

• The cornish ores are smelted at Swansea, Neath, Bristol, and in Cornwall.

• The duke of Devonshire's ores, at Whiston, in Derbyshire.

• The number of vessels immediately employed by the copper-companies on this river, to convey the several manufactures, or the materials to and from Liverpool, and the other places connected with them, amount to between thirty and forty, from thirty to fifty tons burden.

• Mr. Williams has, besides the works on the Holywell stream, two near Marlow, in Buckinghamshire, upon as large a scale as those in Greenfield. There are also in this kingdom others belonging to different proprietors, at Congleton and Macclesfield, in Cheshire, at Swansea, and Bristol, and in Cornwall, and a number in the vicinity of London.

Besides the copper and brass works, there are upon this river large cotton works, and some other manufactories, which are distinctly described.

St. Wenefrede's well, so famous in the annals of superstition, of course engages a considerable portion of our antiquarian's attention. The legend of the saint is given at large, with the history of the miraculous virtues of the well. The tale, in these more enlightened times, instead of exciting religious awe, scarcely affords amusement; and Mr. P. might have spared himself the trouble of seriously remarking, that with protestants, and temperate catholics, it carries with it self-confutation. Curious and useful particulars are given respecting the state of population, the price of provision, &c. in Holywell. The history of Holywell commences and concludes with excursions into the neighbourhood. An appendix is added, containing Vaughan's account of the five royal tribes of Cambria, and a genealogy of the fifteen tribes of North Wales, given from the ms. in the possession of the rev. L. Owen.

The details in this history are given with a degree of minuteness, which one class of readers will think trifling, perhaps tedious; but which another class will admire, as furnishing an accurate and finished picture. Though the work should not be thought equally interesting with some of Mr. P.'s former publications, it will not fail to be well received as an elegant addition to his numerous and valuable productions. The volume is embellished with many beautiful plates.

ART. III. *Gleanings through Wales, Holland, and Westphalia; with Views of Peace and War at home and abroad. Second Edition, revised. To which is added, Humanity; or the Rights of Nature; a Poem. Third Edition, corrected.* By Mr. Pratt. In Three Volumes. 8vo. Price 1l. 1s. in boards. Longman. 1796;

It is unequivocal proof of the favourable reception, which this work has met with from the public, that a second edition is so soon called for: we announce it to our readers in justice to the author, who has so far paid a candid attention to the suggestions of criticism, as to make some material alterations, particularly in the latter part of the third volume, in which he had painted, more  
fully

fully than the nature of his work required, the atrocities of the middle period of the French revolution. In compassion to the feelings of his readers, and in justice to the more manly system of government now prevailing, he has abridged, or wholly left out, many of the instances of horror, which disgraced the tyranny of Robespierre, whose death he justly calls the resurrection of humanity. His sentiments on this subject, in their present form, are unexceptionable, and every friend of freedom will heartily concur in his concluding remarks.

Vol. III. P. 312.—‘Those jarring atoms which shake a nation, and which are, perhaps, inseparable from revolutions, give way to wise, wholesome, and humane arrangements; and when order is called out of that political chaos, though humanity must ever shudder at the dire effect of those convulsions which have preceded such arrangements, as tyrants seldom long survive their victims, we must venerate the “end, while we never cease to deplore some of the means by which it has been brought about.”

In fine, applying these general observations to the particular instance before us, of the French people.

“—Now the dread thirst of blood is o’er,

And RUTHLESS RAGE SHALL STAIN THEIR CAUSE NO MORE;

With honest joy ALL nations shall embrace,

Their Gallick foes, and own them of a kindred race:”

The principal additions are, some elegant tributary lines to Mr. Hastings, and a complimentary address from Petrarch to Laura Maria (Mrs. Robinson) —written with great ease and tenderness. In the latter piece, the rhyme has seduced the author into the grammatical inaccuracy of *thee* for *thou*.

‘O may the nightingale and *thee*

Still share our tender sympathy.’

We take this opportunity of correcting a small oversight in our review of this work: p. 19, Vol. xxiii, where the author's poem, entitled *Humanity*, is confounded with another entirely distinct performance, entitled *Sympathy*: *delete* the words ‘first published under the title of *Sympathy*.’

ART. IV. *Letters containing a Sketch of the Politics of France, from the 31st of May 1793, till the 28th of July 1794, and of the Scenes which have passed in the Prisons of Paris.* By Helen Maria Williams. Vol. IV. 12mo. 225 pages. Price 3s. 6d. sewed. Robinsons. 1796.

THOSE readers, whose feelings have been harrowed with the scenes of dreadful desolation and savage barbarism, described in the preceding volume of these letters, will rejoice to be in some measure relieved from the anguish of sympathy, by accompanying this truly sentimental writer in her review of the triumphs of insulted humanity over the ministers of terror. To borrow Miss Williams's beautiful simile; their feelings will resemble those of the ‘weary traveller, who, having passed along paths beset with danger; where base and horrid precipices frowned above, and deep

deep and dark abysses yawned below, gains at length some fair summit, from whence, while he shudders to look back, the prospect opening before him presents scenes cheered by vegetation, and softened into beauty.

Several of the narratives even in this volume are more than enough distressing; but the reader has the relief and comfort of finding them terminate happily. The volume commences with an account of the accusation and punishment of several persons, who had been principals in the horrid work of revolutionary murder.

These accounts are followed by a more pleasing narrative of the escapes of innocent persons from destruction on the revolution of the 10th of Thermidore. Several of these, which are too long to be copied, will excite exquisite feelings of sympathy, especially the story of the aged priest and his 'poor Marianne.' The struggles of the jacobins to recover their power and restore the system of terror are next related; and farther particulars are added of the retributive justice inflicted on the leaders of the terrorists. For Le Bon, who was tried and executed at Amiens, near the scene of his guilt, miss W. thus forcibly expresses just sentiments of indignation.

P. 158.—'His memory is in that part of the country held in unbounded execration. At the mention of his name the mother presses her infant closer to her breast; and the long catalogue of his atrocities is recorded by every tongue, and engraved with salutary abhorrence on every heart. The Le Bons, the Collots, the Carriers have done their worst; they now serve as the beacons of the revolution, spreading over the gulph of *terror* a warning light, and displaying the horrors of that abyss, into which, thank Heaven! this rescued people can be plunged no more.'

In relating some of the incidents relative to the disgraceful expedition to Quiberon, the writer introduces an astonishing instance of political fanaticism, and two admirable examples of heroic virtue, in the following paragraph and the annexed note.

P. 162.—'The misfortunes of the count de Sombreuil's family are indeed singular, and affecting. His father, the late governor of the Invalids, a venerable old man, was confined in the prison of the Abbey at the period of the massacre of september, and was condemned to share the fate of his unfortunate fellow prisoners; when, exalted by the sacred enthusiasm of filial piety above all sense of personal danger, his admirable, his heroical daughter flew to the scene of horror, forced her way into the prison, and, undismayed at the sight of the executioners whose bloody sabres were suspended over her father's head, knelt at their feet, and with the irresistible energy of filial tenderness compelled them to listen to the holy cry of nature, snatched her father from instant death, and led him through the band of murderers in safety to his home.

'When this interesting young woman was brought, in the days of Robespierre, a prisoner to Port Libre with her father, the prisoners received her with that respectful homage to which her exalted virtue gave her so high a claim. Every eye was filled with tears at  
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the recollection of what she had suffered for her father, over whom she still hung like a tutelar angel, preventing his wants, and watching his infirmities. And the monsters who then governed, more merciless than the murderers of september, and unmoved by actions which reflect dignity on our nature, dragged the unhappy old man before their tribunal of blood; while his child, who deserved altars, was doomed to feel with the bitter pangs of unavailing regret, that she had rescued her father from the dagger of the assassin, only to see him perish at eighty years of age upon the scaffold\*.

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\* \* There appears to be a fanaticism in politics, as well as in religion; and the second of september may perhaps be considered as the St. Bartholomew of the revolution. Monsieur Maron, the protestant minister at Paris, has related to me a singular instance of this nature. One of the executioners in those days of horror was a young man, a protestant, the son of a poor and pious widow, who received her share of the monthly distribution of alms from the church. Being herself feeble and infirm, she often sent her son at the appointed times for the donation, who was therefore personally known to monsieur Maron. During the massacre of september, this young man at eight in the morning entered in a hurried manner monsieur Maron's apartment; his hair dishevelled, his look wild and disordered, his arms bare and covered with blood; and said to him in a great perturbation, "Oh mon cher pasteur, nous avons bien besoin de vos prières! Graces à Dieu, nous avons bien travaillé cette nuit †!" With other expressions of the like nature, which indicated a mind struggling with its own remorse as with a feeling that was criminal, and having "bound up his nature to this terrible feat," as to the performance of a great but difficult duty to his country. Monsieur Maron in vain endeavoured to touch his soul with compunction, and make him feel that the God he invoked was the avenger of crimes so terrible—He failed in the attempt; and the assassin, with the immediate conviction on his mind that he was acting in the presence of Omniscience, returned to his work of murder.

While I am on the subject of those days of carnage, I cannot help observing, that, while they display human nature sullied by crimes which make us blush for our species, they exhibit more than one solitary instance of the most heroical virtue; and the ferocity of the assassin is contrasted, not only with the filial tenderness of the daughter of Sombreuil, but with the sublime magnanimity of the abbé Guillon, who was a prisoner in the Abbey at that fatal period. An order for the liberty of the abbé Guillon arrived: he was called to the court-yard in the midst of the massacre, and the order was given to him which was to rescue him from death. He took the paper in his hand; which after reading, instead of seizing the means it presented of escape, he gave back,

† "Oh my dear pastor, we have much need of your prayers! Thank God, we have worked hard last night!"

saying,

The remainder of this volume contains a brief review of the military operations of the French, during the period specified in the title. A continuation of these interesting sketches may be expected.

L. M. S.

ART. V. *An impartial Journal of a Detachment from the Brigade of Foot Guards, commencing 25th February, 1793, and ending 9th May, 1795.* By Robert Brown, Corporal in the Coldstream Guards. Illustrated with a Map of the Seat of War. 8vo. 279 pages. Price 5s. fewd. Stockdale. 1793.

CORPORAL Brown, convinced, no doubt, by experience, that implicit belief is almost as necessary a qualification in a soldier as implicit obedience, begins by stating the necessity that existed on our part of defending Holland.

On his arrival at Dort, he appears to have been struck with the neatness of the houses, both inside and out, and he describes every article of furniture, either for ornament or use, as kept in a state of cleanliness and regularity far exceeding any thing he had been accustomed to in England.

Bergen-op-zoom is said by him to contain bomb proof barracks for 100,000 men; the number is here greatly exaggerated.

Every page bears testimony of the rapacious and cruel disposition of the german mercenaries: 'Every house,' says he, while describing a beautiful village, 'was plundered in a most unfeeling manner by the austrians and others of the foreign troops, whose hardened hearts neither the entreaties of old age, the tears of beauty, the cries of children, nor all the moving scenes of the most accumulated distress, can touch with pity; nor do they content themselves with taking whatever may be useful to them, but destroy whatever they cannot carry away. It would seem the austrians are not allowed by their laws to plunder in such a degree; for this day (may 25th) one of their officers detected a soldier plundering a poor woman's house of all she had, when, moved with compassion, he ordered him to desist, but he refusing, the officer drew his sword, and killed him on the spot.'

Either from the contagion of example, or the dissoluteness accompanying a state of warfare, our own troops seem to have soon evinced a similar disposition; and instances of wanton robbery, rape, and murder, are frequently mentioned.

The following quotation is well calculated to interest our feelings:

'Throughout our march along the east side of the Scheldt, the prospect is exceedingly delightful, woods, enclosures, fields and meadows, mixed with the most beautiful variety; every field covered with the finest crops we ever saw, of wheat, barley, rye, flax, &c. and so rich is the soil, that some of the rye stands near eight feet high, and

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saying, that there was another abbé of the name of Guillon in the prison, for whom he saw the order was intended. Having said this, he returned to die. This is perhaps the noblest trait of virtue which has contrasted the crimes of the revolution.'

every

every other species of grain proportionably exuberant. The iron hand of destructive war has not yet reached this pleasant spot, and on comparing it with the desolated regions which we have lately occupied, (though the soil is equally fruitful in both) it would make the most unfeeling heart lament the fatal consequences of war. Wherever we go, the most luxuriant crops are unavoidably destroyed, and the most fertile fields, now in June, assume the dismal prospect of November.

'Before the conquering army the affrighted inhabitants fly, frequently leaving their whole dependence behind them, a prey to the rapacious hand of plunder, which in spite of all order and discipline, too often prevails; anon they return with trembling steps, in hopes to find relief and shelter, when behold, instead of their once happy cottage, a heap of ruins, all their hopes destroyed for ever, none to pity, none to help!'

The author frequently and feelingly laments the calamities of war, and philosophises, after his own manner, on the absurdity of that zeal which induces rival nations to destroy each other; 'nations, between whom no cause of complaint ever existed, but only to satiate the ambition, avarice or revenge of a few individuals.'

We were shocked on reading the following passages: indeed the facts contained in it, (if facts they be) are a disgrace to an enlightened age:

'On that part of the common nearest Breda, are a great number of criminals hung in chains, four of whom have been lately executed, *one broken upon the wheel*, and three hung. One was chained up *alive* to a high post resembling a crucifix; one chain goes round under his arms, one round his loins, and a third round his ankles; and in that posture it is said that he lived three days and part of a fourth.'

The English troops seem to have been much displeased with the reception given them by the nation they were sent to defend, and the following extract evinces rather joy than sorrow at the conquest of Holland by the French:

'Dec. 29, 1794. Where is now the boasted security of the Dutch, with all their inundations? Behold the hand of omnipotence arrests the rapid current: a smooth firm passage is made over the waves, which all human power and wisdom cannot prevent, and even their chief defence is made subservient to the designs of the enemy.' 'With the money in our hands,' says he in another place, 'we were answered only with a shrug up of the shoulders, *nix, nix, nix bread, nix butter, nix beer, nix brandwyn for the Englishman.*'

The retreat in the face of a victorious enemy, in January 1795, is represented as truly disastrous: 'The frost was so intense, that the water which came from our eyes, freezing as it fell, hung in icicles to our eye-lashes, and our breath freezing as soon as emitted, lodged in heaps of ice about our faces, and on the blankets or coats that were wrapped round our heads. Night fast approaching, a great number both men and women began to linger behind, their spirits being quite exhausted, and without hopes of reaching their destination; and if they once lost the column of march, though but a few minutes, it being dark, and no track (track) to follow, there was no chance of finding it again. In this state numbers were induced to sit down, or creep under the shelter of bushes; where, weary, spiritless, and without hope,  
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a few moments consigned them to sleep: but alas! whoever slept, awaked no more; their blood almost instantly congealed in their veins, the spring of life soon dried up, and if ever they opened their eyes, it was only to be sensible of the last agonies of their miserable existence.

Upon the whole, we have been entertained by this work, and most heartily wish in return, that the corporal may be speedily promoted to a halbert.

ART. VI. *Correspondance politique pour servir à l'Histoire de Republicanisme Français, &c.* Political Correspondence relative to the History of French Republicanism. By Mallet du Pan. Printed in Switzerland, and imported by De Boffe. 8vo. 45 pages. Price 2s. 6d.

MALLET du Pan, whose works we have had frequent occasion to mention, [see *Analyt. Rev.* vol. xvii, p. 198, and vol. xix, p. 62,] although 'a citizen of Geneva,' still continues the zealot of royalty.

The french republic, we are told by him, was produced in 1791, in consequence of the intrigues of 'three conspirators;' and we learn from a note, that these were Brissot, Condorcet, and Sieyes, names to which many good and liberal men have been accustomed to affix a very different epithet. The first was executed; the second destroyed himself by poison, to escape from persecution; and the third, after having disputed his life, and lost his liberty under Robespierre, 'has been condemned to obscurity.' These patriots, if we be to believe their accuser, were not possessed of the requisite talents for either leading or ruling the people; although actuated by the most disgusting pride, they preached up the doctrine of *equality*; uniting the despotism of sectarists with that originating in a party spirit; and the obstinacy, to the intolerance of self-love; they yet dictated a form of government to France which requires the renunciation of all the passions.

While portraying the history of the french republic, the author tells us, that it consists of a succession of ephemeral and exterminating factions, murdering each other by turns in the midst of oaths of fraternity, and swearing to unalterable laws, which are abolished at the end of six months. The *thermidorean* revolution overwhelmed a tyrant, without destroying tyranny, for the jacobins on that occasion were *flogged with a whip of roses*; Barrere was still permitted to trample on the ashes of his victims, and Carnot, one of his coadjutors, presides at this very moment over the destinies of the commonwealth.

M. du Pan then maintains, that the present state of Europe excludes the possibility of a republic, either directly, or by representation: 'Do you wish,' says he, 'for a republic of equals in the very midst of *inequality*? that a lacquey should sit in judgment on his master? that a butcher should become a legislator? and that a lawyer should be placed at the head of the finances?' It is here obvious, that the abbé perverts the meaning of words, and affixes an idea to the term *equality* disclaimed by its partisans. Among them, it consists in being subjected to the same laws, and in deriving no advantage, or being exposed to no injury, from the adventitious circumstance of birth. Equal rights are not incompatible with unequal properties, and virtue and education will still form distinctions among mankind. A *valet* or a *butcher*, in this point of view, might by some singular accident be elevated to the *bench* or the *tribune*, but then, this elevation would



would be likely to proceed from superiour merit, and in that case the judge, or the legislator, would assuredly be respectable.

It is the author's opinion, that one man alone, and not a whole assembly, is fitted to form a tolerable code of laws. This idea is supported by the examples of Lycurgus, Numa, and Alfred, although the last is supposed to have been merely the compiler of ancient institutions, rather than the original propounder of them. Confucius, Moses, and Solon, it is observed, did not utter their crude schemes before clamorous assemblies, but meditated in silence. If a legislative body be incapable of forming a regular system of laws, a senate, on account of the *vis inertiae*, provided it consist of proprietors of land, is allowed on the other hand to be admirably calculated for the maintenance of municipal institutions. We are, however, utterly deprived of the hope of beholding one of the great geniuses of antiquity in our times; for we are told that 'Europe can neither support nor furnish a single legislator. I will go still further,' adds the author; 'it can neither support nor furnish even a reformer.' The science of morality, and that of legislation, have destroyed both morals and laws: the origin of the greatest disorders, to which society is incident, may be dated from that moment, when the learned begin to doubt the propriety of *what is*, in order to establish, according to their own caprice, what *ought to be*. The force, the majesty, and the sanctity of laws, are so effaced in our days, that the greater number of governments subsist merely by *custom*, or by dint of *impulsion*. If ever a deliverer should extricate France from the oppressions of it's lawyers, and give it a government, this can only occur by means of a simple legislation, adapted to circumstances. It will be peculiarly fortunate, if he can make the old harmonize with the new prejudices, and produce an agreement between the interests which preceded, and those which have succeeded the revolution. This would be a frail, but desirable alliance between monarchical authority and liberty, which will be unceasingly opposed by the remembrance of the absolute power of royalty on one hand, and that of revolutionary independence on the other. It will prevent any constitution whatever from being durable in France, until time, that supreme legislator, shall have amalgamated these heterogeneous elements, and assid the *claims* of the people.

'It is also an error to think, that the spirit of republicanism never evinced itself until the revolution. The independence of manners, the relaxation of duties, the inconsistency of authority, the impetuosity of opinions, in a country where the want of reflection generates numberless prejudices; in short, the AMERICAN INOCULATION had infused this spirit into all those classes who reasoned on political subjects. The greater part of the discontented then termed themselves *democrats*, as they still continue to be at this present day throughout the rest of Europe.'

M. du Pan now turns his eyes towards *la Vendée*, where a successful insurrection, conceived in the manly mind of Mr. de la Rouerie, and consolidated by the genius of Mr. d'Ebée, took place, without inducing a single department to join in it. Even military glory did not procure proselytes. To account for this phenomenon, it is only sufficient, he thinks, to observe the device assumed by the *vendéens*.

"DIEU ET LE ROI!" No standard could be more respectable; no motto more simple; but this was in other words exclaiming: "Restore to the clergy it's property and it's immunities; despoil three hundred

dred thousand purchasers of national domains; rebuild convents for capuchins; and present us with a king, whose family you have offended by the most criminal outrages."

He then allows the folly of attempting to root out opinions by the bayonet; insists on the small share of power possessed by the nobility of the present day, in comparison with the Bouillons, the Guises, and the Armagnacs of a former period. In 1789, although both numerous and opulent, they were of less consequence in the balance of events, than a simple insurrection in the *Palais Royal*.

Religion has now lost all it's force in great cities, and becomes daily less respected in the country. Famine may be presented under all her hideous forms, but the despair of faction always invents new resources, which make reason and humanity shudder. France has indeed suffered much, but her losses are relative: they are in proportion to the activity of a numerous people; to the extent of a fertile soil, and to the capital of a country enriched by ages of labour, industry, opulence, and genius. They, who in London have predicted so confidently like Mr. D'Ivernois, and lord Auckland, that the annihilation of the *assignats* will produce that of the revolution, and the republic, and finally restore peace, are unacquainted with France, the revolution, and it's zealots.\*

It is one of the most fantastical circumstances of the present day, to behold the french republic acknowledged in the political hierarchy, at a period when we are assured both the governors and the governed confess the impossibility of it's duration. This will be one of the many singular events resulting from the war: 'a war, which will exhaust France, without exhausting the revolution; overwhelm the nation with glory and calamities, without producing any advantage to it's enemies, and resolve a question, which happily remained undetermined in 1792—that the revolution will prove more than a match for combined Europe!'

This is the reason, he adds, why the war affrighted 'the virtuous and wary Lewis XVI,' and such of his counsellors, as, after the example of that monarch, foresaw the horrors which hostilities, 'far from being disinterested in their nature,' would accumulate on the prince, the monarchy, and the nation.

The responsibility of the present war attaches to the *girondists*. The king shed tears on the occasion, and every one must recollect the sadness of his countenance, when he announced to the assembly the resolution of his council. He insisted, that all the members of the cabinet should subscribe their names to their opinions, and this very paper 'is now, perhaps, in the hands of Mr. Morris.\*' Lewis XVI, in short, deemed the present war the tomb of his family, of France, and of himself; and he requested, that it might be considered merely as an ordinary foreign war, carried on between different powers, and that the allies should not suffer any attempt against the legislative independence of the nation. 'This is a summary of the instructions, which this monarch, so little known, so foolishly estimated, so unworthily insulted by strangers equally rash and ignorant, did me the honour to confide to me in the month of may 1792, in order that they might be trans-

\* Mr. Morris, we believe, was at that time minister plenipotentiary, from America to France, from which office he was dismissed at the express request of the government. R.

mitted to the ministers of the emperor and the king of Prussia, convoked at Frankfort for the coronation of his imperial and royal majesty, the adoption of which was to be pressed.' The vanity of the author has on this occasion substantiated the assertions of the judges of Lewis XVI, for we here find him not only admitting to his confidence a violent foe to that constitution which he had sworn to maintain, but even carrying on a secret correspondence with foreign enemies.

In 1792, the allies commenced a war of 'irruption,' and attacked 'a brazen frontier' with scarcely 80,000 men. Their manifesto was such as might have been dictated after two victories, for it exposed to their threats and their bayonets full four-fifths of twenty-four millions of souls. The monarchy falls to the ground; the jacobins seize the sceptre; La Fayette remains faithful to that royalty which he had before endangered, flees, and is taken prisoner on neutral ground by the enemy. During the following year, Dumouriez elevates the standard of royalty, for he never intended to re-establish the constitution of 1791; he is seconded by the prince of Cobourg, and the commonwealth begins to totter;—on this, the proclamation is recalled, and the *system of indemnity and the right of conquest* are declared!

The abbé concludes his introduction by predicting, that Louvet and Chenier will end their days like Marat and Danton; that the present will be followed by two or three more new constitutions; that the love of royalty will survive all the phantoms of a republic, but that the political architects of France 'will place the crown on the head of an usurper, who will be a slave, and not a king:—in short, he will be nothing more or less than the president of a senate of *mamelukes*.'

The author, like Mr. Calonne, insists on the folly of attempting to ruin the credit of the finances. France herself must be exhausted before this can be achieved, for, in his own emphatic language, 'while there is a *truss in a granary*, or a *crown in a purse*, this truss and that crown, will be at the disposal of the government.'

**ART. VII.** *Geographical Extracts, forming a general View of Earth and Nature. In four Parts: Part I. Curious Particulars respecting the Globe—Various Phenomena of Nature—Winds, Waters, the Electric Fluid. Part II. Natural Productions of the Earth—Minerals, Minerals and Fossils—Vegetables. Part III. Animal Productions—Reptiles—Fishes—Insects—Birds and Fowls—Quadrupeds. Part IV. Peculiarities in the human Species. Illustrated with Maps.* By John Payne, author of the *Epitome of History*, &c. 530 pages. Price 8s. in boards. Robinsfons. 1796.

THIS judicious compiler of the *Epitome of History*—for an account of which, see our Rev. Vol. xx, 359, xxi, 352.—here offers the public a very instructive and entertaining geographical collection, under the heads specified in the title. His plan comprehends a great variety of interesting matter from books of voyages and travels, and from other sources, both english and foreign. Without entering into abstruse researches, Mr. P. gives his readers some general information on several subjects of natural philosophy, so far as was necessary to prepare the way for subsequent details: but his principal object has been to bring together a large collection of facts, respecting the earth and it's atmosphere, and the several parts of nature, mineral, vegetable, and animal. In the first part, the reader will meet with much curious information, concerning the effects of different de-

degrees of cold and heat in different parts of the world; concerning several natural phenomena, as the *aurora borealis*, tropical meteors; comets, thunder and lightning, and earthquakes;—concerning winds, waters, rivers, cataracts, springs, whirlpools, rain and snow, mountains, volcanoes, basaltic columns, caverns natural and artificial, and earths. In the second part, under the head of minerals will be found accounts of various mines, and metallic works; of the loadstone; the semimetals, salt, marble, &c. This part concludes with a very curious account of the sonorous stones of China: under the head of vegetables are described a great variety of plants, among which are tea, coffee, rice, sugar; the garse tree, the leaves of which drop water; the spices—rhubarb, quinquina, betel, opium, manchineel, the poisonous upas of Java, the paper tree of China, the cotton tree, &c. In the third part are described a great variety of curious reptiles, fishes, insects, birds, and quadrupeds domestic and wild. The fourth part gives an account of the albinos or white negroes, of american indians, of men with goitres, of wild men, dwarfs, and giants, and of savages brought to Europe.

To attempt to convey an idea of the entertaining information contained in this volume, by making an extract or two, would be like taking a brick from the wall of a house as a sample of the building.

It is proper to observe farther, that Mr. P. has not confined himself, in his extracts, to books of voyages and travels, but has had recourse to various other authors in explaining the phenomena and productions of nature. Wherever he has seen occasion, he has altered the expression of his authors, in order to produce an uniformity of style. On the whole, Mr. P. is entitled to much praise for the pains which he has bestowed upon this compilation: he has provided a course of reading in *natural geography*, which may very properly be put into the hands of young people, and which will be very acceptable to those who have not leisure to peruse, or opportunity to procure larger works. By printing the work in a small type on a large paper, the writer has been enabled to give more matter than is to be found in many a quarto volume.

ART. VIII. *Chronological Tables: beginning with the reign of Solomon, and ending with the Death of Alexander the Great. With a Prefatory Discourse.* By the late Thomas Falconer, of Chester, Esq. 4to. 305 pages. Price 15s. in boards. Oxford, Clarendon Press. Sold in London by Cadell and Davies. 1796.

To represent any branch of study as exhausted, is either the mistake of ignorance, or the pretence of indolence. Few subjects have been more industriously investigated than ancient chronology; and the labours of Usher and Newton, of Petau and Dufresnoy, of Blair and Playfair, and of innumerable other writers on this subject, may seem, to superficial inquiry, either to supersede the necessity of further research, or to determine the impracticability of attaining farther satisfaction, concerning the order and dates of events in the more remote periods of ancient history. The work which now comes before us is, however, a proof, that learned industry, guided by sound judgment, cannot labour in vain. The late Mr. F., a correct  
and

and well read scholar of the oxonian school, finished for the press these chronological tables, with a large prefatory dissertation. Since the author's death, the work has been presented by his brother, Dr. Falconer of bath, to the university of Oxford; and it now issues from the Clarendon press, to reflect honour upon the memory of Mr. F., and upon his *alma mater*, from time immemorial the nurse of sound learning.

In drawing up these tables, the learned author had in view the specific objects, of correcting the mistakes, which several former chronologers had committed, in adjusting the reigns of the jewish kings to those of the eastern monarchs, and filling up the dark interval between the cessation of the jewish history and the certainty of that of Greece. In order to arrange the scattered facts of the jewish history from the time of the captivity, Mr. F. has had recourse to the era of Nabonassar, commonly called the canon of Ptolemy the astronomer, but appealed to, as an authentic register of astronomical observations, near three centuries before Ptolemy, by Hipparchus. By means of this table, which is a list of kings who reigned at Babylon from Nabonassar to Alexander, with the years of each set down, and the aggregate of the whole, Mr. F. is furnished with what he judges to be an authentic series of reigns, beginning before the jewish history is closed, and not ending till the greek history can be determined by warranted *criteria*. By the help of this era, the author is enabled so to connect sacred with profane history, as to remove the principal difficulties in both. The plan, which differs materially from that of Prideaux and other writers upon the subject, appears to cast new light upon this obscure part of ancient history.

The author supports his arrangements by an elaborate discourse, in which the dates of the reigns of the median, ethiopian, and egyptian kings, of the roman consuls, and of the kings and ephors of Sparta are examined, and several particulars in sacred and profane history are chronologically elucidated. Of the latter, the principal are, the founding of Carthage; the captivity of Jehoiakim, and of Jehoiachin; the first siege of Jerusalem; the burning of the temple; the Belshazzar of Daniel; the history of Cyrus; and the state of the jews from their return under Cyrus to the death of Alexander. The prefatory discourse concludes with an attempt to settle the dates of several leading events in the early history of Greece, such as, the expedition of the Argonauts, the war of Troy, the return of the Heraclidæ, the ionic migration, the settlement of the spartan polity by Lycurgus, &c. In these and other parts of the tables, where historical proof is wanting, and conjecture is indulged, the author distinguishes this uncertain evidence from what is founded on more authentic *data*, by marking these facts, and others grounded on them, with an asterisk, that the reader may no farther depend upon the dates than the arguments may support: a distinction which ought to have been made in all chronological tables.

It must be obvious to every reader, that investigations of this kind require minute details, which do not admit of an analysis; and we should not be thought to cast any slight upon this very valuable publication, were we to confine ourselves to a general account

of it's contents. We shall, however, lay before our readers an extract from that part of the prefatory discourse, in which the author illustrates the utility of his tables as a register of the civilization of Greece, and digresses into a brief inquiry into the origin of the fine arts: we shall select Mr. F.'s historical account of sculpture.

P. 38.—' All the ancient writers have agreed in dividing it into two periods; the latter of which begins with the age of Phidias. Strabo ascertains these ages very exactly, though rather foreign to his subject; for, in describing the temples of Ephesus, there are some which he calls ancient, and in these were ἀρχαία ξύματα, antique wooden figures \*. In the other temples built, ἡ δὲ τοῖς ὕστερον, *in after times*, he transgresses from his usual form, and describes three statues in particular, which were probably of the age of Phidias and Scopas. Pliny and Pausanias abound in examples of this division of the periods: the former, when discoursing of Myron, says, "capillum non emendatus fecisse quam rudis antiquitas instituisse †." This rudis antiquitas means what is called the age of Dædalus and his scholars, who improved but little on the models brought from Egypt ‡. However, as we have some dates in Pliny which fix the progression of this art with tolerable accuracy, we shall briefly touch on the history of this period from the earliest times; though the vague and nearly fabulous relations of Dædalus form some embarrassment in fixing the commencement of this era. Diodorus Siculus and Pausanias agree in supposing there was an artist of that name who worked for Minos, in Crete, and built a labyrinth at Gnosſus, of which no vestige was left, in the time of Augustus §. Homer, in his 18th Iliad, does mention a Δαίδαλος, who formed a dance for Ariadne; but, as he uses the same word a few lines after adjectively, to signify *artificially made* ||, he might mean by the former no more than what the word imports, an *ingenious artist*. Eustathius interprets Homer as meaning that Dædalus only invented the dance itself, and not that he worked it in either wood, stone, or metal \*\*.

\* • Strabo, l. xiv. p. 640. Ed. Paris.

† † Plin. l. xxxiv. c. 8. p. 651. Ed. Harduin. alt. The whole passage is beautiful, and marks a very refined taste.

‡ ‡ Strabo allows that the carved figures on the walls of the temples in Egypt resembled the tyrrhenian, and the ancient greek sculptures, l. xvii. p. 806. Ed. Paris.

§ § What is now shown for the labyrinth, is a winding passage in a mountain near Gortyna, distant from Gnosſus. Cedrenus seems to have been the first blunderer on record who mistook this for the old labyrinth. See his Compend. Hist. p. 100 ad imum, Ed Basil. 1566.

|| ‖ Iliad. xviii. l. 592, and after, l. 611.

\*\* • There was one great work of Dædalus, or at least ascribed to him, the sepulchre of Æpytus, mentioned by Pausanias, which may give us an idea of that period. It was a heap of earth, of a moderate size, surrounded with a stone wall. Arcad. l. viii. p. 482. Ed. Xyland.

\* The statues of Dædalus, mentioned by Pausanias, were all of wood, and resembled, as we may suppose, the Egyptian; for Philostratus says, that the statue of Memnon was formed with the feet joined together, and the arms resting on the seat, after the manner of cutting figures in the age of Dædalus\*. Such was probably the figure of Minerva in Troy, mentioned in the 6th Iliad, which seems to have been in a sitting posture. We have no remains of these rude ages; but the forms of the Juno of Samos, carved by Smilis of Ægina; said to be contemporary with Dædalus, and that of the Diana of Ephesus, by the hand of Endæus or Endyus, a pupil of Dædalus, are preserved on the medals of their respective cities†. These representations give a very unfavourable idea of the Dædalean age; yet we have no reason to doubt their authenticity, for the artists of polished times would never have disgraced their coinage with such uncouth figures, had they not been exact resemblances of objects made venerable by superstition. Some more of these wooden statues are described as existing at Thebes, Lebadea, Delos, and Crete, to the reign of Hadrian. They were nearly destroyed by age; and yet Pausanias, fired by religious and antiquarian enthusiasm, could find in them † *something divine*; but what it was he does not explain. Some other of these statues were plated with gold, and their faces painted red, viz. two of Bacchus, in the forum of Corinth; which give us but an indifferent idea of the taste of that period. The Venus of Delos had only a head and arms, with a quadrangular basis instead of feet; which shews that these sculptors had improved but little on the rude ages of Greece, when unhewn stones, or at best cut into a quadrangular form, were the only emblems of their divinities. Yet even these figures were not, I think, introduced into European Greece till after the days of Homer. The name of Dædalus was, we know, given to artists long after the Athenian Dædalus is supposed to have flourished. Pausanias himself mentions one of Sicyon of that name, which he seems to confound with the Dædalus mentioned by Homer. Dipœnus and Scyllis, according to Pliny, were the founders of the school of sculpture in Sicyon, and were the first who were celebrated for carving in marble. They flourished, says the same author, in the 50th olympiad, which is very probable; for at that period the states of Greece were beginning to cultivate their talents, and to settle a form of government. Pausanias, by a strange anachronism of above 400 years, says, that Dipœnus and Scyllis were the sons of that very Dædalus

\* Philostratus de Vita Apollonii, l. vi. c. 4.

† The Diana of Ephesus is too well known to be described. The Juno of Samos may be found on many medals. See particularly one of Maximinus in Vaillantii Select. Numismata ex Museo Abbatis de Camps. For many of these anecdotes the reader is referred to Athenagoræ Legatio, p. 66. Ed. Ox. 1682.

† One quotation may serve for many. Καὶ πλεσίτοι ξέαντοι γυμνὸν Ἡρακλίου· Δαίδαλου δὲ αὐτὸ φασὶν εἶναι τέχνην. Δαίδαλος δὲ ἐπόσα εἰργάσατο, ἀποπύματα μὲν ἴσθι ἐς τὸν ὄψιν, ἐκτερίπτη δὲ ὅμως τὴ καὶ ἘΝΘΕΟΝ τοῦτοίς. Pausan. l. ii. p. 92. Ed. Xyland.

who lived so long in Crete \*. Pliny indeed says, they were cretans by birth, but that they settled at Sicyon †. Is it not then more likely that they were instructed long after by Dædalus *Sicyonius*, and that the identity of names was the source of the error?

However celebrated these artists were for marble sculpture, yet the most noted performance from their hands were cut in ebenus, a sort of lignum vitæ, with pieces of ivory interspersed; a practice much improved afterwards ‡. Testæus and Angelion were the scholars of Dipœnus: they carved the Apollo at Delos, and Callon their pupil the statue of Minerva Sthenias, in the citadel of Athens, about the 61st olympiad. The other memorable pupils of this school were Theocles and Doricydas, both lacedæmonians, whose works were to be seen, as Pausanias informs us, in his time at Elis §.

The school of Chios, formed by Malas about the same time with that of Sicyon, or probably before, was still more noted. Bupalus and Authermus || carved well in the 60th olympiad; some of whose works had a place in the palace of Augustus Cæsar. Yet even in this period we are uncertain whether the greeks knew the art of casting statues in metal. The oldest brass statue known in Greece, was one of Jupiter, in the Chalcicæcos of Laconia \*\*, in which the limbs had been separately formed, and then nailed together; yet this imperfect essay was ascribed to Learchus, a scholar of Dipœnus, who must have lived about the 53d or 54th olympiad. So little was this art known in the school of Sicyon, when it was celebrated for marble sculpture. About the 63d olympiad we find the names of Rhæcus and Theodorus, both of Samos; the same who built the temple of Juno, in the reign of Polycrates, and practised the art of casting statues with success.

From hence, I think, the schools of Sicyon and Chios divide this period into two parts. The Dædalean, or barbarous age, ceases in the 50th olympiad; the middle age, which gave better forms to the human figure, but not the last polish, nor an exact representation of the minuter parts, may be extended to the 83d olympiad; when the great genius of Phidias broke out at once with full lustre in the Jupiter at Olympia, and the Minerva at Athens. Pausanias has described the former of these with great accuracy; and Livy the historian, with a sublimity of expression almost equal to the ideas of the artist, points out in a few words its effect on the beholder. Paulus Æmilius, says that invaluable writer, travelling through Greece, entered the temple, to survey the colossal statue; when, "Jovem velut præsentem intuens, motus animo est ††." It is generally known that this figure was composed of ivory, and ornamented with gold; a practice of great antiquity in the East: but few consider the difficulty of executing a grand idea with so minute materials ‡‡. If any other graces were still wanting in sculpture, the skill

\* Pausan. l. ii. p. 111.

† Plin. l. xxxvi. c. 4. p. 724.

‡ Pausan. l. ii. p. 125.

§ Ibid. l. v. p. 319.

|| Plin. l. xxxvi.

c. 5. p. 724.

\*\* Pausan. l. iii. p. 194.

†† Liv. l. xlv. c. 28.

‡‡ The reader may receive a slight hint on this subject from Pausanias, in his description of a Jupiter at Megara. The head was



skill of Praxiteles and Lyfippus gave those finished touches which produced sublimity in small figures, without diminishing their elegance. Such was sculpture in the days of Alexander. Some specimens of this era are most probably even now to be seen at Rome and Florence, viz. the Medicean Venus, the Hercules Farnese, and the Belviderian Apollo. The great genius of Michael Angelo was unequal to the imitation of these figures; and should we conceive them to be the production of a later age, as that of Augustus, or even later, as that of the Antonines, it will only raise our ideas of the age of Alexander, to find that the best artist of modern times was inferior to those sculptors who, by the general consent of antiquity, were themselves below the merits of a Phidias or Praxiteles."

This work is highly deserving the attention of all who are engaged in historical enquiries, or fond of biblical learning. D. M.

#### MEDICINE.

ART. IX. *A Description of the Fall Distemper, as it appeared amongst the Spanish Prisoners, at Winchester, in the Year 1780; with an Account of the Means employed for Curing that Fever, and for destroying the Contagion, which gave rise to it.* By James Car-

of ivory and gold; the body of some kind of parget, *καλὸν τὸ καὶ γέφυον*. This deficiency was occasioned by the poverty of the megarensians, having been greatly distressed by their wars at Athens; for the inhabitants, in order to prove their intention of making the whole figure of the same rich materials with the head, shewed Pausanias in the apartment behind the temple, the half-worked timbers, *ξύλα ἡμιεργα*, which Theocosmus, a native, was to have covered with ivory and gold. Hence we may conclude the model was of wood, and the ivory little more than fineering. From the natural elasticity of ivory, these figures were affected by the variation of the weather; and some precautions were therefore always employed to preserve them. The Jupiter at Olympia was sprinkled with oil; the Minerva at Athens with water; and the Æsculapius at Epidaurus had a well under the throne, to keep up a proper degree of moisture. Pausan. l. v. p. 308.

The pelliceans preserved a fine figure of Minerva, carved by Phidias, by a rill of water underneath, to give a constant supply of moist air; for, says our author, *ὕδριον τῷ ἐκίσφατι ἐντὶ τῆς κεφαλῆς*. The difficulty of execution, with the attention necessary to the preservation of ivory figures; put a stop to the progress of this art. I shall only cite one further instance of the Phidian skill, mentioned by Tzetzes in his Chiliads; but wish I had an older authority. It is this. In a contest with Alcamenes, his pupil, to form an image of Minerva, which was to be placed far above the eye, he contrived, by the knowledge of optics, to make it appear beautiful when in its place, though extremely deformed when on the same level with the eye. This example, if true, shews Phidias to have been superiour to his contemporaries, or any who followed him. Those who have not Tzetzes, may consult Junius de Pic. Vet. p. 147, 148.

michael

michael Smyth, M.D. F.R.S. Fellow of the Royal College of Physicians, and Physician Extraordinary to His Majesty. 8vo. 248 pages. Price 4s. in boards. Johnson. 1795.

**ART. X.** *An Account of the Experiment made at the Desire of the Lords Commissioners of the Admiralty, on Board the Union Hospital Ship, to determine the Effect of the Nitrous Acid in destroying Contagion, and the Safety with which it may be Employed. In a Letter addressed to the Right Hon. Earl Spencer, &c. &c. &c. By the same.* Published with the Approbation of the Lords Commissioners of the Admiralty. 8vo. 76 pages. With a Section of the Ship. Price 1s. 6d. Ib. 1796.

NEITHER the peculiar nature of contagions, nor the manner in which they operate in producing disease, are yet well understood by physicians; but the investigations of Russel, Lind, and Clark, have contributed much to render us better acquainted with the effects which they produce on the human constitution, as well as with the means of removing them: and the more recent inquiries of doctor Haygarth, with the important facts and observations of doctor Rush, have probably brought us still nearer the truth on this curious but difficult subject.

Availing himself of the extensive field of inquiry which the subject affords, the author of the present work has not merely gone over the old ground, but has made considerable additions to the knowledge we possessed of contagion, and of the means of destroying it. In his reasonings the doctor is in general clear and consistent; and his observations are mostly judicious and pertinent; but by those who have not been much accustomed to the practice in crowded hospitals, among contagious disorders, he will probably be thought too minute on what they may consider trifling matters. The experienced practitioner will, however, readily see the necessity as well as utility of being attentive even to the most trivial circumstances, where contagion is present.

The fever, which is here described, is the jail distemper which raged during the spring and summer of the year 1780, among the spanish prisoners in the King's House at Winchester. From various circumstances which are here fully detailed, the author seems to have laid aside his original intention of bringing the present work before the public, until the following occasion rendered it necessary.

Pref. p. iv.—‘Last summer,’ says he, ‘I was again led to revise my notes in consequence of an application from Dr. Morris, no less flattering to me than honorable to him. This gentleman (the son of Dr. Morris, physician to the army in America, and himself a physician to the army) having witnessed the destructive ravages of a contagious fever that broke out on board the hessian transports at the Isle of Wight, and which afterwards spread amongst the troops stationed in that quarter, was desirous to be informed of the methods I pursued, in the treatment of the Winchester fever, and in destroying the pestilential contagion which occasioned it. In compliance then with his wishes I began to make some abstracts from my notes on this subject, but I soon perceived

perceived that the account would be much more compleat and satisfactory, and that it would be attended with very little more trouble to myself, if I executed my original plan. And although the doing it in this hurried manner, upon the spur, I may say, of the occasion, might cause some little inaccuracies in the stile or execution, yet as my chief object was general utility, if I succeeded in that, I flattered myself the public would readily excuse any trivial faults or omissions.

The author's history of this fever is in most parts more full and more complete than that which has been given by other writers, having collected his materials from an attentive observation of the appearances of the disease in others, as well as from what he himself felt in two severe attacks of the complaint.

7. 10.—‘The disease in general,’ says he, ‘attacked suddenly, and the stomach was always the part first affected; a very disagreeable feeling and sinking at the præcordia, or at what is called the pit of the stomach; a degree of nausea and giddiness were the first symptoms, which were soon accompanied with a pain immediately above the eyes and at the temples, or a dull pain at the back part of the head. The sick complained also in the beginning of coldness and chilliness, seldom of thirst, always of great weakness and debility, had a tremor upon them, sighed frequently, and when asked any questions about their complaints, universally put their hand to the region of the stomach, expressing in the strongest manner, that there was the chief seat of their uneasiness and sufferings; their countenance was commonly pale and dejected, and their eyes looked dull and heavy, though the tunica albuginea of the eye was of a clear white; their tongue was moist, and covered with a cream coloured slough or mucus: they were in general costive, with the abdomen tense and hard; the pulse was for the most part small and fluttering, in some few instances it was but little altered from a natural state, although the danger was not less on that account. The sick seemed always drowsy, and commonly remained in a state of dozing or slumbering during the whole course of the disease; but when spoke to they awoke readily, and when quite awake gave distinct answers to any questions put to them. Few were permanently delirious or comatose, unless for some short time before their death, and many, as I was informed by the Spanish clergyman who attended them, were sensible to the very last.’

Although the surgeon of the hospital reported, that in the commencement of the disease, in some of those patients that were first attacked, swellings of the parotid glands and *petechiæ* were observed; the author did not meet with either ‘discolorations of the skin, miliary eruptions, hemorrhages, swellings of the parotids, or buboes, as symptoms of the disease.’

In this fever Dr. S. found a strong confirmation of a remark that has been frequently made by medical writers on this subject, viz. that the danger cannot be estimated by the state of the pulse or from the ordinary symptoms of the disease.

In the doctor's description of his own case there are some curious circumstances which deserve attention. We find a full proof of

of a fact not yet well explained by physicians, though noticed by the generality of those who have described the jail distemper. It is the circumstance of patients feeling no inconvenience from the action of the contagion, until their being exposed to the influence of the open air.

The author further remarks on his own case, p. 17, that 'the uneasiness and oppression caused a constant involuntary sighing, whilst the sensation of heat gave me the idea of liquid fire spreading from my stomach across my breast, along the course of the pectoral muscles, and down the insides of my arms to the extremities of my fingers. The heat however was not uniformly the same, but seemed to come in flashes, as if fresh inflammable matter had occasionally been thrown on the fire. Notwithstanding those dreadful sensations, I perceived that my pulse was regular, and that the frequency of it was by no means in proportion to the degree of heat and oppression. In the morning, about seven o'clock, I took an opening medicine, consisting chiefly of rhubarb and *kali vitriolatum*; after the operation of which I drank some tea and attempted to dress myself; but, when out of bed, I found myself so extremely weak that I could hardly stand, and so giddy that I was unable to walk across the room without risk of falling, and my hands trembled in such a manner that I could not write. My tongue was moist, but compleatly covered with cream coloured mucus; I also felt cold and chilly, and was obliged to have a fire made in my room. During the day I could eat nothing; even the smell of any kind of broth or animal food occasioned sickness, and was particularly disgusting to me.'

After pointing out with much clearness the symptoms peculiar to this disease; the doctor proceeds to describe the principal causes that contributed to the mortality of this fever; in which he seems to agree pretty much with the authors who have preceded him in describing fevers of the same kind.

We come next to a subject which is much more involved in obscurity, 'the nature of the contagion, which gives rise to the jail and hospital fevers.' In order to attempt the explanation of this difficult subject, Dr. S. considers it under four different points of view. 1st. How it is generated; 2dly, in what manner it is propagated, with the circumstances more or less favourable to its communication; 3dly, it's effects on the human body; and, 4thly, the means of weakening it's virulence, or of entirely destroying it. He also very properly arranges contagious fevers under two distinct classes. The first he terms *specific contagions* as not arising from any general quality, or process of nature, with which we are acquainted. The second class he calls *general contagions*, as arising from a general cause.

Though we readily admit the ingenuity and force of the author's reasoning on the probability of these kinds of fevers depending on *putrefaction*; there would however seem to be some other cause operating in their production. A chemical cause, which appears to have been entirely overlooked, would seem to us to have at least *some share* either in the predisposition to these fatal distempers, or in the production of them. It is very well known, that in close situations

tions; whenever a number of people are crowded together one of the constituent principles of the surrounding atmosphere is very quickly impaired, or destroyed, if fresh air be not as speedily supplied, which cannot be the case in these situations. Therefore the deficiency or loss of *oxygen principle*, in the air which is constantly inhaled by persons in close and confined places, may probably have some effect in producing these destructive disorders. Indeed the well known fact of the necessity of a frequent renewal of fresh air, as well as the pale, languid, and debilitated appearance of persons under these circumstances, are strong proofs in favour of the conclusion. But however this matter may be, there cannot be any doubt, that contagious fevers 'are propagated by an immediate communication with the sick either by means of contact or contiguity.' How far the contagious atmosphere extends is not easily ascertained: Dr. Haygarth has found it more limited in some contagious diseases than was supposed, and our author does not appear to have gone any farther. He differs in opinion with the above physician, in supposing, that clothes and furniture may imbibe the contagious vapour to such a degree as to be capable of communicating it. The jail distemper, and what he calls *putrid contagions* are also, he thinks, very frequently communicated in this way.

P. 46.—' Indeed, wherever a vapour can be distinguished by the smell, we have the demonstration of our senses for what a length of time, not only clothes, but furniture, and even the boards and walls of houses will retain it: therefore, in respect to the contagion of the jail or hospital fever, we may safely affirm, that it affects not only those who are immediately exposed to the original atmosphere, but that this contagion may certainly be communicated by the clothes of persons who have for any length of time been confined in it; and, what is still more surprising, even when the persons themselves have suffered no injury, nor had any disease in consequence.

' This fact being ascertained, we cannot wonder if those who are seized with the jail fever, owing to such communication, should during their illness generate a contagious vapour; but, however paradoxical it may appear, I have never observed that the sick propagated the disease so readily, as the bodies and clothes of those who, though well, had been long confined in the original atmosphere. From my own experience also, I am led to conclude, that there is little risk of receiving the contagion from dead bodies, even from dissecting them, provided the surgeon does not cut himself during the dissection, the consequence of which has generally proved fatal.

' There are several other circumstances, worthy of notice, that increase or diminish the facility with which contagion is communicated. Unless where contagion is very powerful, it is seldom propagated in the open air; I knew only one instance of this at Winchester. It is much more certainly communicated in a room, and especially if there is a current of air, from the contagious person to others capable of being affected. A moist atmosphere is also more favourable to the communication of contagion than a dry

dry one. A contagious person becomes greatly more so, if his clothes are wet, and his body heated by exercise, so as to be in a state of perspiration. Those most susceptible of contagion are; young persons, particularly if they come directly from a pure air into the infected atmosphere; persons whose minds are oppressed with fear or anxiety; or who have been weakened by previous illness; even those who have been fatigued, or are fasting, more readily than others whose strength has not been impaired, or which has been again recruited with food. It has been farther remarked, that persons who have issues are seldom affected by contagion.\*

On the effects of febrile contagion Dr. S. is very short, he thinks *all the fevers of the jail kind*, from the slightest vernal intermittent to the true plague, are merely different shades of the same disease, and the production of one common cause, *putrefaction*. In support of this position the author has not adduced any facts, he however intends to treat the subject more fully in another work.

We now proceed to a more important part of our author's labours, the means which he adopted for the prevention and destruction of the jail contagion. After fully considering the most probable means of removing and destroying the contagion, the doctor, in our opinion, very judiciously fixed upon the use of mineral acids in a state of vapour. The mode of employing them in this way with safety was a circumstance, that opposed the greatest difficulty to his exertions. The fumes of sulphur were well known to be highly noxious to animal life, and to be incapable of being made use of either in hospitals or in the wards of a prison. The doctor's observations having however previously led him to conclude, that the vapour of the *nitrous acid* did not affect the breathing in the same dangerous way, he ventured upon it's use, and his success at Winchester, and in some trials made at the Middlesex hospital, seem fully to justify it's employment as a safe and powerful mean of destroying contagion.

The methods which Dr. S. adopted at Winchester, for purifying the prison and hospital wards, are thus described:

P. 56.—'Upon my arrival at Winchester, the first object that seemed to claim my attention, was the enlargement of the hospital; which I found could easily be accomplished, as there were several empty wards adjoining, that might, in a few days, be fitted up for the reception of the sick. I therefore gave orders that this should be immediately done: at the same time, to insure the free admission of air, so necessary for their recovery, I directed that the casements of most of the windows should be removed, and the windows leverboarded\*; that the chimneys in the different wards should be contracted into narrow flues, and a fire kept constantly in each; and that, close to the ceiling, circular openings should be made in the walls separating the different apartments, which would allow an uninterrupted circulation of air through the whole,

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\* \* The name given by the tradesmen to a coarse kind of venetian window-blind.'

now capacious enough, with the proposed addition, to contain three hundred men. But, whilst I was engaged in this most necessary work, my attention was called off, by information I received of the sick list increasing so rapidly that, unless some check was given to the contagion, the addition made to the hospital, and twice as much, would soon be insufficient for the accommodation of those who were daily seized with the distemper. I now perceived that I had begun at the wrong end of the business; that it was necessary to give my first attention to the prisoners, and, although I might not immediately succeed in destroying the contagion, I must at least endeavour to lessen the violence of it; that, this being done, I should have room enough for the sick, and sufficient leisure to attend to them. I therefore, after again examining with attention the prisoners and prison wards, adopted the following plan.

I divided the whole of the prison wards into four parts; and, lodging the prisoners, which could easily be done, in three of those parts, I set aside the fourth for the purpose of purification, which was conducted as follows:

After removing all the hammocks, bedding, &c. from the wards, they were first thoroughly cleaned out; then the hammock posts were well washed with diluted marine acid, and the same thrown, by means of garden watering machines, to the upper parts of the posts, as high as the ceiling. The wards, when dry, were closely shut up, and pots placed in them, at different distances, containing from half a pound to a pound of nitre, which was deflagrated by an iron heater, put into each pot. The wards were then shut up for some hours, and, when opened, were exposed to a free ventilation. After this process had been once or twice repeated, the wards were again furnished with fresh hammocks, pallsies, and bedding, instead of the old bedding, &c. which was entirely taken away. Having thus prepared the wards, I ordered as many of the prisoners, as could be lodged in them, to be taken to the river in companies, about one hundred at a time. They were there stripped, washed, and new clothed: all their old clothes being carefully removed, they were brought back to the prison, and lodged in the prepared wards. The good effect of this plan, so far as it could be carried into execution, was immediately felt; as none of the prisoners\*, so managed, were afterwards seized with the distemper; but, as we could not procure a sufficient quantity of fresh clothes and bedding, we were obliged to supply this defect by fumigating and purifying those which we had taken away, and delivering them again to their owners.

We employed the new clothes and bedding for the second division, as we had done for the first. The third division of the prisoners was treated in the same manner, and the same means were employed for purifying the different prison wards; the effects of which, in effacing the contagion, appeared directly, from the great diminution in the number of the sick. Fearing, however,

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\* About three hundred.

that the distemper might again break out amongst them, from some latent seeds of contagion still adhering to the clothes or bedding, I desired that the prisoners should every morning be reviewed, and particularly examined respecting their health, by their own surgeon; and, as the Spaniards were by this time sensible of the attention paid to them, and already experienced the good effects of it, they now of themselves (what at first could not be obtained without compulsion) took out their hammocks every day to the airing ground, and, when the weather would admit of it, exposed their\* bedding to the open air during the greater part of the day. I had also a shed erected for their walking under when it rained, and a ward or two set apart for their dining, and did not suffer them to enter the wards where they slept, until the evening; taking care to have these wards fumigated, and well ventilated every day.\*

We have laid this full account of the author's mode of managing the prisoners, in this very contagious fever, before the reader, because it may be practically useful to those who are entrusted with the care and direction of hospitals and prisons.

The author's medicinal treatment of this disease is equally judicious and proper; after having the patients bathed, and their seculent clothes fumigated and removed, he seems on the first attack to have endeavoured to expel the contagion by means of antimonial emetics with laxative clysters or mixtures, and afterwards to induce perspiration by means of cordial antimonial remedies with opiates. The advantage of emetics given at the commencement of the disorder has been noticed by Hoffman, and particularly enforced by Pringle, Lind, and many other authors of a still more recent date.

Of the use of blisters, though strongly recommended by Lind, our author speaks with considerable diffidence, and has very properly advised them to be applied only in the beginning of the disease.

Together with these means of cure, Dr. S. also suggests the use of calomel for the purpose of cleansing the *primæ viæ*, and the bathing of the feet, legs, and even the whole body in warm water, in order to wash away any remains of contagion that may adhere to the surface of the body. Bark and other tonics are likewise to be exhibited with a view of preventing a relapse, and for the purpose of strengthening the system. Our author, with Lind, and some other practitioners, who have since written on this disease, however, strongly condemns the use of the lancet in this fever. Purging he also considers as nearly as hazardous a remedy as bleeding, and thinks, that, although it may be advantageous in the bilious remittent, and putrid fevers, it is extremely improper in the jail fever. Several other remedies are also noticed as the author proceeds, and the circumstances and situations in which they may be employed with a probability of success are distinctly pointed out; in fact, beside his own improvements, the author appears

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\* \* I had drying posts and lines put up in the airing ground for that purpose.\*



to have judiciously collected and concentrated in the present treatise the most important and useful particulars which are given by others of the more improved methods of treating this very fatal distemper.

In the first part of an appendix to this treatise we meet with some additional testimony in favour of a remedy which the doctor had proposed for the cure of fevers. This is the *spiritus vitrioli dulcis* (*Spiritus ætheris vitriolici*). The fact of Dr. Chisholm and monsieur Poissonier having recorded the utility of this medicine in the malignant pestilential fever which lately raged in the West Indies, is unquestionably a circumstance highly favourable to the opinion which Dr. S. had long ago laid before the public, concerning the advantages to be expected from this medicine in the cure of fever of the low or putrid kind.

In the latter part, the author enters into a minute examination of the different means hitherto employed to destroy the jail contagion. In doing this he arranges them under two separate heads, 'the physical and the chemical.' This part of our author's inquiry deserves the particular attention of medical men, and particularly those engaged in hospital practice, or on board ships of war. For if the means which have been generally employed to remove contagion be so ineffectual and inadequate as Dr. S. supposes them to be; and there does not seem to be any reason for disputing his reasoning or the accuracy of his conclusions; it must be highly necessary for practitioners to have recourse to means of a more powerful and effectual nature.

Improvements in chemistry have indisputably led to improvements in the arts connected with it, and perhaps in none more than that of medicine, and particularly that department of it which relates to the subject of the present inquiry. A more correct knowledge of the nature and use of mineral substances, and especially of the mineral acids, derived from the discoveries of modern chemists, has unquestionably contributed in no small degree to render their application in medical practice more certain and exact. The sulphureous acid has been long employed for the purposes of removing contagion, but not without considerable inconvenience from its noxious qualities; it was therefore a circumstance of much importance to discover another substance, which might be less objectionable in its qualities, and at the same time equally efficacious in the removal of contagion. Such a substitute Dr. S. supposes he has discovered in the *nitrous acid*.

Having instituted a set of experiments for the purpose of determining the safety and efficacy of this, and some other substances of the same kind, he draws the following conclusions concerning the order in which they may be considered in regard to safety and utility. p. 189.

- 1st. The vapour of nitrous acid, arising from nitre decomposed by vitriolic acid.
2. Ditto—of nitrous acid in its fuming state, or when the nitrous acid is mixed with nitrous gas.
3. Ditto—of marine acid, arising from common salt, decomposed by vitriolic acid.

- 4. Ditto—of nitrous and marine acids, obtained from the decomposition of nitre and common salt by vitriolic acid.
- 5. Ditto—of sulphur, burnt with an eighth part of nitre.
- 6. Ditto—of sulphur, burnt with charcoal.
- 7. Ditto—of oxygenated marine acid, obtained by putting manganese to marine acid.

As the first vapour is perfectly harmless, in any quantity in which it may be required, it is evidently the most proper to be employed in all situations where people are necessarily present; and if it should prove efficacious in destroying contagion, of which I have not the smallest doubt, it is the *desideratum*, so much sought after by Dr. Lind; but which he confesses, with his usual candour, he never could find out.

The second, though more pungent than the first, may I believe be employed with the greatest safety; at least, I have never observed any inconvenience from using it. But as it cannot so easily be procured in considerable quantity, and is attended with greater inconvenience and expence, I have of late years only made use of the first.

Our experiments likewise warrant us to affirm, that the third, or marine acid, though more stimulating, and more apt to excite coughing, than the nitrous, may be safely used, at least in a moderate quantity, where people are present; and where nitre cannot be had, I should have no hesitation in employing it.

Of the fourth I can say but little, only that, in breathing it, I perceived it more pungent than the pure marine acid; and therefore, unless it should be found to possess superior efficacy in destroying contagion, I would not employ it where there are people present.

As the fifth never can be used with safety where there are people present, its use must be solely confined to fumigating empty apartments, clothes, furniture, &c.

The sixth should never be employed, as the carbonic acid may do harm, and never can have any effect on contagion.

Of the seventh I have no particular knowledge, only that it is extremely deleterious, and I believe extremely powerful; but whether it has more effect on contagion than the other mineral acids, experience only can determine.

Although the muriatic acid has been lately employed in the hospitals of France, upon the recommendation of a very excellent chemist, mons. Guiton of Dijon, probably better known to the chemical reader by the name of mons. de Morveau, for the purpose of destroying contagion; we do not remember to have seen the *nitrous acid* recommended with the same intention by any writer before Dr. S. Therefore the discovery of this improvement in the method of removing contagion, should it be fully established by future trials in fumigating tainted clothes, bedding, &c., and in purifying ships, prisons, and hospitals, must be considered at least equally important with any that has hitherto been made in the healing art.

The doctor concludes his excellent tract with some judicious rules and directions respecting the manner of using the different substances employed for the removal of contagion.

To the above treatise the author has very properly subjoined his account of the experiment made at the desire of the lords commissioners of the admiralty on board the Union hospital ship, to determine the effect of the nitrous acid in destroying contagion, and the safety with which it may be employed; which is sold alone to those who had purchased his description before, pr. 1s. 6d. In this account of an experiment, which seems to have been ably conducted by Mr. Menzies, under the direction of Dr. S., there is much interesting and useful matter. The result of the experiment strongly supports the arguments and opinions that have been maintained in the preceding tract.

The easy and expeditious manner, in which ships and hospitals may be ventilated and purified by the processes here described and recommended, is also a circumstance certainly important to those connected with, or engaged in, either the naval or military service.

A. R.

ART. XI. *Darwin's Zoonomia*. Vol. II.

[Continued from Vol. XXIII. p. 456.]

IN the former part of our review of this work, we produced passages to elucidate the superiority of our author to preceding systematics in point of popular instruction. To these we are tempted, before we proceed, to add another of extreme importance. It is what occurs at p. 188, on the subject of parturition.

P. 188.—Parturition is not a disease, it is a natural process, but is more frequently unfortunate in high life than amongst the middle class of females; which may be owing partly to fear, with which the priests of *Lucina* are liable to inspire the ladies of fashion to induce them to lie in in town; and partly to the bad air of London, to which they purposely resort.

There are however other causes, which render parturition more dangerous to the ladies of high life; such as their greater general debility from neglect of energetic exercise, their inexperience of the variations of cold and heat, and their seclusion from fresh air. To which must be added, that great source of the destruction of female grace and beauty, as well as of female health, the tight stays, and other bandages, with which they are generally tortured in their early years by the active folly of their friends, which by displacing many of the viscera impedes their actions, and by compressing them together produces adhesions of one part to another, and affects even the form and aperture of the bones of the pelvis, through which the nascent child must be protruded.

As parturition is a natural, not a morbid process, no medicine should be given, where there is no appearance of disease. The absurd custom of giving a powerful opiate without indication to all women, as soon as they are delivered, is, I make no doubt, frequently attended with injurious, and sometimes with fatal consequences. See class II. 1. 2. 16.

Another thing very injurious to the child, is the tying and cutting the navel-string too soon; which should always be left till the child has not only repeatedly breathed, but till all pulsation in

the cord ceases. As otherwise the child is much weaker than it ought to be; a part of the blood being left in the placenta, which ought to have been in the child; and at the same time the placenta does not so naturally collapse, and withdraw itself from the sides of the uterus, and is not therefore removed with so much safety and certainty. The folly of giving rue or rhubarb to new-born children, and the danger of feeding them with gruel instead of milk, is spoken of in class I. 1. 2. 5. and II. 1. 2. 16.

The dextrous use made by Dr. D. of the function of the absorbents we reckon among the most conspicuous excellencies of his work. In health it is obvious, that there will be a due balance between the action of these and the other sets of vessels. Upon this depends the proper quantity and consistence of the excretions and secretions, a state of the surface intermediate between dryness and excessive moisture, and the healthy condition of the membranes that line both open and close cavities. A variety of morbid appearances must, of course, taken place when the balance is overturned. The quotations in our former article will serve, in some measure, to show how Dr. D. has applied this principle. We shall add a few more examples, premising only, that the number of morbid phenomena, which he has explained by the help of it, can be conceived only from the actual perusal of the book itself.

r. 36.—*Lingua arida.* Dry tongue occurs in those fevers, where the expired air is warmer than natural; and happens to all those, who sleep with their mouths open; the currents of air in respiration increasing the evaporation. There is also a dryness in the mouth from the increased action of the absorbent vessels, when a slice of a crab-apple are masticated; and after the perspiration has been much increased by eating salt or spice, or after other copious secretions; as after drunkenness, cathartics, or fever fits, the mucus of the mouth becomes viscid, and in small quantity, from the increased absorption, adhering to the tongue like a white slough. In the diabetes, where the thirst is very great, this slough adheres more pertinaciously, and becomes black or brown, being coloured after a few days by our aliment or drink. The inspissated mucus on the tongue of those, who sleep with their mouths open, is sometimes reddened as if mixed with blood, and sometimes a little blood follows the expuition of it from the fauces owing to its great adhesion. When this mucus adheres long to the papillæ of the tongue, the saliva, which it contains in its interstices, like a sponge, is liable to become putrid, and to acquire a bitter taste, like other putrid animal substances; which is generally mistaken for an indication of the presence of bile.

m. m. Warm subacid liquids.

r. 46.—*Calculus arthriticus.* Gout-stones are formed on inflamed membranes, like those of the kidneys above described, by the too hasty absorption of the thinner and saline parts of the mucus. Similar concretions have been produced in the lungs, and even in the pericardium; and it is probable, that the ossification, as it is called, of the minute arteries, which is said to attend old age, and to precede some mortifications of the extremities, may be a process of this kind.

As gout-stones lie near the surface, it is probable, that ether, frequently applied in their early state, might render them so liquid as to permit their reabsorption; which the stimulus of the ether might at the same time encourage.

*Rheumatismus chronicus*. Chronic rheumatism. After the acute rheumatism some inspissated mucus, or material similar to chalk-stones of the gout, which was secreted on the inflamed membrane, is probably left, owing to the too hasty absorption of the thinner and saline part of it; and by lying on the fascia, which covers some of the muscles, pains them, when they move and rub against it, like any extraneous material.

The pain of the shoulder, which attends inflammations of the upper membrane of the liver, and the pains of the arms, which attend asthma dolorificum, or dropsy of the pericardium, are distinguished from the chronic rheumatism, as in the latter the pain only occurs on moving the affected muscles.

M. M. Warm bath, cold bath, bandage of emplastrum de minio put on tight, so as to compress the part. Cover the part with flannel. With oiled silk. Rub it with common oil frequently. With ether. A blister. A warmer climate. Venesection. A grain of calomel and a grain of opium for ten successive nights. The peruvian bark.

P. 199.—*Diaphragmitis*. Inflammation of the diaphragm. Pain round the lower ribs as if girt with a cord. Difficult respiration performed only by elevating the ribs and in an erect posture. The corners of the mouth frequently retracted into a disagreeable smile, called risus sardonicus.

Those animals, which are furnished with clavicles, or collar-bones, not only use their foremost feet as hands, as men, monkeys, cats, mice, squirrels, &c. but elevate their ribs in respiration as well as depress the diaphragm for the purpose of enlarging the cavity of the chest. Hence an inflammation of the diaphragm is sudden death to those animals, as horses and dogs, which can only breathe by depressing the diaphragm; and is, I suppose, the cause of the sudden death of horses that are over-worked; whereas, in the human animal, when the diaphragm is inflamed, so as to render its motions impossible from the pain they occasion, respiration can be carried on, though in a less perfect manner, by the intercostal muscles in the elevation of the ribs. In pleurisy the ribs are kept motionless, and the respiration is performed by the diaphragm, as may be readily seen on inspecting the naked chest, and which is generally a bad symptom; in the diaphragmitis the ribs are alternately elevated, and depressed, but the lower part of the belly is not seen to move.

M. M. As in pleurisy and peripneumony. When the patient becomes delirious, and smiles disagreeably by intervals, and is become so weak, that evacuations by the lancet could be used no further, and I have almost despaired of my patient, I have found in two or three instances, that about five or six drops of tinct. thebaic. given an hour before the evening exacerbation, has had the happiest effect, and cured the patient in this case, as well as in common peripneumony; it must be repeated two or three evenings, see

class II. 1. 2. 4. as the exacerbation of the fever and difficult respiration and delirium generally increase towards night.

The stimulus of this small quantity of opium on a patient previously so much debilitated, acts by increasing the exertion of the absorbent vessels, in the same manner as a solution of opium, or any other stimulant, put on an inflamed eye after the vessels are previously emptied by evacuations, stimulates the absorbent system, so as to cause the remaining new vessels to be immediately reabsorbed. Which same stimulants would have increased the inflammation, if they had been applied before the evacuations. See class II. 1. 2. 2. Sect. XXXIII. 3. 1. When the sanguiferous system is full of blood, the absorbents cannot act so powerfully, as the progress of their contents is opposed by the previous fulness of the blood-vessels; whence stimulants in that case increase the action of the discerning system more than of the absorbent one; but after copious evacuation this resistance to the progress of the absorbed fluids is removed; and when stimulants are then applied, they increase the action of the absorbent system more than that of the discerning one. Hence opium given in the commencement of inflammatory diseases destroys the patient; and cures them, if given in very small doses at the end of inflammatory diseases.

The consideration of *retrograde* motions may fairly be stated to have been introduced into pathology by the present writer. It is, in our estimation, an idea equally ingenious and profound. Its application to a certain extent will be controverted; but, in other cases, its occurrence is undeniable. No person, for example, will question the frequent inversion of the motions of the stomach and connected parts: and yet no theorist, as far as we know, had availed himself of this obvious fact, in order to account for some curious symptoms which evidently arise from inversion. The following quotation will exemplify our remark.

P. 154.—*Globus hystericus*. Hysteric suffocation is the perception of a globe rolling round in the abdomen, and ascending to the stomach and throat, and there inducing strangulation. It consists of an ineffectual inversion of the motions of the œsophagus, and other parts of the alimentary canal; nothing being rejected from the stomach.

M. M. Tincture of castor, tinct. of opium, of each 15 drops. See Hysteria, class I. 3. i. 9.

*Vomendi conamen inane*. An ineffectual effort to vomit. It frequently occurs, when the stomach is empty, and in some cases continues many hours; but as the lymphatics of the stomach are not inverted at the same time, there is no supply of materials to be ejected; it is sometimes a symptom of hysteria, but more frequently attends irregular epilepsies or reveries; which however may be distinguished by their violence of exertion, for the exertions of hysteric motions are feeble, as they are caused by debility; but those of epilepsies, as they are used to relieve pain, are of the most violent kind; inasmuch that those who have once seen these ineffectual efforts to vomit in some epilepsies, can never again mistake them for symptoms of hysteria. See a case in sect. XIX. 2.

M. M. Blister. Opium. Crude mercury.

Bor-

*Barborismus*. A gurgling of the bowels proceeds from a partial inversion of the peristaltic motions of them, by which the gas is brought into a superior part of the bowel, and bubbles through the descending fluid, like air rushing into a bottle as the water is poured out of it. This is sometimes a distressing symptom of the debility of the bowels joined with a partial inversion of their motions. I attended a young lady about sixteen, who was in other respects feeble, whose bowels almost incessantly made a gurgling noise so loud as to be heard at a considerable distance, and to attract the notice of all who were near her. As this noise never ceased a minute together for many hours in a day, it could not be produced by the uniform descent of water, and ascent of air through it, but there must have been alternately a retrograde movement of a part of the bowel, which must again have pushed up the water above the air; or which might raise a part of the bowel, in which the fluid was lodged, alternately above and below another portion of it, which might readily happen in some of the curvatures of the smaller intestines, the air in which might be moved backward and forward like the air-bubble in a glass-level.

*М. М.* Essential oil. Ten corns of black pepper swallowed whole after dinner, that its effect might be slower and more permanent; a small pipe occasionally introduced into the rectum to facilitate the escape of the air. Crude mercury. See class I. 2. 4. 9.

*Hysteria*. The three last articles, together with the lymphatic diabetes, are the most common symptoms of the hysteric disease; to which sometimes is added the lymphatic salivation, and fits of syncope, or convulsion, with palpitation of the heart (which probably consists of retrograde motions of it), and a great fear of dying. Which last circumstance distinguishes these convulsions from the epileptic ones with greater certainty than any other single symptom. The pale copious urine, cold skin, palpitation, and trembling, are the symptoms excited by great fear. Hence in hysteric diseases, when these symptoms occur, the fear, which has been usually associated with them, recurs at the same time, as in hypochondriasis, class I. 2. 4. 10. See sect. XVI. 8. 1.

The convulsions which sometimes attend the hysteric disease, are exertions to relieve pain, either of some torpid, or of some retrograde organ; and in this respect they resemble epileptic convulsions, except that they are seldom so violent as entirely to produce insensibility to external stimuli; for these weaker pains cease before the total exhaustion of sensorial power is produced, and the patient sinks into imperfect syncope; whereas the true epilepsy generally terminates in temporary apoplexy, with perfect insensibility to external objects. These convulsions are less to be dreaded than the epileptic ones, as they do not originate from so permanent a cause.

The great discharge of pale urine in this disease is owing to the inverted motions of the lymphatics, which arise about the neck of the bladder, as described in sect. XXIX. 4. 5. And the lymphatic salivation arises from the inverted motions of the salivary lymphatics.

• Hysteria is distinguished from hypochondriasis, as in the latter there are no retrograde motions of the alimentary canal, but simply a debility or irritability of it, with distention and flatulency. It is distinguished from aepesia and cardialgia by there being nothing ejected from the stomach by the retrograde motions of it, or of the œsophagus.

These specimens have been taken from the first two classes; the diseases of irritation and those of sensation. It is to the diseases of these classes that the attention of medical writers, in all ages, has been most directed. Our author, however, does not appear to less advantage under the heads of volition and association, though in many of the disorders, comprehended in his last two classes, he had few or no guides. This part of the work was the more difficult, as it includes those obscure cases, which have been usually termed affections of the mind. The general reader, too, will meet with most entertainment here, as much of the matter belongs to the conduct and observation of common life, rather than to the business of the physician. We shall endeavour to elucidate the several particulars of this account by apposite quotations. What is said on the *prognosis* in mania will not only be found interesting without reference to any single individual, but also as it goes to prove, that the recovery of his majesty from his most alarming illness, supposing the current report of his febrile state to have been well founded, was a mere matter of course.

§. 360.—*Prognosis.* The temporary quick pulse attending some maniacal cases is simply a symptom of debility, and is the consequence of too great exertions; but a permanent quick pulse shews the presence of fever, and is frequently a salutary sign; because, if the life of the patient be safe, when the fever ceases, the insanity generally vanishes along with it, as mentioned above. In this case the kind of fever must direct the method of curing the insanity; which must consist of moderate evacuations and diluents, if the pulse be strong; or by nutrientia, bark, and small doses of opium, if the pulse be weak.

• Where the cause is of a temporary nature, as in puerperal insanity, there is reason to hope, that the disease will cease, when the bruises, or other painful sensations attending this state, are removed. In these cases the child should be brought frequently to the mother, and applied to her breast, if she will suffer it, and this whether she at first attends to it or not; as by a few trials it frequently excites the storge, or maternal affection, and removes the insanity, as I have witnessed.

• When the madness is occasioned by pain of the teeth, which I believe is no uncommon case, these must be extracted; and the cure follows the extinction of the pain. There is however some difficulty in detecting the delinquent tooth in this case, as in hemicrania, unless by its apparent decay, or by some previous information of its pain having been complained of; because the pain of the tooth ceases, as soon as the exertions of insanity commence.

• When a person becomes insane, who has a family of small children to solicit his attention, the prognosis is very unfavourable;



as it shews the maniscal hallucination to be more powerful than those ideas which generally interest us the most.

Genus 1, of order 1, of the diseases of volition offers much important knowledge. It contains the cases of *increased action of muscles from increased volition*. We shall transcribe one article entire, and subjoin a few remarks.

P. 326.—*Convulsio*. Convulsion. When the pains from defect or excess of motion are more distressing than those already described, and are not relievable by such partial exertions, as in screaming, or laughter, more general convulsions occur; which vary perhaps according to the situation of the pained part, or to some previous associations formed by the early habits of life. When these convulsive motions bend the body forwards, they are termed *emprostotonoi*; when they bend it backward, they are termed *opisthotonoi*. They frequently succeed each other, but the *opisthotonoi* are generally more violent; as the muscles, which erect the body, and keep it erect, are naturally in more constant and more forcible action than their antagonists.

The causes of convulsion are very numerous, as from toothing in children, from worms or acidity in their bowels, from eruption of the distinct small-pox, and lastly, from breathing too long the air of an unventilated bed-room. Sir G. Baker, in the *Transactions of the College*, described this disease, and detected its cause; where many children in an orphan-house were crowded together in one chamber without a chimney, and were almost all of them affected with convulsion; in the hospital at Dublin, many died of convulsions before the real cause was understood. See Dr. Beddoes's *Guide to Self-preservation*. In a large family, which I attended, where many female servants slept in one room, which they had contrived to render inaccessible to every blast of air; I saw four who were thus seized with convulsions, and who were believed to have been affected by sympathy from the first who fell ill. They were removed into more airy apartments, but were some weeks before they all regained their perfect health.

Convulsion is distinguished from epilepsy, as the patient does not intirely lose all perception during the paroxysm. Which only shews, that a less exhaustion of sensorial power renders tolerable the pains which cause convulsion, than those which cause epilepsy. The hysteric convulsions are distinguished from those, owing to other causes, by the presence of the expectation of death, which precedes and succeeds them, and generally by a flow of pale urine; these convulsions do not constantly attend the hysteric disease, but are occasionally superinduced by the disagreeable sensation arising from the torpor or inversion of a part of the alimentary canal. Whence the convulsion of laughter is frequently sufficient to restrain these hysteric pains, which accounts for the fits of laughter frequently attendant on this disease.

M. M. To remove the peculiar pain which excites the convulsions. Venesection. An emetic. A cathartic with calomel. Warm bath. Opium in large quantities, beginning with smaller ones. Mercurial frictions. Electricity. Cold bath in the paroxysm; or cold

cold asperion. See Memoirs of Med. Society, Lon. V. 3. p. 147. a paper by Dr. Currie.\*

Former writers had referred the various inordinate movements of the voluntary muscles to plethora, and a variety of causes; but their hypotheses have always appeared to us remote alike from nature and from utility. The principle on which Dr. D. has attempted to explain them we cannot but admit; every nurse must be satisfied, that such motions do arise from pain; for every child, who has the belly-ache, exemplifies the position: but our author has not, we think, thoroughly cleared up the subject. We do not recollect, that he has any where distinctly said, that certain convulsive movements do originate in *irritation*; or if he have said it, he has not discriminated these from the other. The twitchings of a bundle of fibres, while the rest of the muscle is quiescent, seem to afford a clear example of irritative convulsion, which, perhaps, depends upon too great a proportion of nervous or sensorial power being conducted by one twig of a nerve. Probably there are more general convulsions of this species. The writer of this article knows a person, who, for many years, has been occasionally subject to startings of his limbs, and of his whole frame, as he is dropping, or after he has fallen, asleep. The startings appear exactly to resemble the effect of an electric shock, partially or generally applied. They have frequently alarmed a bed-fellow; but there is nothing of convulsion at any other time; or any thing at this time beyond a single movement; as if certain muscles were strongly irritated. The writer believes, that he has witnessed some other analogous facts. To the complete illustration of this curious topic would it not be necessary, to afford these phenomena, if such exist; and also to discover why certain severe pains, as from ulcerated cancer, tooth-ach, &c. are not attended with convulsions?

We shall relieve this discussion, and terminate the present article, by our author's account of a very common and very obstinate moral malady.

P. 408.—*Credulitas*. Credulity. Life is short, opportunities of knowledge rare; our senses are fallacious, our reasonings uncertain, mankind therefore struggles with perpetual error from the cradle to the coffin. He is necessitated to correct experiment by analogy, and analogy by experiment; and not always to rest satisfied in the belief of facts even with this two-fold testimony, till future opportunities, or the observations of others, concur in their support.

Ignorance and credulity have ever been companions, and have misled and enslaved mankind; philosophy has, in all ages, endeavoured to oppose their progress, and to loosen the shackles they had imposed; philosophers have, on this account, been called unbelievers: unbelievers of what? of the fictions of fancy, of witchcraft, hobgoblins, apparitions, vampires, fairies; of the influence of stars on human actions, miracles wrought by the bones of saints, the flights of ominous birds, the predictions from the bowels of dying animals, expounders of dreams, fortune-tellers, conjurors, modern prophets, necromancy, chiromancy, animal magnetism, with endless variety of folly? These they have disbelieved and despised, but have ever bowed their hoary heads to Truth and Nature.

\* Mankind

• Mankind may be divided in respect to the facility of their belief or conviction into two classes; those, who are ready to assent to single facts from the evidence of their senses, or from the serious assertions of others; and those, who require analogy to corroborate or authenticate them.

• Our first knowledge is acquired by our senses; but these are liable to deceive us, and we learn to detect these deceptions by comparing the ideas presented to us by one sense with those presented by another. Thus when we first view a cylinder, it appears to the eye as a flat surface with different shades on it, till we correct this idea by the sense of touch, and find its surface to be circular; that is, having some parts gradually receding further from the eye than others. So when a child, or a cat, or a bird, first sees its own image in a looking-glass, it believes that another animal exists before it, and detects this fallacy by going behind the glass to examine, if another tangible animal really exists there.

• Another exuberant source of error consists in the false notions, which we receive in our early years from the design or ignorance of our instructors, which affect all our future reasoning by their perpetual intrusions; as those habits of muscular actions of the face or limbs, which are called tricks, when contracted in infancy continue to the end of our lives.

• A third great source of error is the vivacity of our ideas of imagination, which perpetually intrude themselves by various associations, and compose the farrago of our dreams; in which, by the suspension of volition, we are precluded from comparing the ideas of one sense with those of another, or the incongruity of their successions with the usual course of nature, and thus to detect their fallacy. Which we do in our waking hours by a perpetual voluntary exertion, a process of the mind above mentioned, which we have termed intuitive analogy. Sect. XVII. 3. 7.

• This analogy presupposes an acquired knowledge of things; hence children and ignorant people are the most credulous, as not possessing much knowledge of the usual course of nature; and secondly, those are most credulous, whose faculty of comparing ideas, or the voluntary exertion of it, is slow or imperfect. Thus if the power of the magnetic needle of turning towards the north, or the shock given by touching both sides of an electrized coated jar, was related for the first time to a philosopher, and to an ignorant person; the former would be less ready to believe them, than the latter; as he would find nothing similar in nature to compare them to, he would again and again repeat the experiment, before he would give it his entire credence; till by these repetitions it would cease to be a single fact, and would therefore gain the evidence of analogy. But the latter, as having less knowledge of nature, and less facility of voluntary exertion, would more readily believe the assertions of others, or a single fact, as presented to his own observation. Of this kind are the bulk of mankind; they continue throughout their lives in a state of childhood, and have thus been the dupes of priests and politicians in all countries and in all ages of the world.

• In regard to religious matters, there is an intellectual cowardice instilled into the minds of the people from their infancy; which prevents

prevents their inquiry: credulity is made an indispensable virtue; to inquire or exert their reason in religious matters is denounced as sinful; and in the catholic church is punished with more severe penances than moral crimes. But in respect to our belief of the supposed medical facts, which are published by variety of authors; many of whom are ignorant, and therefore credulous; the golden rule of David Hume may be applied with great advantage. "When two miraculous assertions oppose each other, believe the less miraculous." Thus if a person is said to have received the small-pox a second time, and to have gone through all the stages of it, one may thus reason: twenty thousand have been exposed to the variolous contagion a second time without receiving the variolous fever, to every one who has been said to have thus received it; it appears therefore less miraculous, that the assertor of this supposed fact has been deceived, or wishes to deceive, than that it has so happened contrary to the long experienced order of nature.

' M. M. The method of cure is to increase our knowledge of the laws of nature, and our habit of comparing whatever ideas are presented to us with those known laws, and thus to counteract the fallacies of our senses, to emancipate ourselves from the false impressions which we have imbibed in our infancy, and to set the faculty of reason above that of imagination.'

In our next number, we shall give an abstract of Dr. D.'s elaborate theory of fever.

ART. XII. *Considerations on the Medicinal Use and Production of Fætidious Airs.* By Thomas Beddoes, M. D. and James Watt, Engineer. Part III. *With Tables of Cases in which fætidious Airs have been employed.* 133 pages. Price 3s. sewed. Johnson. 1795.

In this publication a considerable portion of additional evidence in favour of the pneumatic practice in the cure of different disorders is introduced to the attention of the practitioner. The effects of this practice, in the cure of sir William Chambers, is so very extraordinary, that we cannot resist the temptation of laying it before the reader in the manner in which it is detailed by himself.

P. 2.—' Previous to my coming under Dr. Thornton's care, every means which extensive experience and great abilities could suggest, had been tried by my friend Dr. Turton. My complaint seemed to be of such a nature, as to baffle all the powers of art. I was at that time hardly able to move from one chair to another. It was with the utmost difficulty I could get up stairs. I had water in both my lower extremities, and great oppression on my breath, so that when I lay down to sleep, I was frequently obliged to start up and resume an upright posture, to prevent myself from being, as it were, suffocated. My nights were bad, my appetite gone, and for months I had not been able to swallow any thing solid. Indeed I had given myself up as a lost man, until I heard of the vital air, which my friends told me had done such extraordinary things in medicine and surgery. I conceived that as the application was to the seat of the disease, it promised more than most other remedies, and accordingly about ten months back I began the inhalation of this air. Dr. Thornton

Thornton approved of the plan of medicine I was pursuing, which was bitters to strengthen the system, and as occasion might require, a warm laxative pill; these were therefore continued. After a few weeks' trial of this new mode of treatment by the vital air, the above medicines being continued, my strength was so far recruited, that from my own reckoning, I could walk upwards of two miles; my ankles did not pit; my breathing was relieved; my appetite improved; and my countenance so much mended, that all my friends, together with my physician, congratulated me on my recovery. I was able to pay my respects to his majesty, who complimented me much on my good looks, and made many inquiries respecting the vital air. I was enabled regularly to attend the board. But I had to battle through such a winter, as few at my time of life have been able to support. The influenza, which was general, was a great draw back to my full restoration, as the vital air was obliged to be desisted from at that time, and recourse was had to evacuations, cooling medicines, blisters, cupping, and a low diet. But this, together with several colds, that have occasionally attacked me, has, in my mind, only manifested the more the efficacy of the vital air in my complaint, for as soon as it has been judged prudent to have again recourse to the vital air, the symptoms that had gained ground during the intermission, have been as constantly subdued, and my friend Dr. Turton has told me, "that I could not do better than to go back to the vital air," to which I do not hesitate to ascribe my present freedom from oppressive respiration, comfortable nights, clean ankles, power of eating solids, with appetite, and in a few words, as much return of health, as a person at my time of life (85) has reason to expect after such an attack, and I think abundantly sufficient to be thankful for, and to prove the virtue of the vital air in all complaints of this nature; but this I must leave to you, Dr. Thornton, and others to determine, to whom I sincerely wish every success in your laudable attempts to lessen the afflictions of mankind, and have the honour to be, &c.

The observations of Dr. Thornton on this very interesting case, as well as on many others contained in this pamphlet, are not only judicious, but display a mind extremely active, and well disposed for the investigation of truth.

The cautions which are necessary to be attended to in the use of different kinds of air, as pointed out by Mr. Watt, are also extremely proper, and in the present state of pneumatic practice may be of considerable utility in guiding the conduct of the practitioner.

P. 37.—1. Oxygene air is subject to be debased with fixed air, if any inflammable matter be mixed with the manganese from which it is procured, (which may frequently happen by accident), or when it is prepared in a new fire-tube, or one in which hydro-carbonate has been prepared; in all these cases, the quantity of oxygene air produced, will be much less than would otherwise be yielded by the same quantity of manganese.—This species of air when fresh made, also contains a large quantity of manganese in a state of suspension, which it deposits upon being kept some hours at rest.

It has been found by several patients, that the fresh-made air containing the suspended manganese occasions a disagreeable sickness, and

and that which contains much fixed air, occasions sickness and pains in the breast, which do not entirely subside for some days, though they do not seem to be of a malignant nature.

I suspect therefore that some unpleasant effects which have been imputed to oxygene air, may have been owing to one or both of these causes; and therefore recommend, that in preparing this air, there should always be some caustic lime well mixed in the water of the refrigeratory, and kept suspended by a gentle motion of the agitator, and that when the air is procured it should be well shaken with some quick lime and water in the air holder, in which it should be kept twelve hours before it is used, shaking it well from time to time. To these add the precaution of appropriating a fire-tube solely to the preparation of oxygene, and it will be attained free from any noxious admixture.

Hydro-carbonate air is also subject to an admixture of fixed air, which from the relation of intelligent practitioners, seems to diminish its efficacy; and may not in many cases be proper to be administered where hydro-carbonate is useful. I am assured by Mr. Barr, that to procure this air (hydro-carbonate) of a good quality, the water should be admitted so slowly, that it may require twenty minutes to procure the full of the large bellows, and that when longer time was employed, in consequence of a slower admission of water, the air was still more efficacious.

I recommend the same precautions of mixing lime in the water of the refrigeratory; and of shaking the hydro-carbonate with lime and water in the air-holder, as for the oxygene; but I am not enabled to decide whether it is necessary to keep the air till it deposits its charcoal, some gentlemen think that on the contrary, it is best to use it when fresh made.

The great powers of the hydro-carbonate air require the dose to be measured with the utmost accuracy, I therefore recommend that it be always measured out of the air-holder, by pouring in the measure of water as directed, and never measured by means of the hydraulic bellows, which is not so exact a method, especially when the diameter is large.

The charcoal from which this air is prepared, should always be previously well calcined, as empyteumatic vapours from half burnt wood, appear to be very deleterious; perhaps they may have their virtues, but it is desirable to know exactly what is administered, and the virtues of such airs may be very different from those of the hydrocarbonate.

The same ingenious philosopher remarks farther, that 'the utmost care should be taken that no bits of coal, charcoal, wood, or other inflammable matter be mixed with the manganese in preparing oxygene air; and that none of the linseed oil of the fat lute penetrate into the fire-tube.' For if any of these substances be mixed with the manganese, fixed air of a highly pungent and noxious quality will be produced. Imperfectly prepared charcoal, or mixtures of oily substances with it, are also prejudicial in preparing hydro-carbonate.

The trials with yeast as an internal remedy cannot be considered in any degree satisfactory: but as it has sufficiently shown itself to be

be an active medicine, it should not be lost sight of. Farther attempts may prove in what diseases, and in what states of them, it may be advantageously employed. Externally applied, it's effects appear to have been determined with greater precision; and when used in this way it promises to be an active and convenient remedy.

We are sorry to find in the concluding part of the pamphlet, that Dr. B. has been under the necessity of discontinuing, for a time, his experiments on animals and animal substances, for want of a proper apparatus. From the prosecution of these experiments we had not only to expect improvements in pneumatic practice, but also important physiological conclusions.

In the close of the work, Dr. B. promises some general reflections on the effects of airs; but it is evident, as he justly remarks, that before a theory can be fully established, a considerable number of additional facts must be produced; and the observations on them be carefully collected and compared.

ART. XIII. *An Address to Medical Students; a Letter to Dr. Fordyce, with Remarks and Questions upon Quotations from Dr. Fordyce's Dissertation on Simple Fever.* 8vo. 32 pages. Price 1s. Bell. 1795.

The anonymous writer of this flimsy and trifling performance gravely informs us, that societies have done more for the improvement of medical science at Edinburgh than even the industry of its professors. How far he may be correct in this assertion we shall not take upon us to determine; but we have also had sufficient reason to know, that institutions of this kind have been by no means sparing in the propagation of theories.

The attacks, which are here made on the 'Dissertation on simple Fever,' have more of quibble than of the solid and manly objection of the enlightened practitioner.

ART. XIV. *Observations on the Tussis Convulsiva, or, Hooping Cough, as read at the Lyceum Medicum Londinense. Wherein the Nature, Cause, and Cure of this Disease are endeavoured to be demonstrated, and the Practice of exhibiting Emetics, shewn to be pernicious and useless.* By John Gale Jones. 8vo. 35 pages. Price 1s. Allen and West.

In this paper, which was read at the *Lyceum Medicum Londinense*, the author attempts to combat some prevailing opinions, and to controvert some peculiar prejudices, which he conceives to have been adopted by medical practitioners without sufficient consideration.

The plan of treatment which the author reprobates is that of administering emetics; and he thinks it a much more safe and advantageous practice to employ the cordial and stimulant method of treating the disease. But notwithstanding this writer's bold and unqualified assertions to the contrary, we suspect, from considerable experience, that emetics may sometimes be exhibited with great advantages, though they ought certainly to be given with judgment and discrimination.

## BIOGRAPHY.

ART. XV. *The Lives of Dr. John Donne; Sir Henry Wotton; Mr. Richard Hooker; Mr. George Herbert; and Dr. Robert Sanderson*. By Isaac Walton. *With Notes, and the Life of the Author.* by Thomas Zouch, M. A. 4to. 505 pages, and 8 plates. Price 1l. 7s. in boards. York, Wilson and Co.; London, Robson. 1796.

IN the present advanced state of knowledge and taste, it may admit of a doubt, what degree of commendation is due to an attempt, to disturb the ashes which time has "quietly earned," by the incantation of the graphic, or of the typographic art, and to give a preternatural resurrection to authors, who had peaceably withdrawn to their long home on the undisturbed shelves of dusty libraries. Mr. I. W. was, we have no doubt, in his time, a very worthy man. In his lawful occupation of a linen-draper, he had, we do not question, much and deserved credit, among his neighbours of St. Dunstan's in the west, as an honest tradesman. When his success in business enabled him to retire into the country at fifty years of age, and entertain himself with his favourite diversion of *angling*, he certainly conferred a lasting obligation on the lovers of that which Mr. Zouch—without consulting the fishes or the worms—calls an *inoffensive* amusement, by writing, the *Complete Angler*, or the *Contemplative Man's Recreation*, comprizing, as Mr. Zouch says, the clearest and fullest instructions for the attainment of a thorough proficiency in the art. Mr. W.'s leisure was also very laudably employed in writing lives of eminently learned and pious men; and his biographical work may have furnished valuable materials to the compilers of British biography. But we cannot discover in it any such characters of superiour genius or judgment, as ought to rescue it's author from that oblivion, which is the natural termination of moderate talents: or can we conceive, that the public will be much edified by the republication of Dr. Donne's vision of his dear wife with a dead child in her arms, or of the prophetic dreams of sir Henry Wotton's father, and other persons in his family, to many of whom, says the credulous biographer, "God did seem to speak in dreams." Bishop Warburton might perhaps express himself somewhat too harshly, when, referring to W.'s life of Hooker, he spoke of "the quaint trash of a fantastic life-writer:" but we cannot find sufficient merit in this biographical work, to induce us to think, that the republication will contribute much either towards the improvement of taste, or the extension of liberal sentiments. As far as respects religion, it's apparent tendency is, to revive that bigotry and fanaticism, which were formerly so prevalent among men of all religious sects. And this tendency is not counteracted, but rather promoted, by several of the additions which the editor has made to the work. Many of the notes, we readily acknowledge, contain curious and amusing biographical details, which add considerably to the value of the publication; but with these are occasionally interspersed anecdotes and observations, calculated to cast odium and contempt upon those sects, which, from the first appearance of the puritans in the



the days of Elizabeth to the present time, have meritoriously, though not always discreetly, supported the cause of freedom. As a proof of this, we quote Mr. W.'s account of the nonconformists in the time of Hooker, with Mr. Zouch's corroborating notes.

P. 233.—In which number of nonconformists, though some might be sincere and well-meaning men, whose indiscreet zeal might be so like charity, as thereby to cover a multitude of errors, yet of this party there were many that were possessed of an high degree of spiritual wickedness; I mean with an innate, restless, radical pride and malice; I mean not those lesser sins which are more visible and more properly carnal, and sins against a man's self, as gluttony, and drunkenness, and the like (from which, good Lord, deliver us); but sins of a higher nature, because more unlike to the nature of God, which is love, and mercy, and peace, and more like the devil (who is no glutton, nor can be drunk, and yet is a devil); those wickednesses of malice and revenge, and opposition, and a complacency in working and beholding confusion (which are more properly his work, who is the enemy and disturber of mankind; and greater sins, though many will not believe it); men whom a furious zeal and prejudice had blinded, and made incapable of hearing reason, or adhering to the ways of peace; men whom pride and self-conceit had made to over-value their own wisdom, and become pertinacious, and to hold foolish and unmannerly disputes against those men which they ought to reverence, and those laws which they ought to obey; men that laboured and joyed to *speak evil of governments*, and then to be the authors of confusion (of confusion as it is confusion); whom company, and conversation, and custom had blinded, and made insensible that these were errors; and at last became so restless and so hardened in their opinions, that like those who perished in the gainsaying of Korah, so these died without repenting

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\* \* If we give credit to the historians of these times, the picture here exhibited is *far from being drawn in too strong colours*. Alas! the love of domination, and an uninterrupted opposition to the measures of government, have too faithfully characterised the manners of those nonconformists. From the combination of such unamiable qualities, what other consequences could be expected than those which actually burst forth with irresistible fury? What opinion James I. entertained of them, appears from the following extract from the "Basilicon Doron:"—"Take heed therefore, my son, of such puritans, very pests in the church and commonwealth, whom no deserts can oblige, nor promises bind: breathing nothing but sedition and calumnies; aspiring without measure, railing without reason, and making their own imaginations, without any warrant of the word, the square of their consciences. I protest before the great God, and since I am here as upon my testament, it is no place for me to lie in, that ye shall never find with any highland or borderer thieves greater ingratitude, and more lies and vile perjuries, than with these fanatic spirits."

these spiritual wickednesses; of which Coppinger and Hacket †, and their adherents, are too sad testimonies.

And in these times, which tended thus to confusion, there were also many others that pretended to tenderness of conscience, refusing to submit to ceremonies, or to take an oath before a lawful magistrate: and yet these very men did in their secret conventicles covenant and swear to each other, to be assiduous and faithful in using their best endeavours to set up a church government that they had not agreed on. To which end there were many select parties that wandered up and down, and were active in sowing discontents and sedition, by venomous and secret murmurings, and a dispersion of scurrilous pamphlets and libels against the church and state; but especially against the bishops: by which means, together with very bold, and as indiscreet sermons, the common people became so fanatic, as St. Peter observes there were in his time, "Some that wrested the scripture to their own destruction:" So by these means, and this means, many came to believe the bishops to be Antichrist, and the only obstructors of God's discipline; and many of them were at last given over to such desperate delusions, as to find out a text in the "Revelation of St. John," that "Antichrist was to be overcome by the sword," which they were very ready to take into their hands. So that these very men that began with tender meek petitions proceeded to print public admonitions; and then to satirical remonstrances; and at last, (having like David numbered who was not, and who was, for their cause) they got a supposed certainty of so great a party, that they durst threaten first the bishops, and not long after both the queen and parliament; to all which they were secretly encouraged by the earl of Leicester, then in great favour with her majesty, and the reputed cherisher and patron-general of these pretenders to tenderness of conscience, whom he used as a sacrilegious snare to further his design; which was by their means

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† William Hacket, illiterate and of the meanest extraction, from habits of the lowest profligacy, and the most abandoned wickedness, assumed the appearance of a saint, pretending to have an inward call, and to be favoured with a special revelation. With him were associated Edmund Coppinger, a person of better family, and some others, who declared themselves chosen vessels, proclaimed war against the bishops, and scrupled not to menace the safety of the queen herself, unless she promoted their schemes of reform. The madness of fanaticism has no bounds. Hacket was at length pronounced by his followers (ministers of the Geneva discipline) to be "the supreme monarch of the world, from whom all the princes of Europe held their sceptres, to be a greater prophet than Moses or John Baptist, even Jesus Christ, who was come with his fate in his hand to judge the world." He was apprehended and convicted, and, after uttering the most horrid blasphemies, was hanged by the common executioner. Coppinger starved himself in prison. The contagion quickly spread on all sides, whilst ecclesiastical authority was rudely opposed, and trampled under foot. (*See Kennet's History of England Vol. II. p. 563, and Carte's Hist. Vol. III. p. 637.*)

to bring such an odium upon the bishops, as to procure an alienation of their lands, and a large proportion of them for himself; which avaricious desire had so blinded his reason, that his ambitious and greedy hopes had almost flattered him into present possession of Lambeth-House.

From this *strong colouring*, and from many scraps of coarse language, sometimes used by the puritans and nonconformists of former times, which the editor has introduced into his notes, we may, without any violation of candour, infer at least one design of this republication at the present time. The publication has, however, the merit of literary industry, and of typographical elegance, and is embellished with heads of the subjects of the work, and a view of Leighton Church, built by Mr. George Herbert.

ART. XVI. *The Life of the Rev. William Romaine, M. A. late Rector of the United Parishes of St. Andrew by the Wardrobe, and St. Ann's, Blackfriars; and Lecturer of St. Dunstan's in the West.* By William Bromley Cadogan, M. A. 8vo. 96 pa. Pr. 1s. 6d. Vornor and Hood. 1796.

WHEN we recollect for how long a term of years the name of Mr. Romaine has been mentioned with some distinction, and how much popularity he obtained as a preacher, we cannot observe, without surprize, how few facts, which can at all interest the public at large, his biographer has been able to collect. The sum of the narrative may be briefly stated as follows.

The Rev. W. Romaine was born at Hartlepool in the county of Durham on the 25th of September, 1714. He received his early education in the grammar school at Houghton le Spring in the same county. In 1730, or 1731, he entered upon his studies at Oxford; and was afterwards removed to Christ Church College, where he took the degree of master of arts in 1737. For several years he was curate to the parishes of Bantlead and Horton in Middlesex. Preaching in St. Paul's church during the mayoralty of sir Daniel Lambert in 1741, his popular talents became conspicuous. In 1749 he was chosen lecturer of St. Dunstan's in the West, and in 1750 was appointed morning preacher at St. George's, Manover-square. He was soon afterwards appointed to the professorship of astronomy in Gresham college; but it does not appear, that he ever contributed much to the improvement or diffusion of science in that *learned seminary*. Having early adopted the Hutchinsonian system, the Bible furnished him with his astronomical as well as theological knowledge, and he placed more confidence in the *Principia* of Moses, than in those of sir Isaac Newton. The newtonian theory was too mechanical to suit the sublime conceptions which he had acquired in the school of the mystics. In 1756 Mr. R. became curate and morning preacher in St. Olave's, Southwark, where he continued till 1759. In 1764 he became rector of the united parishes of St. Andrew's and St. Ann, in Blackfriars; and this rectory, together with the lectureship of St. Dunstan's in the West, he held till his death, which happened July 26, 1795.

Mr. Romaine is well known to have been a zealous adherent to the pure doctrine and strict discipline of the church of England. His whole life appears to have been devoted to religion; the interests of which he pursued in a manner which ranked him in the class of enthusiasts. His peculiar sentiments appear in the numerous sermons, and other theological tracts, which he published at different times. Beside these he published a new edition of Calasio's Concordance, and wrote an Answer to Warburton's Divine Legation of Moses, which even his biographer admits to have been written with too much warmth, and to have been blemished with faults, which maturer years might have corrected. It appears from some circumstances mentioned in the course of this narrative, that Mr. R.'s natural temper was harsh and violent; but his persevering exertions, or, in the language of calvinism, divine grace, so far corrected the defect, that, as his biographer assures us, it was in his latter years scarcely discoverable. These memoirs abound with proofs of Mr. Romaine's religious zeal; and if they be written in a style, which they who are not accustomed to use it will call fanatical, they will not on that account be the less acceptable to the admirers of Mr. Romaine's writings: of these a complete list is annexed.

## GOVERNMENT.

ART. XVII. *Rudiments of Political Science, Part the First; containing Elementary Principles: with an Appendix.* By Angus Macaulay, A.M. 8vo. 414 pages. Pr. 6s. in boards. Egerton. 1796.

POLITICAL science, depending on the knowledge of human nature, and an acquaintance with the actual history of mankind, may reasonably be presumed to be progressive. The continual accumulation of facts, which show the comparative utility of different modes of government, must, by degrees, enable men to form more correct notions upon this subject: and it is a laudable exertion of ingenuity to compare the history of states with the various theories of government, in order to deduce such conclusions, as may serve to improve this important branch of knowledge.

The ingenious writer of the work, of which the first part is here presented to the public, proposes to examine, under a new arrangement, the several forms of government which have subsisted in human society, in order to mark the peculiar characters by which each is distinguished; and he hopes to be able to deduce such conclusions, as shall detect political error, confirm and propagate political truth, and facilitate the study of political science. The present volume, which is introductory, treats of the necessity and the right of civil government; of political resistance, and individual consent, and of forms of government in general.

The necessity of civil government is inferred from the expediency of union and concert, among men, for various important purposes; and from the numerous disorders, which are produced by the

the follies and passions of men.' In order to establish, still more completely, this necessity, Mr. M. controverts the accuracy of the representation, given by Dr. Robertson and others, of the american indians as existing in a state of social union without any kind of civil government; and brings several arguments and authorities, to prove, that despotic government was generally prevalent in America at the time of it's discovery, and to show that America was peopled from the north east coast of Asia, and derived it's political institutions from that country. Rousseau's theory of a state of nature, which unites civil liberty with barbarism, and slavery and despotism with civilization, Mr. M. treats as visionary and dangerous; and that of Smith, which divides the progress of society into distinct periods, in which men were successively hunters, shepherds, husbandmen, artizans, and merchants, he conceives to be inconsistent with historical fact.

The ends of civil government, according to this theorist, are, to promote knowledge and virtue, and guard society against the effects of folly and wickedness; to prevent, or supply, the wants of society; to protect it from foreign injury; and to adopt such arrangements and regulations as may best promote public happiness. In this part of the work Mr. M. seems to fall into the common error of expecting too much from government, and assigning it too many offices. He objects to Montesquieu's, Price's, and Priestley's definitions of civil liberty, and approves, in the main, of Locke's; but thinks that of the french constituent assembly, which places it in the power of doing whatever does not injure another, the most clear, concise, and comprehensive. Labour he considers as the only original foundation of the right of separate property; the security of property he ranks among the principal objects of civil government; and he treats the equalization of property as impracticable, and it's common participation as a romantic and injurious project.

The right of civil government Mr. M. conceives to be founded on those rights of man which rise out of his moral relations, and to imply reciprocal duties: all right to govern he derives not from a divine grant, but from the appointment and consent of civil communities. The subsequent, as well as the original right of government, he derives from consent, to the exclusion of all other pretensions, such as possession, inheritance, custom or prescription, ancient stipulation, virtue of rulers, or expediency. On the subject of the right of prescribing to posterity, we meet with the following judicious and liberal observations.

P. 143.—'A fourth pretension to a right of civil government, unconnected with the will of the people, has been founded on ancient consent or stipulation: but this claim is still more preposterous than any of the preceding. The supporters of this claim, to be consistent, must attempt to maintain, that a progenitor has a right of civil government over all his descendants; that he may transfer this right to be enjoyed in perpetuity, by whomsoever he pleases; and that his posterity must be for ever subject to all his political arrangements, and bound by all his stipulations. But no reason can be assigned to prove, that such right has ever been

been possessed by one progenitor, which is not equally conclusive, in proof of a similar right being possessed, by all succeeding progenitors, with respect to their several descendants. It is obvious, that the greatest confusion of political rights would result from such a system.

\* But the advocates of this claim will probably decline to encounter the numerous absurdities, which flow, from the supposed existence of a right in a progenitor, to extend his political authority over all his descendants, to all future times. They will rather found the supposed obligation of moderns to adhere implicitly to the institutions of antiquity, on the consent or stipulations of a whole ancient community, than on the decrees of a single progenitor. It will then be incumbent on them to shew, by what peculiar privilege, one generation could possess a right of forming a political constitution, which all succeeding generations were bounden invariably to maintain; or whence it could derive the prerogative, like the kings "of the medes and persians," of enacting laws, which must remain for ever unrepealed. As no such prerogative, or privilege can be proved to have been ever enjoyed by any generation; the consequences, deduced from the supposition, must be abandoned. In fact, the men of the existing generation must be more competent to judge of their own political happiness, which is the great end of civil government, than those of any former time. Admitting an ancient generation to have possessed all the wisdom, which is proverbially attributed to ancestry; and to have formed a constitution, excellently adapted to the various circumstances then existing; yet many important changes may have since taken place, in the external connexions, as well as in the internal circumstances of a nation, which may require correspondent changes in its political constitution. The condition of the members of a political community, thus circumstanced, would be truly deplorable, if they were condemned for ever to endure a form of government, which was become ill adapted to their situation; and with superstitious veneration, to hand it down to the latest posterity, like a sacred relic; merely because their ancestors had planned it. They would find but slender consolation in the reflection, that their political constitution had suited their ancestors, when things were in a very different state. Besides, the original framers of a constitution may not have been endued with consummate political wisdom: they may have adopted a system fundamentally erroneous, or defective; yet its errors or defects may not have appeared, till succeeding generations discovered them, by lamentable experience. Successive improvements may have also rendered a future generation more enlightened, and better qualified to frame, or to reform a constitution, than the original founders of the state. Wretched therefore would be the lot of human beings, if they were debarred from availing themselves of the lessons of their own experience, and progressive improvement in political knowledge; and confined for ever, to the first rude experiments of their earliest forefathers.

\* This

This pretension then, whether considered as a claim of right in one generation, to prescribe the form, in which civil government shall be invariably conducted for ever; or as a corresponding obligation, on posterity, to maintain an ancient constitution, without innovation or improvement, merely on account of its antiquity, appears as hostile to human happiness, as it is unfounded and absurd. It is obvious, that the apparent plausibility of this pretension, like that of prescription, is connected with the vulgar mistake of confounding property with civil government; and of conceiving, that the rules, which obtain with respect to estates in cattle, land, or money, hold also with respect to political authority. It is evident, that the rights and obligations, which arise from contracts relative to property, are as improper to be applied to civil government, as those, which result from the regulations adopted in different countries, in order to determine prescription. A man's property is wholly at his own disposal: he has an absolute right relatively to the conduct of other men, to employ it to what purposes he pleases; so long as he refrains from encroaching on others: he may transfer his right to whomsoever he chooses, and on any conditions, unless restrained by the positive laws of the community. Those, who urge the indispensable obligation of adhering to ancient political institutions, will not surely be so absurd as to contend, that all future generations of human beings were at the absolute disposal of ancestry; and that a man has a right to grant away the submission and obedience of all his posterity, as he has to dispose of his cattle, or his furniture. Yet on no other principle of reasoning, can the rules, which determine the obligation of contracts about property, be applied to ancient stipulations relative to civil government.

With respect to *political resistance*, it is maintained, that to resist a government, which exists from the approbation or acquiescence of the community, must ever be criminal, because it is the exercise of violence against rightful authority; but that it is incumbent on political communities severally to choose that form of government which they conceive best adapted to promote their political happiness; or to change a bad constitution for a better when it can be prudently effected; and consequently, that, if any political rulers shall forcibly oppose the manifest will of a community to reform its constitution, they would be guilty of that resistance which is universally criminal.

On the question of *individual consent* Mr. M. admits the right of separation. Continued residence he considers as determining the political community to which every man belongs, but adds, that, in order to indicate consent by residence, the citizens must be at liberty to depart. The supposed right in civil governors to enforce residence is shown to be neither inherent in the nature, nor necessary to the ends, of government.

This volume concludes with some general observations on the difference between forms of government and constitutions; on the importance of the inquiry concerning the distinct characters of governments, and on the dependance of national character on the

form of government. The appendix contains interesting historical elucidations of the author's principles. Though we do not perceive much novelty in this writer's ideas, his work, as far as it is advanced, is written with perspicuity, temper, and liberality, and raises agreeable expectations concerning the sequel. L. M. S.

POETRY. THE DRAMA.

ART. XVIII. *The Birth and Triumph of Love. A Poem.* By Sir James Bland Burges, Bart. Royal 4to. 68 pages. Price 6s, Egerton. 1796.

THE plan of this work is taken from a series of plates, entitled, "The Birth and Triumph of Cupid," published by Mr. Tomkins, historical engraver to her majesty: it is intended as a poetical illustration of these elegant engravings, which are said to be copied from the drawings of a lady of high rank. Although the subject might seem to promise sportive gaiety, the poem is rather of the elevated than of the trivial kind: it is written in a regular and stately measure, and adorned with the studied graces of poetical diction. In the opening, the poet forbids the intrusion of wanton love, and devotes his lays to that sovereign power, whose birth was hailed by the shout of angels, and to whom was given the supreme control over unknown worlds. Sent forth, by the plastic power, from a condensed vapour, the young cherub stood confast in his infant charms: p. 6.

'Awwhile, as if entranced, he gazed around:  
He moved, and Heaven with unknown radiance gleamed;  
He spoke, and listening angels hailed the sound;  
He smiled, and universal Nature beamed.  
By Infant Love subdued Creation seemed:  
And Time transported all his power confessed;  
Of present joys and future bliss he dreamed,  
Of constant hearts with lasting union blessed;

Then fondly clasped the Cherub to his glowing breast.'

This elegant kind of versification is continued through the piece. But a story of Love's adventures, grounded on the grecian fiction of Cupid's bow and arrows employed in wounding hearts, is so playful and puerile, that, exhibited in majestic stanzas, it can only produce a ludicrous effect. In easy and gay anacreontics we might be amused to read of the child Cupid finding a bow and arrows, and, when he misses his mark, breaking them in vexation: but it is impossible to read the same pretty tale, sublimed and dilated through a long course of elaborate verse, without a strong perception of incongruity. We are first presented with a grand vision, in which Love contemplates the system of the universe combined by the law of gravitation, and is visited by an angel, who is commissioned to show him the seven planets, and to inform him that he is destined to use his bow and arrows in the *epoch*. We then see Love, in obedience to the vision, sailing through the etherial plain to his appointed planet, and lighting on one of the white cliffs of Albion, as the world's great master. After all this magnificent apparatus, we find him exactly in the character of the mischievous boy of Venus, trying and breaking his weapons;—with a new bow and dart, which he receives from heaven, assaulting two



undering beams that sit through the grove on shadowy wings, and pier some difficulties, transfixing them both with one arrow, seizing them and offering them on an altar to heaven: he is then born away on a car drawn by his doves, taking with him, 'placed on the high chariot's seat,' the two hearts which he had pierced, 'to lay his glorious prize before the eternal throne.'—This allegorical fiction evidently wants consistency and dignity; the poet has, however, thrown about it so many embellishments as, on the whole, to present the reader with a pleasing exhibition.

The engravings, on which the poem is founded, may be purchased of the same size.

ART. XIX. *Brewsey, a Poem.* 4to. 32 pages. Price 3s. Warrington, Eyres; London, Johnson. 1796.

POETRY performs one of her most pleasing offices, when, in imitation of her sister art, she soothes the pensive mind with interesting pictures of former days, or with tranquillizing landscapes of simple nature and rural life. This office is very happily performed in the truly elegant poem now before us. The poet appears to have written under the influence of

'A pensive cast of thought, a serious vein  
Of melancholy softness, not too sad,  
Such as will serve to sooth, but not distress.'

In harmonious verses, strongly marked with the pleasing character of classical simplicity, and, at the same time, uniformly raised above prosaic dulness, the author takes a retrospect of the ancient history of the spot which he celebrates, and very happily introduces a story, preserved in a MS. in the Bodleian library, of the murder of sir John Butler, 'who was slain in his bedde by the procurement of the lord Scandley.' Then, reverting to the present rural beauties of the scene, the poet describes them with that delicate sensibility which gives to poetry it's sweetest charm, interweaving with the description instructive reflections and pleasing sentiments. The passage which we shall select from this poem for the amusement of our readers, and in confirmation of the praise we have bestowed upon it, is a beautiful description of hay-making. P. 19,

'THEY see the mowers, to their half-done task  
Early returning, jocund, o'er the grass,  
That yesterday they cut: with stone well-ply'd,  
Bending, they whet the clear-resounding steel;  
And now in order plac'd, step after step,  
Slow-following, with successive well-tim'd strokes,  
The scythe they brandish: falling at their feet  
In semicircles wide, a mingled heap  
Of seeding stalks and flow'rs of various hues  
In wild confusion lies, to bloom no more.  
Meanwhile a num'rous train of men and boys,  
And country maidens, bearing in their hands  
The rural trophies, cheerfully begin  
Their pleasing toil, and scatter far and wide,  
With airy toils, the odorif'rous hay;

Light bushes! While as now the clinking fan,  
 In splendour clad, pours forth his sloping rays  
 Stronger, the field is all a moving scene  
 Of gaiety and business, mirth and toil.  
 Many the jokes, and frequent are the laughs,  
 Enlivening their labour: on the copse  
 Of yonder hedge, where gay the wild-rose blooms,  
 Is laid the copious can, with needful stores  
 Of liquor fill'd, and cover'd from the sight  
 Of busy flies. Full oft the heated swain  
 Thither is seen to pace, and from the cup  
 First takes a long, deep draught: then to the fair,  
 Not asking, but whose warm flush'd cheeks betray  
 Her thirst, slow-carrying, presents the cup  
 With awkward gallantry. Fatigued, the band  
 Awhile repose: the sun-burnt clown, robust,  
 Pulls on his knee his modest-looking fair,  
 Pleas'd, and yet half ashamed: ah! happy he,  
 If from her lips he gains at last the kiss,  
 With many struggles won; nor is ev'n she,  
 Tho' her disorder'd locks with many a frown  
 Now she adjusts, displeas'd at heart to lose  
 The fragrant prize she wish'd not to withhold.\*  
 She seeks not to ensnare a captive train  
 Of slaves to grace the triumph of her eyes;  
 Nor, having won her lover's faithful heart,  
 To leave him, proud-exulting in his pains.  
 For him alone the ribband gay is seen,  
 On Sundays streaming in her hat of straw,  
 Luring at church unwary eyes from pray'rs.  
 Still near her thro' the field he strives to toil,  
 And oft, when unperceiv'd, they tell their love  
 In sidelong glances: language sweet! that speaks  
 In silence more than all th' affected fop,  
 Practis'd in Flatt'ry's arts, with oily tongue,  
 Pours in his vainer Fair's deluded ears.  
 Here 'tis, that Love bestrews his pleasing joys,  
 Unblended with his cares; for here no fears  
 Of rankling jealousy disturb the breast.  
 He knows his maiden true, as she her swain;  
 And so shall each be prov'd, for MY MEN soon  
 In bondage sweet shall join their willing hands.

\* Be kind, ye Southern Breezes! blow not yet  
 Nor bid your train of gloomy clouds and show'rs,  
 Unwelcome now, deform the tranquil sky!  
 But let the frequent wain, unstopp'd by rains,  
 Clear the dry hayfield of its dusky piles!

\* *Dum fragrantia detorquet ad oscula  
 Cervicem, aut facili servitiâ negat,  
 Quæ poscente magis gaudet eripi.*

Hor.

BY. XX. Epistle from R-ch-d Br-nfy Sh--d-n, Esq. to the Right Honourable H-n-y D--d-s. 4to. 32 pages Price 2s. 6d. Owen. 1796.

THE verses here given to R. B. Sh--d-n, esq., are not exactly such Mr. Sheridan would write even after dining with Mr. Dundas at Finsbury. With all the inspiration of generous wine at a minister's table, his muse could never hope to soar to the sublimity of this little. *Exempli gratia.* p. 5.

• Had Pitt and you, like Neckar, sway'd your king,  
And loosen'd Law and Order's sacred spring,  
Accomplish'd would have been the pray'r of Stone,  
And Thames have flow'd a flaming Phlegethon!  
"While T--ke and him had drank their Burgundy,  
"Cool, mid confusion, under their own tree,  
"If T--ke's Robespierrean double avocation,  
"Allow'd him time from plund'ring all the nation!"  
I marvel much that Britain's Guardian, Law,  
Left english Seyeyes one mile from Aberhaw!

KIND reader, when you have sufficiently admired the glowing sentiment of these lines, admire, we beseech you, the beauties of the language; particularly, the elegant inversion, 'accomplish'd would have been the pray'r of Stone,' the soft alliteration, 'flow'd a flaming Phlegethon'—and, above all, the bold eccentricity of the phrase, 'T--ke and him had drank,' which an ordinary genius, who fears the grammarian's rod, would not be dared to have written otherwise than—T--ke and he had drank.—This writer's wonderful command of the most musical melody of diction, we must give another specimen or two: of France he writes; p. 3.

• A hell, indred, where famine, fraud, and force,  
Reign uncontrol'd, sans pity or remorse!  
Where *wright* is taught but horrid deeds of blood!  
And millions murder'd in the madden'd mood!

Of Mrs. Jordan;

• Nor sprightly Jordan, lass of Richmond Hill,  
With *wealth*, and *worth*, and ev'ry *wish* at *will*."

THIS ingenious depicter of characters, in laudable imitation, as I suspect, of certain quack doctors, will tell you in a moment what any man is, if you will only inform him what he eats and drinks; e. g.

p. 8. • M-cl-d and L-d-rd-le, so wild and frisky,  
May'nt that be owing to their drinking whiskey?

p. 10. • In figures and philology, 'tis clear,  
That Smith's potations must be pert small beer."

p. 15. • L-ndf--ne's so full of sleek, insidious guile,  
His bev'rage, sure, is vinegar and oil!"

If he luncheon'd off an ox cheek, or had a basin of sour cream,  
Is all that he cared for."

p. 20. • — All I can say of Gr--y  
Is that he drinks warm gruel and cold whey."

In prose, however, he finds something else to say of this young orator:

‘ P. 17. note. ‘ This juvenile would-be-statesman, possesses a considerable share of what may be called parrot loquacity. Like his grace of Bedford, and some others, he delivers a very passable, verbose, frothy oration, when he has properly received his lesson.’

Of Mr. Fox he says in verse,

‘ *He’s fram’d a balance for our sure perdition,  
By France and Britain forming coalition.*’

Of his speech made on the 10th of May last he says; ‘ such a farrago of egotism, *meandrings*, and *absurdities*, never issued before even from his mouth: he seems to be driving to his dotage.’ We must add, by way of contrast to all these *cutting* sarcasms, one example of the writer’s powers in serious panegyric: P. 12, note,

‘ Lord L——ne, at the end of the American war, prophesied, that “ the sun of Britain,” as a great nation, “ was set for ever!” It certainly was very low sunk in the western political horizon at that time. But the capacity of Mr. Dundas has made it rise again in the east; and the great genius of Mr. Pitt has made it blaze on Great Britain and Ireland, in a more bright meridian splendour than it ever before exhibited.’ EVGA!

ART. XXI. *Sketches in Verse, with Prose Illustrations.* Small 8vo. 156 pages. Cadell and Davies. 1796.

EXCEPT a pretty long Ode to the prince of Wales on his intended marriage, of which the loyalty surpasses the poetry, this volume is made up of very short and trivial pieces, which afford little ground for praise on any other account than for a tolerable facility of versification.

The annexed prose illustrations will not justify us in making a more favourable report of the writer’s philosophical spirit, than his sketches of his poetical talent. The first and principal prose paper is a serious vindication of the absurd, superstitious, and exploded belief of *apparitions*. The second is an apology for the scarcely less superstitious and absurd respect which is paid to family distinctions. The rest are not of sufficient importance to require distinct notice. The volume is very elegantly printed.

ART. XXII. *Conversation: A didactic Poem. In three Parts.* By William Cooke, Esq. 4to. 44 pages. Price 3s. 6d. Edwards. 1796.

It is surprising, that an art, which every body practises every day, should never have been explained scientifically, and reduced to clear principles and settled rules. The subject of conversation has been lightly touched by the essayist, the satirist, and the didactic poet, but has never been accurately examined by the philosopher, with the benevolent design of rendering it more pleasant and improving.—A didactic poem, similar in design to that now before us, was written many years ago, by Mr. B. Stillingfleet, and is preserved in the first volume of Doddsley’s Collection. In poetical merit that performance is superior to the present. Mr. C.’s ideas on the subject of conversation are judicious; but the versification is so moderate, that we question whether his

is sensible precepts, and good advice, would not have been more acceptable in elegant prose.

ART. XXIII. *The Village Muse; or, a Poem on Summer*. By Juvenis. 4to. 114 pages. Price 4s. sewed. York, Todd; London, John. 1796.

It is a common mistake amongst young poets, to value themselves too highly upon their facility of invention, and rapidity in writing. The author of this poem, though apparently a modest youth, informs his reader, perhaps with too much self-complacency, that, beside this long poem, containing upwards of two thousand lines, he has written two others, on Spring, and Winter, which were all completed before he had attained his nineteenth year. He likewise mentions a circumstance which seems very surprising, and which, indeed, affords a strong presumption that *his* has been an untaught muse, that his first attempts to describe the seasons were written before he had seen, or heard of "Thomson's Seasons." Criticism must judge of the merit of any production by its quality, not its quantity; and it would be great injustice to this young bard, who appears very ambitious of having his budding genius fostered by a ray of public patronage, to flatter him with any praise for the length, or early production of his poem. The piece would certainly have been more fit for the public eye, had a considerable part of it been cancelled, and had the rest been polished with greater care, upon a diligent and judicious comparison of its descriptions, sentiments, and language, with those of Thomson, and other eminent poets: it would then have been less encumbered with common-place reflections, and unpoetical phraseology; the author would have been more sensible, how much is requisite to form a good descriptive poem; and, on a subject on which he had before him so excellent a model, he would not have been contented without exercising great caution and discrimination in the selection of his images and sentiments, and the utmost diligence in rendering his language correct, elegant, and harmonious. Too much confidence in the maxim, *Poeta nascitur, non fit*, has brought upon many a young adventurer in poetry the fate of Phaeton. When this rustic bard shall have properly availed himself of these hints, he may appear before the public with greater credit. We do not mean, however, wholly to depreciate his performance, in which, notwithstanding several defects arising from the want of that correct taste which is only to be gained by an intimate acquaintance with the best writers, we discover marks of talents capable of being matured into excellence.

ART. XXIV. *The Triumph of Innocence; an Ode; written on the Deliverance of Maria Theresa Charlotte from the Prison of the Temple*. By Eyles Irwin, Esq. M. A. 4to. 22 pages. Nicol. 1796.

THE subject of this ode afforded a fair occasion for the display of tender sentiments in elegant verse, which the writer has not very happily improved. The poet has been more solicitous to pour out his indignation against democrats, than to express his sympathy with the sorrows and the joys of the royal orphan. The verses are not wholly destitute of poetic merit, and are beautifully printed with Palmer's types on fine vellum paper.

ART.

ART. XXV. *Inez, a Tragedy.* 8vo. 124 pages. Price 2s. R. Edwards, 1796.

THE fable of this tragedy is founded on a distressing story recorded in the annals of Portugal. The unhappy fate of the beautiful and innocent Inez de Castro has been made the subject of poetic description by Camoens, and of tragic representation on the Spanish, French, and English theatres. The author of this dramatic performance disclaims all obligation to the former occupants of the story; and we can easily credit the declaration; for the piece bears unequivocal marks of originality, and possesses, in a high degree, the essential requisites of a good tragedy.

The principal business of the play consists in a plot against the life of Inez, a castilian exile, the reputed mistress, but real wife, of Pedro, the prince of Portugal, whose father, the king Alphonso, a stern and haughty despot, is instigated to condemn her to death as the seducer of his son, by the malicious suggestions of his three ministers and friends, Alvaro, Coello, and Gonzalez, and by the secret machinations of her disappointed and revengeful rival Leonora, a lady of the blood royal of Portugal, once beloved by Pedro. The interest of the piece is heightened by making the queen, Pedro's mother, acquainted with his marriage; and the pathetic effect is much increased by introducing Fernandez, the father of Inez, first as a stranger, under the name of Almada, and, after a very affecting discovery, as a sharer with Pedro and Inez in the distress produced by Alphonso's cruelty. The distinct features of the principal characters are strongly marked; the sentiments are happily appropriate; the language, without being uniformly splendid, is often embellished with poetical imagery; and in those parts which require tragic vehemence, the passions are expressed with uncommon force. To give our readers an idea of the author's powers of fancy and expression, we shall copy a few detached passages: p. 15.

• By heavens! Alvaro!

She seem'd like chastity herself, indued  
With human form! her lucid cheek alone  
Was warm and tender: in her heart appear'd  
Majestic virtue on her throne of ice!  
And when I would assay her with loose passion,  
Something within her, like divinity,  
Aw'd my rash purpose, and congeal'd the founts  
Half form'd and trembling on my tongue.'

• — Deceit

Plays on her cheek, as the light sun beam dances  
On the quick surface of the deep abyss.'

• More lovely through a veil of tender sorrow  
Her beauties shone; as when the sun at noon  
Through a cloud's silky fleece sheds softened day.'

p. 95.— 'Think'st thou, Gonzalez, that the sovereign's purpose  
Is not too settled to be blown away,  
By the weak impulse of a woman's sigh?  
Surely thou know'st not yet our monarch's firmness!

'Tis like a rock, besieged in vain by oceans!  
'Tis like the polar ice, built high to heaven,  
On which the sun, with ineffeſſual flame,  
Plays for a fix-month's day!

8. 72.— Ah! what is man!—a bubble raiſed in play,  
Which ſwells awhile;—ſports its quick varying tints,  
A borrower from the ſun; then burſting melts  
Into its parent elements, nor leaves  
A trace behind.—What is creation's wonder?  
With faculties that walk the range of heav'n;  
With appetites that gorge upon the earth;  
An angel-brute! extended in deſire  
With ſpace and time, yet bounded in fruition  
By a mere point and moment.—Blifs his aim,  
But his attainment anguiſh,—he creeps on  
From day to day in care of ſordid being;  
While hour to hour repeats the ſame dull tale,  
Till wearied nature ſleeps:—or, meteor-like,  
He glares and flaſhes, with illuſive ſplendour,  
Till his thin flame is ſpent.—Our morn of life  
Is wet with ſorrow's dew:—our noon involved  
In paſſion's ſtorm;—our evening pale and chill,  
And fading into night:—and when this ſun  
Is quench'd in darkneſs,—ſhall no day-ſtar riſe  
To warm and waken us?—there ſhall—and then  
The joys and cares which ſhook this ſev'riſh life  
Shall be no more remember'd than a dream.  
Yes! 'tis the diſtant beam of this new day  
Which gilds this vale with all its boſts of luſtre,  
And fills our nerves with ſpirits for our travel.'

A part of the ſcene, in which Inez diſcovers her father, ſhall ſerve as  
a ſpecimen of the more impaſſioned language of this tragedy. 8. 78.

ALMADA.

' It grieves me, madam,  
To ſee the felon grief approach life's prime,  
As now in you, and riſe it of ſmiles.  
Haply 'tis too aſſuming in a ſtranger  
To aſk what moves you in this pride of life,  
Girt with the means of envied happineſs,  
To yield a thought to pain?—Dear lady, pardon  
An old man's fondneſs:—if he lives to bleſs you,  
Think that in me you hear your honour'd father.

INEZ.

' Father!—O heavens!

ALMADA.

' Mine, lady, are his years,  
Though not his bleſſing.—Grief, I know, can reach  
And ſhake the loſtiefſt ſtate,—perhaps the pain  
Of ſome freſh-fever'd heart-ſtring prompts the ſigh,  
And my officious love provokes the wound  
To livelier pangs:—yet bear me while I aſk,  
Live both your happy parents?

INEZ.

# THE DRAMA.

• INEZ.

• Sir, they sleep  
Each in the cold dumb grave,—nor heed the sorrows  
Which fade their orphan's cheek!

• ALMADA.

• The loss of parents  
Is great—but common;—felt awhile by nature  
And then no more remember'd.—Here, perhaps,  
The woe is recent.

• INEZ.

• No!—one parent saw me  
Just ripening into woman;—and the other  
Forsook my childhood:—Oh—the kindest father,  
That ever strain'd an infant to his bosom!

• ALMADA.

• Time must have dried the source of filial tears,  
However full. O still vouchsafe me favour!  
Is it a brother's loss that touches you  
And melts you thus in grief?

• INEZ.

• No brother, Sir,  
Has ever claim'd my love, or to my arms  
Given a divided parent.—I was all  
The blessing of my mother's bed, and now,  
Alas! am all my race.

• ALMADA.

• It must be she!  
Down, down my heart! (*Aside*)—thrice blessed were  
your parents,  
Thrice blessed Portugal!—the favour'd land  
Which boasts your honour'd birth!

• INEZ.

• My birth can make  
No country proud:—but here in Portugal  
I am, as thou, an alien,—To Castile  
I owe my birth. On Guadiana's banks,  
Near Calatrava, where my family  
Long vied with those on thrones, my childhood play'd,  
Till—

• ALMADA.

• The fierce moor o'erspread the wasted region,  
Hurried your mother and yourself to chains,  
And slew your father.

• INEZ.

• You amaze me, Sir!  
Whence could you learn my melancholy story?

• ALMADA.

• I was not distant from that scene of ravage.  
I had a daughter too, whom then I lost.



• INEZ.

• A daughter, fir!

• ALMADA.

• Oh yes!—a daughter—loveliest

Than the first morning that awaked in Eden  
And sweeter than its breath.—The accursed infidels  
Surprised my castle, as my charming girl  
Had number'd her tenth year.—Had fate permitted,  
Even as I see you now,—so fair and peerless,  
Would she have blest'd my eyes :—but—ah—for ever  
Lost I my much-loved—Inez!

• INEZ.

• Am I waking,

Or is it all illusion?—but the grave  
Cannot give back its dead!—I saw my father—  
O sight of agony!—oppress'd by numbers  
Sink,—a pale corse!—beheld the murderers swords  
Steep'd in his life!

• ALMADA.

• Ay so, indeed, thou thoughtest.

Fernandez fell, 'tis true, with many a wound;  
And lay, with heaps of reeking death, unnoticed,  
Till the retreating foe, with the next sun,  
Resign'd him to his friends.—Their care recall'd  
The wand'ring pulse of life :—when, to behold  
The loss of all that render'd life a blessing,  
From sweet forgetfulness to sense—I woke!

• INEZ.

• O heaven support me!—O—my long-mourn'd father!  
And is it *thou* I clasp?—scarce can I think it;  
Though every sense avouch it.—Yet 'tis he;  
This is no mockery!—Upon my knees  
Let me implore thy blessing!—Tell me wherefore  
Conceal Fernandez in Almada?—tell me  
Where hast thou sojourn'd?—They reported falsely  
Thy castle was destroy'd!—

• FERNANDEZ.

• Another moment,

O my loved daughter! when my heart's less busy,  
Shall give thee all.—My castle was destroy'd.  
The hateful spot, which told me of my loss,  
I shunn'd, and sought to hide me from my woes  
In a lone seat, I own'd near distant Ebro.  
There had I still remain'd :—But Pedro's tyranny,  
Blest'd be heav'ns will! invaded my retreat;  
Seiz'd on my lands;—and drove me from Castile,  
Stripp'd of a name too splendid for my flight,  
A vagabond and beggar,—to find here  
More treasure than I left.—O my sweet child!  
But speak—your mother!—said you that she died?  
Lorenza gone!—to fold her here with thee

Were too much ecstasy!—yet in her Inez  
 She still survives!—as thou art now, my girl!  
 Was my Lorenza when she crown'd my arms  
 A blushing bride.—Come grow unto my bosom,  
 Mother and daughter both!—But now relate,  
 If the wild hurry of your soul permit,  
 Where have you linger'd for these ten long years?  
 How nourish'd being since by fate denied  
 The shelter of these arms? How baffled too  
 My anxious love, which still, with princely offers  
 For ransom or discovery, search'd the realms  
 Of our unchristian foes?

• INEZ.

• O sir! O father!

My thought is giddy; and tumultuous pleasure  
 Stifies my utterance!—my story's brief.

The sudden transition from the father's joy to disappointment and distress, on the apprehension that his daughter has purchased her present splendour at the price of her honour, and his subsequent relief by the explanation which Pedro's appearance occasions, excite an uncommon degree of interest and agitation. Through the whole of the fifth act the passions are strongly expressed; and the catastrophe leaves the mind in full possession of the mysterious pleasure of sympathy with suffering innocence.

The piece has not been offered for representation; and perhaps, in its present form, the dialogue might, on the stage, appear in some parts too much protracted; but if a few easy alterations were made;—if, for instance, the scene between Coello and Alvaro in the first act were shortened; if the dialogue in the third act between Alphonso and Pedro on war, the *calm* observations at the end of the fourth act on hunting, and the reflections of Fernandez (p. 112) after the murder of his daughter, were omitted; if the murder of Inez, which excites too much horror, were thrown more out of sight by being merely related; and if the tragedy were to terminate with Pedro's consoling speech to Fernandez (p. 120), leaving the punishment of the guilty to the reader's imagination;—we are of opinion, that both the managers and the public would be thankful to the author for so valuable an addition to the stock of english tragedies.

ART. XXVI. *Village Virtues: a dramatic Satire. In two Parts.*  
 4to. 45 pages. Price 3s. Bell. 1796.

WITH all our boasted philosophy, prejudice, it must be owned, still governs the world. The rich can find nothing in the poor but stupidity or villany; the poor can find nothing in the rich but pride and inhumanity: whereas, the truth is, there are good and bad of all ranks; and charity may hope, that the good are the most numerous.—That part of this false judgment, which consists in thinking that virtue and high life are totally incompatible, and that innocence can exist no where but in a cottage is, with some degree of humour and spirit, exposed in this dramatic piece.

• Sir

Sir David Downwright, to convince his sifter, lady Mount-level, that folly and vice are not confined, as she supposes, to high life, engages a guest to disguise himself as Sturdy, a blunt but knavish farmer; his house-keeper to act the part of his wife, a shrewish, drunken dame; his two daughters to play the rural coquets, Rose and Phoebe, and another friend to represent William the lover. The story is well contrived to answer the writer's purpose; the piece is drawn up with vivacity, wit, and drollery; and it contains some satirical strokes at the fashions and humours of the times. The following scene may perhaps treat our readers with a laugh.—P. 16.

‘ WILLIAM, ROSE, AND STURDY.

‘ *William.* Upon my soul, Rose, this Mrs. Harrington of yours seems a very good sort of person, and bestows her gifts with such judgement, as does honour to her understanding.

‘ *Rose.* Oh! I shall love her the longest day I have to live! But I am afraid, William, that you are sorry enough to have quitted London?

‘ *William.* To be sure, child, London is a tolerable lounge.

‘ *Rose.* Ah! how I long to see it.

‘ *William.* Why, in truth, I don't think that a winter's polishing would do you any harm: it would enable you to appear with more decency, as Mrs. Tripit. Your dress now, for instance—Nobody wears any thing on the head at present, except turbants.

‘ *Rose.* Except turbots?—Surely that must look very odd!

‘ *William.* And besides, my dear Rose—Let me die, if you've not got a body!

‘ *Rose.* Lord! yes, to be sure I have!

‘ *William.* Why, no women of fashion have bodies now-a-days!

‘ *Rose.* No? Bless me! Then what must be done? for I've been so long accustomed to have a body, that I sha'n't know what in the world to do without one! And pray, how do the London ladies contrive to get rid of their bodies?

‘ *William.* Oh! nothing is so easily done. They only join their bosoms to their hips, by tying their petticoats under their arm-pits.

‘ *Rose.* If that is all, I'll tie mine under my chin, and poke my hands through the pocket-holes.

‘ *William.* Then you'll be in the very pink of the mode.

‘ *Sturdy.* But pray, William, what do you think about the present state of affairs?

‘ *William.* I don't think about it at all.

‘ *Sturdy.* What then, you never used to speak at the debating societies?

‘ *William.* I beg your pardon; but the less I thought, the more I talked. 'Tis a receipt that was given me by a very great orator.

‘ *Sturdy.* Who was he?

‘ *William.* A gentleman who was an honour to his cloth, Mr. Simon Shoulder-knot. Of him it might be said with truth, that no man in London was longer-winded—a great virtue in a public speaker.

speaker. I have known him harangue for three hours together, and when he had finished, leave as much for the next orator to say, as if he had never uttered a syllable. Ah! our club had a great loss of him;

‘*Rose*. How did you lose him?

‘*William*. Why, Simon’s patriotism proved his ruin. He paid so much attention to the affairs of the nation, that he paid none to his master’s; and thus being out of place, as he was one evening proving to the club very clearly, that he could pay off the national debt, he was arrested by his landlady for seven pounds, five shillings, and a penny.

‘*Sturdy*. That was unlucky; and pray on which side of the question are you?

‘*William*. I am an oppositionist.

‘*Rose*. Really! And is it difficult to be an oppositionist?

‘*William*. By no means, for the whole science consists in this:—When the Minister says, the country is in danger, we say, it’s safe; and when he says, it’s safe, we say, it’s in danger.

‘*Rose*. Is that all? Then I could be as good an oppositionist as the best of them.

‘*Sturdy*. Or you wouldn’t take after your mother.’

Though we are pleased with the humour of this performance, we cannot acquit the writer himself of prejudice. If our *Village Virtues* be indeed such as are here represented, it should not be forgotten, that our villagers have learned them of *their betters*.

## NOVELS.

ART. XXVII. *Paul and Virginia*. Translated from the French of Bernardin Saint-Pierre; by Helen Maria Williams, Author of Letters on the French Revolution, Julia a Novel, Poems, &c. 12mo. 184 pages. Price 3s. sewed. Vernor and Hood. 1796.

THIS elegant translation of a simple and pathetic tale, which originally appeared in “*Les Etudes de la Nature, par M. Bernardin St. Pierre*,” was written, as the translator informs the public, at Paris, during the horrors of Robespierre’s tyranny, from the hope of cheating those days of calamity of their weary length.

It is a little unfortunate for this publication, that the english novel-reader is already acquainted with the story, in a translation of the same work, published in the year 1789, under the title of *Paul and Mary*, of which the reader will find an account in our *Rev.* Vol. iv, p. 479: and that the tale has just now made it’s second appearance in an english dress, in Dr. Hunter’s translation of St. Pierre’s entire work. Miss W.’s talents and taste, as a translator, will, however, to say the least, suffer no disparagement from comparison: and her performance is distinguished by a circumstance, which will not fail to recommend it to the attention of those who have been formerly charmed with her poetical productions,—several beautiful sonnets are interspersed in the work, from which the reader will perceive, that the scenes of alarm and terror

terror, through which the translator has passed, have not damped the fire of her genius. Referring our readers, for our opinion of the novel, to the article above cited, we shall give them a specimen of it's new embellishments in the following

SONNET TO THE STRAWBERRY, p. 58.

• The strawberry blooms upon its lowly bed,  
Plant of my native soil!—the lime may fling  
More potent fragrance on the zephyr's wing;  
The milky cocoa richer juices shed;  
The white guava lovelier blossoms spread—  
But not like thee to fond remembrance bring  
The vanish'd hours of life's enchanting spring,  
Short calendar of joys for ever fled!—  
Thou bidst the scenes of childhood rise to view,  
The wild-wood path which fancy loves to trace;  
Where, veil'd in leaves, thy fruit of rosy hue  
Lurk'd on its pliant stem with modest grace—  
But, ah! when thought would later years renew,  
Alas, successive sorrows crowd the space!"

#### THEOLOGY.

ART. XXVIII. *Letters originally addressed to the Inhabitants of Cork in Defence of Revealed Religion, occasioned by the Circulation of Mr. Paine's "Age of Reason" in that City.* Second edition; 112 pages. Price 2s. 6d. Cork, Haley; London, Johnson, 1796.

THE public is indebted for this defence of revelation to the rev. Mr. Hincks, of Cork. It is a judicious summary of the leading arguments on the subject, with a particular reference to the attack of Mr. Paine. The writer has borrowed, as he himself acknowledges, many of the sentiments, and frequently the language, of these letters, from authors who have written more largely in support of christianity. This circumstance may render it unnecessary for us to give a particular analysis of the work, especially after having repeatedly presented our readers with abstracts of similar publications; it does not, however, diminish the value or utility of the performance. Mr. H. has digested his materials in a clear method, and his language is throughout perspicuous and unaffected; his summary is very well suited to a numerous class of readers, who have not leisure or opportunity to peruse larger works, but who, nevertheless, have been induced by the popularity of Mr. Paine's name, to look into his "Age of Reason."

The arrangement of this abstract is as follows:—Mr. H. in the first place controverts Mr. Paine's notion concerning the all-sufficiency of reason, by appealing to historical facts in proof of it's imbecillity; and endeavours to show, that, wherever religious knowledge has most prevailed, it has been, directly or indirectly, owing to revelation. He next examines the contents of the Scriptures, to prove, that they teach a pure and excellent system

of morality. After replying to the objections arising from the widely different systems of belief, and sects of christians, from the want of universality, and from the imperfect state of the books of Scripture, Mr. H. proceeds to state the direct evidences of the reality of the principal facts relative to christianity, of the genuineness of the books of the New Testament, and of the credibility of the christian miracles. He then examines the genuineness of the books of the Old Testament; inquires into the weight of the evidence from prophecy for the truth both of the jewish and christian revelations, and concludes with an examination of the pretensions of Mohammed. Dr. Lardner and Dr. Paley appear to have been Mr. H.'s principal, but not sole guides: he has not been a servile copyist.

**ART. XXIX.** *Reasons for Faith in Revealed Religion; opposed to Mr. Hollis's Reasons for Scepticism; in a Letter to that Gentleman.* By Thomas Williams, Author of "The Age of Infidelity," &c. 8vo. 46 pages. Price 1s. Heptinsball. 1796.

CANDID objectors to revelation are entitled to a candid reply; and such Mr. Hollis has met with in the present publication. They who have read "The Age of Infidelity" will not expect, that this writer should make as large concessions to Mr. Hollis as some others would have done: he maintains several points, which an unitarian christian would think it for the honour of christianity to abandon; but he combats his adversary skilfully and fairly.

In reply to Mr. Hollis's first objection derived from the scripture doctrine of future punishments, Mr. W. admits the punishment of hell to be *final*, but is of opinion, that the number of the miserable will bear a small proportion to that of the happy; and that even upon the supposition of the doctrine of necessity, if, as necessarians admit, that doctrine do not set aside all punishments and rewards, the criminality remaining, the punishment ought also to remain. The goodness of God, he conceives, requires, that the introduction of evil should be attended with advantage to the system, but not that advantage should result to every individual: the almighty parent may know that, in some cases, mercy to an individual would be cruelty to the rest.

For a full reply to the objection arising from the extermination of the canaanites, Mr. W. refers to his "Age of Infidelity;" but on this point adds, that God showed *justice* to the canaanites in publishing the cause of their punishment, and *mercy* in making them an offer of life on their renunciation of idolatry; and that this measure was calculated to inspire the israelites with a reverence for God, and a hatred of vice. With respect to the peculiar hardship of the case of the amalekites, it is argued, that this people, though of the stock of Abraham, having apostatised from the religion of their ancestors, and having been the aggressors against the israelites, and taken a cowardly advantage of their feeble situation, (see Deut. xxv, 17, 18,) both they and their children, who had copied their crimes, were justly cut off. The imprecations of the Psalms Mr. W. thinks vindicable, on the ground of the difference between judaism and christianity; the character

character of the former being *justice*, of the latter, *mercy*; and also, because these prayers are to be considered as an application to God, as the supreme magistrate of the jews, for justice against the enemies of their church and the state, or as mere predictions of their destruction.

To the *third* objection, from the improbability of miracles, it is replied, that the weight of antecedent improbability is nothing against facts; and that, revelation being reasonable and desirable, miracles to authenticate it are not improbable. Mr. W. sees nothing unworthy of deity in his assuming a visible and created form, and holding colloquial discourse with men.

In addition to the general statement of the evidences for revelation given by Dr. Paley and others, Mr. W. insists strenuously upon the character of Christ, which he thinks wholly inconsistent with that of an impostor;—upon the evidence arising from the history and present state of the jews;—upon the antecedent probability of a divine revelation, considering its utility, and its analogy with natural religion; and lastly, upon the tendency of partial, towards universal, scepticism.

For our account of Mr. Hollis's Reasons for Scepticism see *Anat. Rev.* Vol. xxiii, p. 537.

ART. XXX. *A Defence of the Mosaic, or Revealed Religion, proving the Authenticity of the Pentateuch: the Consistency of Moses's Description with the Principles of Natural Philosophy now current; and the Truth of Scripture Chronology, humbly offered to the Perusal of Philosophical Infidels.* By John Jones. 8vo. 30 pages. Price 1s. Griffiths. 1796.

THIS is a production of considerable singularity, but too obscurely and confusedly written to afford the reader much satisfaction. The author informs his reader, that he is not interested in the flux or reflux of religious craft, 'and is not of that multitude, whose mind absorbs the rays of truth, whose grand design is to support that idolatrous order, *priesthood*, which curses its avouchers with no small gain:' he adds, 'that he is not tinctured with the ill-boding clouds of fanaticism, nor does he wish to overturn the sentiments of any sect of people, who, provided it be not detrimental to society, are intent upon, adhere to, and are attracted by, some shoot of an universal and durable good.'—'I was led,' says Mr. J., 'to investigate the subject in hand by doubting: reader, doubt; truth will follow it: well was it observed by a writer of old, "He who doubts nothing, continues ignorant; but he who is given to doubting acquires knowledge." Actuated by this mental principle, I gave myself to enquiring; the result is, my being convinced that the Pentateuch is authentic, the mosaic date correct, and the principia of Moses consistent with the principles of natural philosophy now current.' For the grounds of this conviction we must refer to the pamphlet—we have no doubt of the writer's industry, and sincerity: but he is not very happy in his method of communicating his ideas, and the subject has been frequently discussed more satisfactorily by former writers.

ART. XXXI. *The Law of Nature; or Catechism of French Citizens. Translated from the French of C. F. Volney, Author of 'The Ruins of Empires,' &c. &c. and Professor, since the Revolution, at Paris.* 8vo. 54 pages. Price 1s. Eaton. 1796.

SOME degree of attention may be expected to be drawn towards a publication, which informs us of the manner in which the new french system provides by instruction for the preservation of good morals. The ground of moral obligation is in this catechism laid in the *law of nature*, which is defined, *the consistent and regular order of action by which God governs the universe*. This law is described, as antierour to every other law; as derived immediately from God; as common to all times and countries; as uniform and invariable; as evident and palpable, consisting entirely of facts presented to the senses; as conformable to reason; and as just, pacific, tolerant, and beneficent. According to this system, the first principle of the law of nature, with respect to man, is self-preservation, secured by the sense of pain and pleasure; and the most perfect state of man is a state of society, in which he is instructed in the law of nature, and taught to seek physical good by the observance of this law. From the law of nature are here deduced; *individual virtue*, comprehending science, temperance, courage, industry, and cleanliness; *domestic virtue*, including economy, paternal love, conjugal love, fraternal love, and the mutual performance of the duties of masters and servants; and *social virtue*, or justice, comprising all the actions which are useful in society, the exercise of charity, probity, sincerity, mildness, modesty, and simplicity of manners. These branches of virtue are distinctly deduced from the law of nature, and the present condition of men; but no mention is made of a future state; and other doctrines and institutions are slightly, and disrespectfully noticed.

ART. XXXII. *Catechetical Lectures; or the Church Catechism explained*. By the Rev. William Armstrong. 8vo. 110 pages. Price 2s. Berwick, Pershon; London, Law. 1796.

We cannot recommend these Lectures as particularly well adapted to the purpose of explaining the catechism of the church of England. The comment itself needs much explanation, and would perhaps be less intelligible to children, than the short and simple formulary which it undertakes to illustrate: it is a verbose performance, which, after Secker's Lectures on the Catechism, might have been spared. A judicious abridgment of those Lectures would be useful.

ART. XXXIII. *Prison Meditations, composed while in Confinement in the King's Bench Prison in the Year 1793*. By the Rev. William Woolley, M. A. Chaplain to the Marshalsea; Author of 'The Cure for Canting,' &c. 12mo. 88 pages. Price 1s. 6d. Egerton. 1796.

'Tis pity that the author of the *Cure for Canting* did not first exercise his skill in performing a cure upon himself: the public would not then have been troubled with these canting meditations.

ART. XXXIV. *Sermons*, by George Hill, D. D. F. R. S. ED. Principal of St. Mary's College in the University of St. Andrew, one of the Ministers of that City, and one of his Majesty's Chaplains in Ordinary for Scotland. 8vo. 453 pages. Price 6s. in boards. Edinburgh, Bell and Bradfute; London, Cadell and Davies. 1796.

It is one of the bad effects of that narrow system of ecclesiastical policy, which requires uniformity of faith in it's clergy and people, that



that it leads public teachers to discourage rather than promote freedom of inquiry, and to content themselves with a popular display of the received system, instead of an accurate examination of the grounds and reasons upon which that system is built. The learned author of the present volume is, we have no doubt, well qualified to discuss the fundamental questions of religious and christian belief, and to assist his hearers in proving all things, that they may hold fast that which is good: but we remark, that in his discourses he cautiously avoids discussions of this kind, and particularly, that, in the first sermon, he introduces himself to his readers as an enemy to theological innovation. While, under the plausible pretext of avoiding occasions of animosity, he dismisses controversy from the pulpit, he indirectly recommends an implicit acquiescence in prescribed articles of belief. Referring to the church of Scotland, he says, p. 11: 'Our church, by the standards which she requires her ministers to subscribe, hath wisely provided for the uniformity of teaching, and for the peace of your minds. These standards contain the present truth, in which you have been educated, in which we trust you are established, from which we wish not to depart, and within the limits of which are contained numberless subjects of useful preaching.'

Within the limits marked out by ancient counsels and assemblies Dr. H. religiously confines his doctrine. No novel speculations are therefore to be expected in these discourses; but on the old ground of orthodox belief, the Dr. discourses with energy; and his sermons prove him to be possessed of considerable talents for popular eloquence.

The *first* discourse, preached on the doctor's admission as minister of St. Andrew's, is a caution against a fondness for novelty, and an exhortation to be satisfied with being put in remembrance of things already known, and 'established in the present truth.' The *second* sermon is a general illustration of the distinct characters of virtue expressed in the text, *Whatever things are true, honest, &c.* The means employed by providence for supporting a regard to virtue in the world; and the tendency of virtuous conduct to secure a competent share of earthly blessings, are well represented in the *third* and *fourth* sermons. The *fifth*, which is divided into two parts, is an interesting exhibition of the character of Daniel, under the two distinguishing features of wisdom and piety. In the *sixth* sermon, on religious resignation, the considerations, which religion offers to support the mind under the pressure of affliction, are pathetically displayed. In the *seventh*, a contrast is drawn between the characters of John the baptist and Jesus Christ, and instructive lessons are hence deduced concerning the manner, in which our intercourse with the world may be best rendered beneficial both to ourselves and others. Prophecies in the Old Testament relative to the Messiah, and his character as an instructor, pattern, and redeemer, are the subjects of the *eighth* discourse, which is written in an animated strain of oratory. The same subject is pursued, in the same eloquent manner, through the *ninth* sermon, divided into two parts. The *tenth* sermon is an interesting illustration and improvement of the history of Stephen's martyrdom. The happiness of the future state, as arising from the removal of all occasions of distress, is in the *eleventh* sermon popularly described. In the *twelfth*, which is what, in the service of the scottish church, is called a lecture, or commentary on a considerable portion of Scripture with

with reflections, Dr. H. explains and applies that part of the sermon on the mount, which condemns ostentation in almsgiving and prayer. The *thirteenth*, which was preached before the managers of the Orphan Hospital in Edinburgh, unfolds the means, which providence employs, for rearing and educating the young of the human species: the sermon concludes with an animated recommendation of the charity. The *fourteenth* is a well studied, and well written discourse, preached at the opening of the General Assembly in 1790: the subject is, the prospect of the universal prevalence of christianity: and the objection against the probability of this event, arising from it's present partial extension, is ingeniously examined and refuted. As a specimen of the doctor's mode of reasoning on this subject, and of the general style of these discourses, we copy the following passage:

P. 354.—“ In exact conformity to the view which has been given of the general course of nature, and of the moral education of the world, previous to the first appearance of christianity, the partial propagation of it has already diffused a large measure of religious knowledge, which concurs with other circumstances in preparing the world for its being universally received.

“ The heathen moralists who lived after the days of our Saviour, discover more refined and consistent notions of the Deity, and more enlarged conceptions of the duties of man, than any of their predecessors. They profited by the Gospel, although they did not acknowledge the obligation; and their writings disseminated some parts of its instruction, although they disdained to appear as its ministers.—The sagacious prophet of the east went further. Avowing his reverence for Jesus as a teacher sent from God, he scrupled not to avail himself of the light of the Gospel. The Koran inculcates the unity of God, in opposition to the idolatry of the nations: it retains, amidst many licentious maxims and much frivolous superstition, a part of the christian morality; and that accommodation to local prejudices and vices, which degrades the religion of Mahomet, but to which it has been, in some measure, indebted for its success, may thus be considered as a step by which *the governor among the nations* is to lead some of them from the absurdities of Paganism to the true faith.

“ When Constantine embraced christianity, those parts of the then known world which the roman empire did not include, were very far from deserving the name of civilized; and many of the countries that have been lately discovered, are in the rudest state of society. But the conversion of savage tribes to a spiritual system, is impracticable. Much time is necessary to open their understandings, and to give them habits of industry and order; and it is by slow degrees that they come to adopt ideas and manners more polished than their own. Although, therefore, plans of national ambition and commerce have transmitted to distant regions the report of blessings infinitely more important than any which are embraced by human policy, it cannot be a matter of surprize to an intelligent and candid observer of human affairs, that the value of these blessings is not instantly perceived, and that the precipitancy of visionary reformers has often been checked. But a continued intercourse with the nations of Europe, will gently undermine that fabric which ignorance supports: improvements in art and science will enable the mind that is now untutored, to rise to rational conceptions of the Deity: the errors of idolatry will be rendered glaring

glaring by the approach of the true light; and in the voyages and discoveries of modern times, which make us acquainted with the manners, the views, and the interests, as well as with the geographical situation of all the inhabitants of the earth, there is a preparation, not perhaps intended by us, yet such as the nature of the case requires, for the knowledge of the true God and his son Jesus Christ being communicated to the ends of the world.'

The *fifteenth* sermon, on the obligation and utility of the christian sabbath, is a very sensible and seasonable discourse. The *sixteenth*, on the happiness of the subjects of the british government, is an eloquent harangue, but strongly marked with national partiality. The *seventeenth*, preached at the annual meeting of the society for the benefit of the sons of the clergy of Scotland, exhibits a striking picture of domestic affection and piety in Jacob's benediction to Joseph.

On the whole, though we do not think these sermons much adapted to advance the progress of knowledge, or promote liberality of sentiment, as literary compositions and specimens of pulpit eloquence, we esteem them entitled to much commendation. The author possesses in a considerable degree that facility of conception, that vivacity of sentiment, and that vigorous and animated style, which are requisite to form the popular preacher.

ART. XXXV. *The Nature, Uses, Dangers, Sufferings, and Preservatives, of the Human Imagination. A Sermon, preached in the Cathedral Church of St. Paul, London, on Sunday, January 31, 1796. By William Jones, M.A. F.R.S. Author of the Man of Sin, &c. 8vo. 30 pages. Price 1s. Rivingtons. 1796.*

THE subject of this sermon is uncommon, and the author's manner of treating it is singular. He considers the faculty called imagination as the principal source of the difference between good and bad men; the former putting together the images of the mind faithfully, the latter falsely. Moral instruction, he remarks, is best conveyed by addressing the imagination; and divine truths can only be taught by means of images borrowed from the natural creation. Vice, it is added, has been the offspring of a deluded imagination. 'In every temptation, some alluring object is held up; the image of it works upon the heart; the heart reacts upon the head; false and irrational compositions are formed, and vain expectations are raised: the act is sin; the result is error; and the end is death.' To the perversion of the imagination arising from false associations, Mr. J. imputes the errors of the times. His illustration of this point discovers more ingenuity than liberality. It is as follows—

P. 15. 'What a common artifice it is, to couple something that is great and sacred with something which is mean and contemptible; to make it ridiculous, and provoke insult! While that which is base, worthless, and pernicious, shall be raised and recommended, by joining it to something that is good; or, which the times agree to call good. These arts of deception are so necessary to the cause of wickedness, that prints, pictures, public sights, and shews, are always employed to work upon the mind, by the fabricators of public mischief. They can lead religion and loyalty to be hooted at and burned with disgrace; while

while sedition and treason are carried home upon men's shoulders is triumph. No preposterous disguises or deceptions can be wondered at, in any age or country, when it is remembered, that the Lord of Glory was disguised by a wicked world with a crown of thorns; and the hand, that can aim the lightnings of heaven, insulted with a weak reed for a sceptre: while, perhaps, Barabbas, the acquitted felon, was attended home with acclamations.

'The ears are imposed upon by sounds, as the eyes by appearances: the orator can work with deceitful images and false comparisons, to inflame the passions, and mislead the judgment. That prime intellectual juggler of the times, Voltaire, whose logic has driven the world to madness, never fails to work upon his readers with false associations: they are his peculiar manufacture. His reasonings are contemptible; but his power in debauching the minds of men, by setting false images before them, is prodigious, and would be unaccountable, if the principle now before us did not explain it all.'

Other similar applications are made of the author's doctrine to the times; and the discourse concludes with recommending, as the most effectual preservatives from the disorders of the imagination, the study of the Scriptures; refraining from the reading of novels, and of books which 'propagate strange doctrines, with a colouring of religion upon them, nearly allied to the old heathen magic, which lead people into a new kind of shadows and dreams;' the due regulation of the bodily appetites; a diligent attention to business; and the habitual exercise of faith, hope and charity.

As far as concerns morals, the doctrine of this discourse is unexceptionable: but in speculative inquiry, Mr. J. must not expect to frighten men from the pursuit of truth, by representing novel opinions under the *image* of magical shadows and spectres. This at least *may be* to practice the very delusion which he reprobates. Those conceptions and opinions, which to one man seem visionary, may to another appear, what they may be in reality, the sober deductions of reason.

**ART. XXXVI.** *The Disposition requisite to an Inquiry into the Truth of Christianity. A Sermon, preached before the University of Cambridge, April 24, 1796.* By Edward Pearson, B.D. Fellow of Sydney College. 8vo. 24 pages. Price 6d. Cambridge, Deighton; London, Evans. 1796.

THE prevention, rather than the cure of infidelity, is the object of this sermon. Mr. P. undertakes to show, that, if men were sincerely desirous of religious knowledge as a guide of life; if they engaged in the pursuit of truth with a becoming diffidence of their own ability to discover it; and if they were conscientious observers of all the moral duties already known; the result of their inquiry would probably be a conviction of the truth of christianity. The sermon is correctly and methodically written, but neither the argument, nor the style, is particularly impressive.

**ART. XXXVII.** *The Liturgy of the Church of England recommended. A Sermon, preached in the Parish Church of St. Mary-le-Bow, London, on Monday the 25th of April, 1796; according to the last Will of Mr. John Hutchins, Citizen and Goldsmith.* By the Rev. A. Macauley,

M. A.

M.A. F.A.S. Curate of Claybrook, in Leicestershire. 4to. 26 ps.  
Price 1s. Dilly. 1796.

It has been the immemorial custom of the friends to a national ecclesiastical establishment, to support the alliance between church and state, by a similar alliance between the church and public charities. With more zeal than liberality, or sound policy, the founders of eleemosynary institutions have commonly limited the operation of their munificence, by making the profession of the christian faith according to the forms of the church of England the indispensable term of admission. On this narrow ground most of the old charity-schools in the kingdom have been erected: and of this kind is the institution which has given occasion to the sermon before us. It is founded on the will of Mr. John Hutchins, which requires, that a sermon be preached annually in the church of St. Mary-le-bow, by some able minister of the church of England, who shall be desired, in such sermon, to enforce and recommend the excellency and use of the liturgy of the church of England, and to set forth the advantages which do, and may be reasonably expected to, accrue to such poor children as are educated in the doctrine and principles of the said church, by voluntary subscriptions and contributions in the several schools in and about this city and kingdom, commonly called charity schools.

The part of this will, which respects the sermon, has on the present occasion been very faithfully executed in this ingenious and well written discourse. The preacher, after describing the general effect of the christian religion in promoting a benevolent spirit, and giving birth to charitable institutions, and insisting upon the utility of charity schools as nurseries of useful citizens, enters more immediately upon the task prescribed him, by delivering an eulogy on the reformed church of England and its liturgy. The national formulary is extolled for its majestic simplicity; for its *clear and comprehensive view of christian doctrine*; for its excellent models of the several branches of prayer; for its *freedom from unscriptural invocations, and confining its addresses to the proper and sole object of worship*; for its *fasts and festivals*; for appointing the constant reading of the Scriptures; for the division of the service into prayers, hymns, and lessons, and the repetitions and alternate responses; and for the directory it affords in family and private devotion. Some of these topics of panegyric would, probably, be disputed: the subject, however, is treated sensibly, modestly, and with candour; and the preacher fairly admits, that the liturgy, in several particulars, requires alteration, and expresses an expectation, on what grounds we do not perceive, that this laudable undertaking will be resumed.

ART. XXXVIII. *A Sermon preached before the Clergy at Sittingbourne, May 10, 1796, at the Visitation of the Archdeacon of Canterbury, and published at their Request.* By the Rev. Jeremiah Jackson, Vicar of Ospringe. 4to. 14 pages. Price 1s. Canterbury, Simmons and Co.; London, Johnson. 1796.

THE tendency of christianity to rescue mankind from religious, moral, and civil bondage, is the topic of this discourse; and the subject is discussed with perspicuity and elegance. The operation of the christian religion in relieving the jews from the burdensome ceremonial of

of the mosaïc law, and from the austerities enjoined by traditionary authority ; and, it's still more important effect, in establishing among it's sincere professors the belief of such doctrines as would rescue them from the tyranny of wicked habits and vicious practices, are well displayed.

The subsequent introduction of corrupt mixtures of human invention, the mischievous influence of these corruptions on the state of religion, and the happy consequences of the correction of these errors at the reformation, are briefly represented.—On the subject of civil freedom, the preacher very happily illustrates the moral influence of christianity in forming upright and benevolent rulers, and virtuous, orderly, and peaceable subjects. With respect to the actual state of civil society in christian countries, he perhaps asserts too much, when he says, that ‘ all restraints on natural freedom, which did not promote the public benefit, have been gradually withdrawn, as the influence of true religion has prevailed.’ This is a state of things which certainly has not yet been attained : it may, however, be confidently expected, that in proportion as the spirit of universal philanthropy, taught alike by pure christianity and sound philosophy, prevails, man will be emancipated from civil oppression.

**ART. XXXIX.** *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 7, 1795.* By Charles Peter Layard, D.D. F.R.S. F.A.S. Prebendary of Worcester, and Chaplain in Ordinary to his Majesty. 4to. 16 pages. With the List of the Stewards and Preachers, &c. annexed. Price 1s. Rivingtons.

SERMONS on occasions of public charity may be reasonably expected to breathe a spirit of liberality and candour. This has, we believe, been commonly the spirit of the sermons preached at the anniversary meetings of the sons of the clergy : and we are sorry to find, that it has not been preserved in the present discourse. Not satisfied with pronouncing such an eulogy as the occasion might justify, on religious establishments and the church of England, Dr. L. has endeavoured to excite the alarm of a general conspiracy against christianity, and has more than insinuated, that all who have departed from the orthodox faith are united in the plot.

P. ix.—‘ Ill-disposed,’ says he, ‘ are those men to the cause of our common christianity, who, notwithstanding the rapid succession of extraordinary events, which hath exceeded all the conjectures of the wildest imagination, can yet affect to disbelieve, that a conspiracy of the most formidable enemies of the church of Christ, hath been indefatigably active in attempting its destruction. Let such men, for one moment, candidly reflect upon the violent efforts of certain sects and parties, who are naturally at variance with each other, uniformly directed to this one point. The outrageous folly of gigantic atheism ; the wayward and obstinate perverseness of heresy ; the hypocritical craft of a sycophantic philosophy ; the pride and presumption of anarchy itself, discordant as they are, have yet been made instrumental to this dreadful purpose. Every artifice hath been tried, to impose upon the credulity of the ignorant, to excite and inflame the passions of the profligate, to promote and accomplish the designs of the unprincipled ;

so that no approach hath been unattempted, which the errors or sinful propensities of human nature had left, either absolutely exposed, or at best weakly guarded.

To prove this, I appeal to that monstrous variety of sophistical publications, with which the press hath teemed, and which hath been issued forth among those orders of men, among whom their authors hoped they would produce the most pernicious effects, with indefatigable perseverance and at enormous expense. In some of these, the industrious artisan hath been encouraged to lay aside the instruments of his useful occupation, and stand forth the self-taught reformer of the state. In others, the peaceable villager hath been falsely told, that his ancestors have all lain prostrate in the chains of slavery, before the shrine of idolatry. He hath been called upon to resume the rights of a religious and rational being, by abjuring the worship of the Son of God his saviour, and by usurping the power of his lawful governors.

They who have ventured to step aside out of the beaten track of opinion are marked as 'wandering stars—to whom is reserved the blackness of darkness for ever.' *Jude*, ver. 13.

The sermon is more calculated to foster bigotry than to promote charity.

**ART. XL.** *The Social Worship of the One God agreeable to Reason and Scripture: a Sermon, preached in the Chapel in Prince's Street, Westminster, Sunday, March 27, 1796; on undertaking the Pastoral Office in that Place.* By Thomas Jervis. 8vo. 32 pages. Price 1s. Robinsons.

A FORMAL defence of social worship is not attempted in this sermon; but important ideas upon the subject are expressed with correctness, perspicuity, and animation. The pleasure and benefit of social worship, it's spiritual nature, it's unlimited extent with respect to time and place, it's independence on external ceremony, and it's intimate connexion with morality, are the principal topics of the discourse; and they are treated in a manner, which will give the reader a favourable idea of the writer's talents and spirit, of his ingenuity and liberality. A respectful testimony is paid to the memory of the late worthy and excellent Dr. Kippis, to whom Mr. J. is successor. The sermon concludes with a modest declaration of the preacher's views and intentions, and some consolatory reflections on the present state of religious opinions.

**ART. XLI.** *A Sermon preached at Wickam in the County of Southampton, on Wednesday, March 9, 1796, being the Day appointed by his Majesty's Proclamation for a General Fast.* By Joseph Pickering, M.A. Curate of Wickam. 4to. 18 pages. Pr. 1s. Gardner. 1796.

A SERIOUS exhortation to justice, mercy, and piety, as the best means of securing personal and national prosperity. The preacher touches upon politics, only to lament the severe visitation we are now receiving, and to call upon his countrymen, to contribute

contribute by their private virtues to the safety and prosperity of the state, 'which,' says he, 'is blest, and has long been blest, with the best government and the purest religion upon earth.' The sermon is of that moderate degree of merit which, if it screen from censure, affords little room for praise.

ART. XLII. *A Sermon preached at Whitby on the Fast-Day, March 9, 1796.* By the Rev. T. Watton. 8vo. 25 pages. Pr. 1s. Murray and Highley. 1796.

A GLOOMY prospect is exhibited by this preacher. As the consequence of the present war, and for the punishment of our sins, we are to expect, according to this ill-boding prophet, a general overturn of our happy constitution; a total sweep of all the wealth and greatness of these lands; the levelling of all distinctions of rank and fortune; the entire extinction of religion; and, in a word, universal anarchy and confusion. To avert these judgments, if they can be averted, Mr. W. calls upon his countrymen to repent and amend. There is a considerable degree of neatness in the style of this sermon; but the writer's country is discovered by the *shibboleth* of *will* for *shall*: 'this liberty we will never find in the reign of anarchy.'

## AGRICULTURE.

ART. XLIII. *An Account of the Manner in which Potatoes are cultivated and preserved, and the Uses to which they are applied in the Counties of Lancaster and Chester; together with a Description of a new Variety of the Potatoe, peculiarly convenient for forcing in Hot-bouses and Frames.* By H. Kirkpatrick. 8vo. 46 pages. Warrington, Eyre; London, Johnson. 1796.

THE increasing attention, which has lately been paid to the potatoe root, may be considered as an important national improvement. The southern counties of England have still much to learn concerning this very useful branch of husbandry; and the intelligent writer of this pamphlet has rendered an acceptable service to the public, in giving a very clear and minute account of the manner in which this cultivation is carried on in Lancashire, where, as well as in some adjoining counties, potatoes have long been the chief sustenance of the lower classes of people. Mr. K. distinctly describes the proper management of the land for producing the most abundant crops of potatoes, the various methods of planting and gathering them, the most effectual way of preserving them through the winter, the different modes of cooking them, and the various uses to which they may be applied: a catalogue of the various kinds is added. The account is drawn up with simplicity, and discovers an accurate acquaintance with the subject. The pamphlet will be more useful, than many a more ostentatious publication.

It may be acceptable to some of our readers to be informed, that Mr. K., whose residence is at Park-lane, near Wigan, Lancashire, undertakes to execute any orders which may be sent him for different kinds of seedling potatoes.



## POLITICS.

**ART. XLIV.** *The political State of Europe at the beginning of 1796; or Considerations on the most effectual Means of procuring a solid Peace. With an Appendix, in which several important Questions are considered.* By Mons. De Calonne, late Minister of the Finances. Translated from the French ms. by D. St. Quentin, A.M. 8vo. 236 pages. Price 5s. Debrett.

We have already noticed the original [see our Rev. Vol. XXIII, p. 426,) it is therefore only necessary to announce this translation, which appears to be well executed.

MR. ST. Q. has affixed but one solitary note of his own, which perhaps had better been omitted; it is in justification of the intended march to Paris!

**ART. XLV.** *Authentic Correspondence with M. Le Brun, the French Minister, and others, to February 1793, inclusive, published as an Appendix to other Matter not less important: with a Preface and Explanatory Notes.* By W. Miles. 8vo. 156 pages. Debrett. 1796.

ALTHOUGH confidentially employed by the present administration, and that too in matters of extreme delicacy and importance, Mr. M. throughout the whole of the present publication evinces a manly independence, and freely censures both the minister, and his opponents, whenever he deems their conduct improper.

'To talk of crowns and coronets, when they only decorate crimes, or imbecility,' says he, in his preface, 'is an affront to the understanding, and implies great ignorance, or greater servility. My loyalty is not of that stamp. It is limited like my faith, and reason must mark the boundary: the only boundary that secures us from the inroads of civil or ecclesiastical tyranny.' After this open declaration, he recurs to some recent scenes, and thus forcibly expresses his detestation of them:

'I have no objection to make every reasonable allowance for follies that are inoffensive or unimportant. But the vice that impudently braves public justice, and exacts homage from virtue; that gigantic vice, which from the proud and insulting pre-eminence of rank, has the audacity to set the magistrate and the laws at defiance, and that we know to be as incorrigible in its nature, as it is mischievous in its consequences; that description of vice I will ever maintain ought to be felled to the ground by the club of Hercules. What! shall we court, fawn, and attend like a gentleman usher upon vice in embroidery, while we loath, detest, and consign to the gibbet, without pity or remorse, the vice that we behold in rags? Shall the unhappy female, driven by necessity, not lust, to the bitter and humiliating resource of prostitution, skulk in holes and corners, afraid of the beadle and his lash, while the dignified prostitute infinitely more fortunate and atrocious, confident of protection, and honoured where she should be spurned, triumphs in her turpitude, and insults neglected virtue with impunity? Shall the tame cuckold, proud of his dis-

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honour, turn bawd to his wife, for favour, or for hire, and lending her fist to my lord, and then to his highness, opening an account current with infamy, himself the meanest of the *firm*, dare to claim homage as his right; while the man who from a sense of public duty, holds out such treble guilt to public scorn (anxious to save a falling empire from destruction) is branded as libellous or disaffected? O, shameless, ruinous inconsistency! subversive of all government as well as of all morals, and that cannot be defended even by those who practise or applaud it. If, in defiance of decorum, duty and public opinion, the titled harlot will play the wanton; if at her time of life she will allow her hot blood to run riot in her veins, and scandalize her age and sex, let the rank that she unworthily holds in society be deemed an aggravation of her infamy, and while an indignant world hails her strumpet as she passes, let her feel those pangs which she has basely inflicted on virtuous innocence!

*Preliminary Observations.* These contain some severe animadversions respecting the 'stigma' attached to lord Auckland's political character, and the deception made use of in his late publication (see our Rev. Vol. xxiii, p. 637,) the part of which respecting the stocks is termed 'fallacious.' Mr. Morgan, to whom many compliments are paid, is also blamed for publishing his alarming statement respecting the finances [see our Rev. Vol. xxiii, p. 139, and 632,] at such a critical period.

Every new tax is termed 'an advance towards a revolution,' and is said to possess an 'infectious quality.' That laid on dogs is censured, as likely on one hand to afford an idea to foreigners of the impoverished state of the country, and on the other to alienate the affections of those, who already groan under public burdens.

*A review of Mr. Pitt's administration.* Mr. Fox is blamed, and certainly with great justice, for his coalition with the minister he had promised to impeach, but it is to be hoped Mr. M. goes rather too far, when he affirms, that the *man of the people* in adversity forgets all his promises in their favour, the moment he tastes the fascinating cup of power:

'When the devil was ill, the devil a monk would be,  
When the devil was well, the devil a monk was he.'

After tracing Mr. F.'s political conduct from the persecution of the printers to the dismissal of him and his worthy colleague, lord North, from power, the author proceeds as follows:

'It was at this epoch that Mr. Pitt, slow rising above the horizon in all the majesty of conscious dignity, was hailed by his wounded country as its saviour and protector. The engaging simplicity of youthful innocence gave brilliancy to his dawn, while his degraded, fallen adversary, eclipsed by the lustre of a triumphant rival, sunk into darkness and oblivion! O God! it was a moment that virtue herself might have envied him—it was a moment worth centuries of fame, and if the sensibility of Mr. Pitt should (unhappily for his repose!) bear any proportion to the vigor of his understanding, the recollection of the rich possession he has lost, must render him the most wretched of mankind! I shall

shall not run into the unjust and illiberal extreme of vulgar indiscriminate censure; I shall not pronounce in union with a senseless multitude, that a minister is culpable because he is unfortunate; those, however, who would absolve Mr. Pitt from all blame, may mean well, but their zeal holds no place with discretion, and is likely to do him mischief, while those who attribute the whole of our disasters to his criminality, inflict a wrong that ill accords with the justice and generosity of an enlightened nation.'

Lord Loughborough is considered as the *adviser* of the late state trials, and the attorney general is blamed, for carrying on a prosecution, without being justified by sufficient evidence for the crown. A lately created *earl* is considered as a legacy from lord But<sup>e</sup>, and his frequent change of title is compared to the *alias's*, used by persons of a certain description, to avoid detection. The country is every where represented to be in the most critical state, and the administration on the very brink of destruction. An economical, joined to a parliamentary reform, are alone thought adequate to our salvation, and Mr. Dundas, and the other members in the cabinet, who brought upon the nation the miseries incident to the american war, seem to be considered as improper colleagues for Mr. Pitt, who, it is hinted, will *perhaps* yet keep his promise with the people!

The appendix contains a variety of letters to and from Mr. Maret, the marquis of Buckingham, Mr. Rose, &c. and it seems to be the intent of this part of the publication, to rescue the chancellor of the exchequer, if not from the whole, at least from great part of the 'guilt' and responsibility, annexed to the present war. This is a curious and interesting publication.

**ART. XLVI.** *Memoirs for the History of the War of La Vendée. In which the principal Events of that War are accurately related, from its Origin until the 13th Florial of the second Year of the French Republic. Translated from the French of Louis-Marie Turreau, Commander in Chief of the western Army.* 8vo. 201 pages. Price Debrett. 1796.

THE long and disastrous war of *La Vendée*, has exhibited many instances of heroic intrepidity. Turreau, the author of the present work, by acting in a variety of subordinate situations, and at length as commander in chief, had an opportunity of studying the manners, customs, dispositions, and prejudices of the people. All these are here detailed by him in such a manner, as to interest the feelings of the reader, more especially, if he have paid any degree of attention to the wonderful events, which the history of the french revolution presents.

'We ought,' says he, 'to attribute in part the astonishing progress of the vendéans, to their submission and their entire confidence in their generals and priests. The latter, then confined to hold a secondary rank, were most useful co-operators to the party. They assisted the chiefs powerfully by all the manœuvres familiar to the apostles of fanaticism. They presented them every where as the saviours of religion and royalty; as men appointed by God himself to guide his people and protect his worship. These priests had of course the gift of prophecy. They employed also the resources of magic to convince by means of impostures, minds that were heated and already too much dis-

disposed to enthusiasm and to the wonderful, by ignorance and superstition. Miracles were soon spoken of in La Vendée: here the virgin had appeared in person to consecrate an altar provisionally erected in the woods; there the son of God himself had descended from heaven to assist at a benediction of the colours; in another place angels had been seen adorned with their wings and rays, announcing and promising victory to the defenders of the altar and the throne.

These supernatural occurrences always happened at night, and often on the eve of an expedition. They formed the chief subject of the sermons of the day, in which the preachers, the missionaries of the party, warranted to the victims of the battle a glorious resurrection in this life\*, as well as in the other. To all this was added the celebration of mass, and the vendéans intoxicated with all the poisons of fanaticism, quitted their churches only to rush upon the enemy, faced with audacity the greatest dangers, sure to conquer or to receive in death the palm of martyrdom.

The nobles, as well as the priests, joined in the insurrection, and this doubtless is one of the reasons why the republicans have always beheld with suspicion, and often treated with uncommon harshness, a body of men, which, with a very few exceptions, unanimously, and from the very first, declared itself against the new constitution.

Another cause contributed to give the chiefs of La Vendée this despotic influence, which was necessary to enable them to govern a party composed of so many heterogeneous elements. In this croud of counter-revolutionists which the revolt had rallied in Poitou, there were found individuals of high name, titled men of quality. Those who had directed the first movements of the rebels, and who, for the most part, were but simple country gentlemen, knew how to avail themselves of circumstances to maintain themselves at the head of the party; and they were much sought after and caressed by these men of high nobility, of whom they were only the feudatories, the vassals in the order of the feudal hierarchy, and who in other times would have without doubt, disdained their succour and assistance. Thus we saw the Talmonds, the d'Autichamps, the Lescures, &c. closely connected with obscure beings, such as Pyron, Joly, Stofflet, Charette, &c. and the former as well as the latter, happy to be the lieutenants of the Beauchamps and the d'Elbeés.

We ought to place in the number of the causes of the astonishing prosperity of the rebels, the species of madness, of ebriety, which they derived from unexpected successes. These would serve but to augment their confidence in their generals, whose efforts and talents were each day crowned with victory. Add to this the critical situation of the republic, whose misfortunes these chiefs took great care to exaggerate; the rapid and victorious march of the austrian and prussian armies on our frontiers; the little consistency of our military forces in the west; the hope to bring over to the royalist party the first generals employed by the republic in La Vendée, or at least to disperse them, to lead them to inactivity; the frequent desertions of the troops of the line;

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\* \* It is proved that the vendéans believed for a long time that they would revive three days after their death. Wives and mothers used to preserve the bodies of their children and their husbands.

even of considerable parts of different corps sent to the banks of the Loire; the public mind corrupted in all the neighbouring departments in consequence of the correspondence and manœuvres of the agents, who were secret accomplices of the revolted citizens; about 200,000 soldiers, half of whom were armed with firelocks, and already inured to warfare by twenty battles, or rather by twenty brilliant victories, so connected by local situation, and by the disposition of their posts, that, if I may be allowed to express myself, they seemed to form but one square battalion placed on a central point, the diagonals of which they traversed alternately in masses of 30,000, 40,000, 50,000 men, &c. These were the principal motives of hope and encouragement that animated the people of La Vendée.

It is repeatedly insinuated, that many of the misfortunes incident to this intestine war originated in the folly of employing *ci devant* nobles, against a party that wished for the restoration of a king and a nobility. Until real *sans culotte* generals were brought into the field, no impression whatever was made, as we are here told, on the vendéans.

This pamphlet is tolerably well translated; some passages, however, discover great haste, and betray a foreign idiom.

ART. XLVII. *A Vindication of Mons. De La Fayette, from the libelous Aspersions of the Right Hon. Edmund Burke; with the Character of the latter Gentleman faithfully delineated. Extracted from the political Writings of W. Miles, Esq. 8vo. 38 pages. Price 1s. 6d. Symonds. 1796.*

MR. BURKE's attack on Mr. de la Fayette was, in every point of view, equally unjust and illiberal—unjust, because unsupported by fact; illiberal, because the man on whom he vented his malignity was detained at that very moment, in opposition to all laws human and divine, in a foreign prison, after having been arrested on neutral territory.

Mr. Miles here asks, in what consists his guilt? Whom did he betray? What friends, what party, has he perfidiously deserted? In what instance has he proved himself an apostate?

Mr. Burke's present opponent is to the full as *personal* as himself.

'It is not private history that I mean to investigate,' says he, 'but the impudent profligacy and arrogance of a man in public life, who has the effrontery to hold himself out as a model of loyalty. Faulty, reprehensible, and marked by an infinity of low cunning, as his private life may be, it is beneath my censure or regard. I will not conjure up from the silent mansions of the dead, the ghosts of departed friends! Peace to the venerable and lamented manes of Saunders, Rockingham, and Reynolds! Peace to the hapless injured shades of Verney and of Hargrave! let them sleep in quiet; they can neither be cozened nor impeached! I will not rake among their ashes, lest I should be compelled to call for civet to sweeten my imagination. But when a man comes forward in a public character, invested with a public trust, he challenges our notice, and must abide the scrutiny.'

By means of a variety of extracts from Mr. B.'s writings and speeches, Mr. M. endeavours to prove, that the doctrines laid down by him, during his whole life, have been to the full as *jaacobinical*, as those of the men whom he now reviles.

ART. XLVIII. *Remarks upon the Conduct of the Persons possessed of the Powers of Government in France, and upon the official Note of M. Barthelemy, dated at Baste, March 26, 1796.* 8vo. 58 pages. Price 1s. 6d. Owen. 1796.

MR. WICKHAM, minister plenipotentiary from the british court to the swiss cantons, addressed a note, dated from Berne, march 8, 1796, to Mr. Barthelemy, ambassador from the french republic, but who was not acknowledged as such in this official communication. The reply breathed an ardent desire of peace on the part of France, a doubt of the sincerity of the english government, and a fixed resolution not to consent to the alienation of any of the territories of the republic declared such by the existing laws. These are specified to consist of the following, viz.

1. France as it stood at the commencement of the war;
2. The french colonies in the West Indies still occupied by France;
3. The isles of France and Mauritius;
4. Martinico and Tobago;
5. The whole island of St. Domingo;
6. Pondicherry, Chanderagore, Carical, Maké, and the other french establishments in India;
7. Avignon, and the county Venaissin;
8. The principality of Montbeliard, and bishopric of Porentrui;
9. Savoy, Nice, and Monaco;
10. Austrian Flanders and Brabant, and generally, whatever belongs to the emperor on this side the Rhine;
11. Maestricht, Venlo, and Dutch Flanders;
12. The bishoprick of Liège.

Much is said about 'the haughty and preposterous vanity of France,' in insisting on such terms; but the editor forgets to mention the *diplomatic* insult offered to the new republic, and does not once state the original cause which induced this 'magnanimous nation,' to commence and persevere in a war, so destructive to her commerce, manufactures, population, and finances.

ART. XLIX. *Dispassionate Observations on the Subject of the Death and Succession to the late Nabob of Arcot, and the Carnatic.* 8vo. 22 pages. Price 6d. 1796.

THE recent death of the nabob Mahomed Ali Cawn is an event, we are here told, of singular magnitude: 'it is the awful pause that portends a war of elements, or that will leave the horizon without a cloud.' Omdat ul Omrah Bahaudur has been specifically recognized as successor to his father in all the treaties, from that of the peace of Paris in 1763, to the one concluded between lord Cornwallis and the late nabob. Notwithstanding this, the author seems to dread lest our government in India should proceed as heretofore on a system of spoliation, and 'an assumption of dismemberment of the nabob's countries' be the consequence.

'Already I am informed,' adds he, 'that Tippoo Saheb has founded his tocin, and called upon the mahrattas, and the other powers of Indostan to recollect his predictions, that when time shall serve, we should not spare either the person or family of Mahomed Ali: in a word, let us hasten to tell him, that *he lies in his throat*.' This perhaps may be *diplomatic language* in Asia!

ART. I. *Considerations upon the present State of public Affairs in the Beginning of the Year 1796.* 8vo. 97 pages. Price 2s. 6d. 3d edit. Owen. 1796.

THIS author, who is a strenuous advocate for the continuation of hostilities, insists that the first aggression was on the side of the french; and he cannot conceive how any one is led to expect, that 'the spirit of war should vanish at the bidding of his fellow-devil sedition.' Those 'perfidious tears,' shed six times a week in parliament and the news-papers, 'proceed', it seems, 'from men more anxious to call war nearer home, and to light it up in the bosom of their country, than to drive it to the confines of the earth, or extinguish it altogether.' The author seems to look for a peace that will reinfatuate our allies in all their possessions, restore the balance of Europe, and indemnify ourselves. According to him, the conquest of Holland has been of some service to us, as France, in consequence of that event, is said to have made a direct present to England of the Cape of Good Hope, and Ceylon, probably of Batavia, and all the dutch colonies. Among a multitude of paradoxical assertions, we are here told, that 'the scarcity in England, though exaggerated by malevolence, and assigned by ignorance exclusively to the war, is in some degree the result of the national prosperity,' and that France herself will one day own her gratitude to us for the present war, 'as all Europe besides now does.'

After telling us, that 'infidel sovereigns' are more fatal to ancient systems than the ridicule of wits and philosophers, the author gives us the following theory of the late revolution: 'Joseph the Second, and Frederic the Great, Stanislaus of Poland, and Lewis the Sixteenth, were all of them reformers, and excepting the second of them, they have all met with the fate of reformers;—it was only under their auspices that the Voltaires and Rousseaus, the Mirabeaus and Condorcets worked at the common ruin, and at their own. When posterity shall contemplate the relation of the last six eventful years, its incredulity will disappear and its doubts subside, because it will find them preceded by the expulsion of the monks in Flanders, by the destruction of the barrier in the Netherlands, by the writings of Frederic the Second, by the Comte rendu, and ministerial democracy of Neckar—perhaps even its astonishment will be little or momentary, for it will have come fresh from beholding all Europe leagued together in defence of the rebellious colonies of America, and united to pull down and annihilate the only power which could protect its liberties, and which had protected them so often. All these events and circumstances are distinct and predisposing causes of the french revolution, as they are also of the forced and violent position in which we actually find ourselves, from the moral corruption and physical inequality of the world.' o.

ART. II. *A Short View of the Inconveniencies of War; with some Observations on the Expediency of Peace: In a Letter to a Friend.* 8vo. 46 pa. Price 1s. Jordan. 1796.

THE question concerning the expediency of protracting the present war has been so fully canvassed both in the senate and from the press, and at present so universally engages the attention of the public, that much novelty of argument is not to be expected from this pamphlet. We may, however, venture to recommend it to our readers, as containing

taining a clear and forcible statement of the considerations which urge an immediate negotiation. The writer appears to be well acquainted with the politics of the times, and expresses throughout, with temper, but, at the same time, with firmness, consistently liberal principles: he also possesses, in a considerable degree, that accuracy of taste which produces elegance in writing.

ART. LII. *Thoughts on the Anti-monarchical Tendency of the Measures of the British Minister, contained in a Letter to a noble Lord.* By William Adams. 8vo. 30 pages. Price 1s. Symonds. 1796.

AN ironical censure of the minister, as a secret friend to republicanism. His primary intention, in the commencement of the war with France, was, it seems, to stimulate the french people to throw off the yoke of royalty; in his domestic politics, he is friendly to the plan of universal suffrage, and all his measures tend towards parliamentary reform; in fine, his conduct seems studiously calculated to teach the people, that monarchy is inconsistent with liberty.—The writer's meaning is pretty clear, but he is not very skilful in the use of the delicate weapon of irony.

ART. LIII. *An Address to the Electors of Great Britain.* 8vo. 15 ps. Price 6d. Johnson. 1796.

THIS pamphlet might be termed a seasonable and spirited admonition to that small part of the community, to whom, in the present mode of representation, the elective franchise belongs. It instructs them what kind of representatives they are bound to choose;—not placemen, pensioners, and officers under the crown;—not men who, in the former parliament, voted for *two bills* which destroy the freedom of britons;—but men of known ability, and tried integrity, who are friends to the constitutional liberty of the country, and will endeavour to obtain a more general and equal representation. How far the obvious, but interesting suggestions of this pamphlet have been attended to, at the late important moment of exercising the first right of free citizens, will be shortly seen.

R. D.

ART. LIV. *A Letter to the King, in Justification of a Pamphlet, entitled "Thoughts on the English Government," with an Appendix in Answer to Mr. Fox's Declaration of the Whig Club.* 8vo. About 140 pages. Price 2s. 6d. Owen. 1796.

WE are at some loss what to think of the pamphlet before us, and have more than once doubted whether the author be serious. The address to the king is adulatory in the extreme; his majesty's virtues are praised in such a manner, as to approach exaggeration, and notwithstanding the present state of civil government, we are said to 'live in the mild reign of one of our best princes, whose public virtue is equal to the righteous administration of Titus, Nerva, Trajan, Aurelius, &c., of whose blessed time Tacitus says, with ecstasy, "*Rara temporum felicitate, ubi sentire quæ velis, & quæ sentias dicere liceat.*"

Mr. Reeves's pamphlet experiences the same unqualified praise; he himself is represented as the saviour of his country, and his sentiments are said to be those of his majesty's ministers: 'there is, and I affirm it without fear of contradiction, not a single member of the present



lent cabinet who is not of the author's opinion, whatever he may affect to the contrary. Had I ten thousand pounds, I would stake the whole that it is the opinion *ana voce*, and the wish *ex animo* of the present ministry, and indeed of every administration.' In the following passage, we do not recognize any thing that betokens an adherence to Mr. R.'s sentiments, which are manifestly hostile to the democratic or representative part of our establishment: 'Should time produce an alteration in our constitution, (for time changes all things)/ I apprehend it will be in the aristocratic branch. That is the branch which I think can be best dispensed with, consistent with the principles of a mixed government, and the purity of national liberty. The aristocracy may be considered more as the appendage of monarchy, than as a distinct branch of the constitution. Peers are the creatures, and generally the *echo* of sovereignty. It is no solecism to say it is the very creature of its creator. If ever peers are in opposition, it is because their ambition is not sufficiently gratified. Titles, ribbands, feathers and toys, often inspire the virtue, and animate the wisdom of this branch of the english government. It consists of two parts, spiritual and temporal, equally eager to gratify their ambition and venality. Aristocracy is the bane of every monarchy, and a libel on the equal rights and liberty of this nation: the ambition and the imperious influence of this order are the greatest misfortunes of a free state. Aristocracy is not congenial to liberty. In my apprehension that branch of the constitution may be well spared without any injury to our system of government; which I contend will be more perfect by lopping off the great source of national corruption and political prostitution, which, like the pestilence, infects the democratic order, and threatens by its ambition and overbearing influence on the legislative and executive powers, to rouse the people to constitutional resistance.'

The letter to the king is signed 'Joseph Cawthorne,' and dated 'Greenwich park, december 26, 1795.'

ART. LV. *A summary Defence of the Right Hon. Edmund Burke in two Letters. Letter I, addressed to the Rev. Gilbert Wakefield, in Refutation of all his Positions. Letter II, addressed to the Honourable Somerset Lowry Corry: including Strictures upon a late virulent Pamphlet, written by Mr. William Miles. By Thomas Townshend, Esq. of the Honourable Society of Gray's Inn. 8vo. 135 pages. Price 3s. R. White. 1796.*

It is thus that Mr. Townshend replies to Mr. Wakefield, on the question of Mr. Burke's consistency: 'Liberty—the mellowed, cultivated, manly liberty of his country—has ever been the proud theme of his talents. The spears of our iron barons of old, like the rod of the jewish legislator, opened in the vast deserts of ignorance and slavery, the sacred fountain of liberty; and from that our english spring have meandered in devious streams, throughout the disturbed surface of descending ages, those irriguous rivulets, which coalescing in their force, have sometimes burst in cataracts, and sometimes glided clear, tranquil and majestic, purifying the atmosphere by their smooth currency, and fertilising the soil by gentle overflowings. The lips of the thirsty multitude have drank the limpid boon of nature—not to glut, but to refresh themselves. No bloated, anasarcaous, dropsical liberty arose from their

their temperate and wholesome measures. Percolating through all the vast intervening strata of clays, but rendered feculant from the many noxious particles which it imbibed in its progress—it trickled through all the vast impediments which temporarily checked its course, and stole in concealed streams, fathoms deep, to bless the soil of France in happier days. Time, defecating time, might, as it spontaneously approached the surface, have purified and rendered it salutary; but the mad-brained metaphysical delvers, who dug the hell-deep grave of royalty, opened the noxious turbid puddle, which burst upon them into day, worse than Circe's cup, converting those who tasted of it into worse than swine.'

After lamenting the overthrow of 'the ancient and venerable column of french royalty, covered with the hoar of innumerable ages,' the author recurs to the wonder-working genius of our minister, by whose wisdom, vigilance, foresight, and virtue, so much has been already achieved: 'a gallant and invincible navy, efficiently superior to that of all Europe, protects us in all the securities of peace. All India confesses british supremacy, and pours out her tributary treasures. The spice trade in our hands; the Cape of Good Hope fortified and secured to us; the treasures of Dutch industry in our ports and funds; commerce extended over the habitable globe; arts and manufactures progressive at home,—Great Britain wears the blush of happiness, diffusive and general, and tinged only with the small and transitory blemish of scarcity, which no human wisdom could avert.'

In letter ii, Mr. B. is represented as an old man, of the most *disinterested* zeal, 'smoothening the slope of life in a harmless and peaceful refinement.' The author 'has read and execrated' Mr. Miles's pamphlet: 'there is a *mind* in it, a cast of deleterious thinking beyond the ordinary mischiefs of the mortal temper. Sometimes it rages with volcanic might, pouring a hot lava of reproach, which scorches even the foul crater, from whence it issues; and sometimes it stands in sullen meditated pestilence—like the deadly breathings of the poplar tree, which desolates all around it, and stands itself, amid the circle of it's own destruction, a lonely, avoided, and abhorred principle of evil. Sometimes we see the angry ranting railer, and at other times the corrosions of the *sedate thinking man, whose black blood runs temperately bad.*'

Instead of commencing his studies under the jesuits, and finishing them under the sophists, as has been asserted by Mr. M.; we are told, that Mr. B. 'commenced his studies under a preceptor of the quaker sect, and finished them in Trinity College, in Dublin—a college of a most rigid observance in every essential principle and practice of the established religion; of exemplary moral discipline; and of as much elegant, solid, and profound learning, as any other seminary in Europe.'

The following passage is a close imitation of the *gusto* of the Burkeian School, both in language and morals: 'The prince of Wales, the duke of Grafton, and Mr. Burke, have all been doomed to the sad repast of glutting the grinning hunger of this insatiate ogre. The former was as probable a victim as any other: he possessed those excellencies which only hastened and aggravated his doom. Elegant and polite, refined and cultivated, the graces of a gentleman, united with the generous magnificence of a prince. The friend of genius, the patron

patron of the arts; his liberality was not measured by the frigid moderation which the dwarfish prudence of humble life would prescribe. He ought to be judged not by four economists in *theory*, but by a fair and manly consideration of his proud rank and dignified exaltation. The august hope of the greatest empire on the globe, should not have his munificence measured by customary limits; the very excesses of great and noble qualifications are decorous to a prince of Wales. What is relatively imprudent, may be positively excellent. Every thing is affected by circumstances. But the narrow, little calculating spirit, which is now called philosophy, precludes every generous construction of men's actions; and to have solicited from his country a more liberal extension of income, that the rank of the prince may correspond with the qualities of the man, has subjected this exalted personage to feel the tomahawk of Mr. Miles.'

In this very declamatory production, Mr. T. seems to have overlooked the essential duties of the situation he has assumed, for

1st: He has omitted to defend Mr. B. from the charges of avarice and venality.

2dly: He has failed in proving an uniformity of political conduct, for his distinction between the americans and french, in their respective struggles, is visionary. At first the latter indeed grounded their cause on conventions, but from the moment that independency was proclaimed, like the former they also appealed to the 'rights of man,' rights anterior and paramount to any positive stipulations whatever.

And 3dly: Although Mr. T., with an unwarrantable licence, unsupported by history, affects to call John Russell, the first peer of the house of Bedford, 'the child of royal profligacy,' yet he is forced to allow, 'that his grace [of Bedford] is not answerable for the crimes of his ancestors,' and that this is only a subject of 'qualified animadversion.'

The author is highly blameable in substituting abuse for argument, and the threat which he throws out in page 133 can only subject him to ridicule.

ART. LVI. *A few Reflections upon the present State of Commerce and Public Credit: with some Remarks on the late Conduct of the Bank of England.* By an old Merchant. 8vo. 23 pages. Price 6d. Sewell. 1796.

An 'old merchant' here insists on the propriety of the conduct of the Bank of England, in withholding it's support from the circulation of accommodation paper. He seems to hint, that the ministry are more intent upon the immediate receipt of an immense revenue, than in advancing the true interests of the nation, and considers the issuing of exchequer bills as a precedent fraught with danger. s.

#### POLITICAL ECONOMY.

ART. LVII. *Examination of Mr. Pitt's Speech, in the House of Commons, on Friday, February 12, 1796, relative to the Condition of the Poor.* By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 52 pages. Price 1s. Richardson. 1796.

P. 1. 'NOTHING can be more interesting to humanity, nor more immediately connected with the welfare and prosperity of a nation, than

man that the lower and labouring classes, from whom we ultimately receive every enjoyment, every convenience and elegance of life, should be enabled, by the industrious exertions of that strength and those abilities which the Almighty has given them, to maintain themselves and families in a certain degree of domestic ease and comfort : that they should at least have food to eat, clothes to put on, and fire to warm them."

Such is the equitable and humane sentiment with which this pamphlet opens. The ingenious writer appears to have paid much attention to the condition of the poor, and to be well qualified to animadvert upon Mr. Pitt's speech on the subject.—In this speech it was maintained; (p. 4.) "first, that the system of our poor-laws, bad in its origin, worse in its progress, has been the chief cause of the distresses and miseries of the poor. Secondly, that the legal regulation of their wages, though at present inadequate to their necessities, is in itself extremely absurd, and would, instead of removing the wretchedness complained of, greatly increase and aggravate it.—Mr. H. examines each of these positions.

The object of our system of poor-laws, in the language of judge Blackstone, is, to relieve the impotent, and to find employment for such as are able to work. Concerning the humanity of this system there can be no doubt. Mr. H. is of opinion, that the system is as wise as it is humane; that instead of being, as some have asserted, an incitement to idleness by the security which it affords against absolute want, it is a restraint upon it, in consequence of the degradation, and the hardships which accompany the legal grant of relief, and by the discouragement, which it occasions, of charity to vagrant beggars.—The effect of the law of settlement, Mr. H. remarks, is a beneficial restraint upon a rambling disposition; he adds, that, however injurious it may occasionally have been to some individuals, it has not prevented the young and healthy from changing their residence, as is evident from the rapid increase of our large manufacturing towns; and that no very sanguine expectations ought to be entertained from the entire repeal or more judicious regulation of this law.—Mr. H.'s observations on the legal regulation of wages merit attention. p. 23.

"The object of the act of the 8th of his present majesty for regulating the wages of tailors and silk weavers, was to prevent the combination of the *workmen*; the object of Mr. Whitbread's bill is to dissolve the combination of the *masters*. Not a combination indeed formally drawn up in writing and sanctioned under hand and seal; a combination, however, as certain (the result of contingencies or providential events) and as fatally efficacious as if in writing it had filled five hundred skins of parchment; a combination which has operated for many years with a force rapidly increasing; a combination which has *kept back the hire of our labourers who have reapt down our fields*, and has, at length, torn the clothes from their backs, snatched the food from their mouths, and ground the flesh from their bones. Their cries have pierced the heavens, and ascended to the throne of God! A combination so pernicious should surely be dissolved; if not freely, by legal interference. By legal interference, the combination of weavers and tailors was broken, and their wages limited to their wants. Was not this the end in view, and was not this end accomplished? Were not the masters benefited? And through them did not the benefit redound

to the public? It is not denied.—Did evil follow? Did it plunge the workmen in wretchedness and ruin? It is not pretended.—What was beneficial in one case, why should it not in another so perfectly alike? Legal regulation answered its end in favour of one set of men, why should it not in behalf of another? And is not the urgency, respecting the latter, ten times as great as it was in the former? Other weighty considerations are suggested on this subject.

With respect to the plans suggested by Mr. Pitt for alleviating the distresses of the poor, Mr. H. observes, that *amicable societies* are not likely to produce any *general benefit*; that *lending small capitals* from the public would soon prevent private kindness of this sort, and would be inefficient, either by becoming too burdensome, if the sum be lent without security, or by requiring as security that private interference, which would have answered the purpose without public aid; and, that *schools of industry* are not likely to produce more benefit than houses of industry have done.—The absolute necessity of an advance in agricultural wages is clearly shown, and we heartily recommend the pamphlet to the attention of the public.

ART. LVIII. *Speech of the Right Hon. Henry Dundas, delivered in the House of Commons, the 15th of March, 1796, on the farther Consideration of the Report of the Committee upon the Bill for the Abolition of the Slave Trade; with a Copy of the Bill, and Notes illustrative of some Passages in the Speech.* 8vo. 74 pages. Price 1s. Debrett. 1796.

THE heads of this speech have been already before the public in the daily papers: it is unnecessary to inform our readers, that it's object was, to prevent the immediate abolition of the slave trade, and that it but too successfully accomplished it's end. The right hon. secretary has exercised the whole force of his ingenuity in this speech; but every disinterested and impartial reader will perceive, that it's arguments are incontrovertibly refuted in the concise preamble to the bill, which, nevertheless, to the eternal disgrace of this nation, did not pass into a law: *Whereas the slave trade is contrary to the principles of justice and humanity, &c.* If there be any virtue or spirit left in the nation, this important question will not long be suffered to sleep.

ART. LIX. *An Appeal to Popular Prejudice, in favour of the Jews: in a Letter addressed to a Member of Parliament.* 8vo. 43 p. Price 1s. Johnson. 1796.

THERE is an obvious impropriety in the title of this pamphlet. Popular prejudice is a bad thing to appeal to, for any good purpose. The writer certainly meant to appeal from popular prejudice to reason and humanity, in behalf of a much injured race of men: and the appeal is well founded, and ably supported, and in concurrence with Mr. Cumberland's late excellent play on the same subject, may be expected to have some good effect, in counteracting the superstition which has kept the jews in a state of oppression and persecution. Many particulars of the rigour and cruelty with which they have been formerly treated, and of the ridicule and contempt which are at present cast upon them, are here related.

related. Those peculiarities of character with which they are charged, as far as the charge is well founded, are shown to have originated in their sufferings. If in their religious character they be objects of commiseration, it is remarked, that they are entitled to humane and respectful treatment for their conscientious adherence to their principle; and that, as industrious, ingenious, and orderly people, they have an equitable claim to be regarded as useful members of society, and as capable of being rendered much more so by kind and generous treatment. The writer thus candidly apologizes for the present jewish character :

P. 29.—‘ Let us for a moment divest ourselves of all partiality, and examine what weight and influence those objections ought to have upon us, which are usually brought forward against this people. They are accused of being knavish, crafty, and designing, and no doubt many of them too justly deserve the character. But are these properties peculiar to the jews? Let us walk through the inns of court, and let us find out all the rogues and knaves there. When we have performed this more than Herculean labour, when we have cleansed these Augean stables, and hanged every dishonest lawyer, let us then proceed to our churches, and purify them in the same manner; and from thence let us go through our streets, and execute every cheating tradesman at his own shop-door.—When we have performed all this, we may then proceed to abuse, torment, and persecute all the roguish jews. We may exclaim against them as persons unfit to live in society, and as the greatest villains on the earth.

‘ That some of them are very dishonest characters must be admitted; but among every people the lowest orders are, and ever will be, most addicted to vicious habits. Many an inhabitant of St. Giles’s will far exceed any jew in Duke’s Place, in all kind of wickedness. But we should not from thence infer that all the people in St. Giles’s are abominably wicked and licentious. Yet because a poor jew boy now and then overvalues his goods, and perhaps overreaches us in a bargain to the amount of a penny or two pence, we, therefore, in an unqualified manner, call them a parcel of thieves and infamous scoundrels. But there are jews in London, it is said, who receive stolen goods, who will commit perjury, and who will be guilty of other bad practices. It is granted; but these are characters whom the jews themselves disown, and they are but a very few out of an immense multitude.

‘ But fairly and candidly speaking, is it not our prejudice against them, and our injurious treatment which compels them to follow a course of life, and to adopt practices which they would otherwise avoid? If you make it the interest of a man to be honest, it will be as easy for him to be so as otherwise; but if you drive him from society, if you abuse him with appellations which he does not deserve, you oblige him to have recourse to expedients which he may not altogether approve. The transition is very natural, from being thought a rogue and being treated as one, to become one in reality. For the want of those privileges which we enjoy, for the want of a settled habitation, the jews are obliged to neglect, in a great measure, the education of their children,

children, who are used principally for the purposes of procuring subsistence. From hence originates much of that artful cunning, and tricking disposition, which is learnt by too early a communication with the lowest ranks of society. Ignorance is often the parent of vice, or at least it is a stock on which it may be easily ingrafted. How is it possible for children to be standing in the streets all day, witnessing the most vicious examples, and not have their morals contaminated, particularly when they have never been taught to make the necessary discrimination between right and wrong, any further than as it may prevent them from violating the laws of the land, and thereby of avoiding trouble and inconvenience to themselves. Besides, their temptation to be guilty of fraud is irresistible, if we consider what a vast variety of characters they have to deal with, some of whom do not understand, others despise; and others do not care about the value of the articles offered to sale. One or two successful frauds is sufficient to corrupt a boy in such circumstances; and indeed many a smiling, smirking tradesman, who is perhaps called a good man, is not altogether proof against the sweet allurements of clandestine imposition.

The author of this pamphlet, who writes with equal judgment and candour, hesitates on the expediency of giving the jews a permanent establishment as a corporate body, but is of opinion, that public schools ought to be permitted for the education of their youth, and that they should be allowed to share the common rights of citizenship. He laments, as every enlightened philanthropist must do, that the manly eloquence, and sound reasoning, which were employed by lord Lyttelton and others in support of the bill for the naturalization of the jews, brought into parliament in the year 1753, notwithstanding the justice, expediency, and policy of the measure, were not able to overpower the clamour of the populace, or combat with success the prejudice of opinion. The subject, it may be hoped, will, at no very distant period, be again brought under parliamentary discussion.

ART. LX. *A Discourse of Parochial Abuse, Artifice and Peculation, in the Town of Manchester, which have been the Means of burdening the Inhabitants with the present enormous Parish Rates: with other existing Impositions of Office, in a Variety of Facts, exhibiting the cruel and inhuman Conduct of the hiring Officers of the Town towards the Poor. To which is added, a Book of County Rates, shewing the exact Proportion of every Hundred in this County, and of every Township in the Hundred of Salford.* By Thomas Battye. Second Edition. 8vo. 114 pages. Price 2s. Manchester, Thomson. 1796.

ART. LXI. *A Reply to Mr. Unite's Address to the Lay-Payers of Manchester.* By Thomas Battye: The Fourth Edition. 8vo. 21 pages. Price 3d. Ibid.

THE object of these two publications is, to fix a charge of abuse of trust on a late overseer and deputy constable of the township of Manchester. The allegations are of a very serious nature, and

and are strongly supported by numerous details: yet, brought forward as they are by an individual from the press, and not in a course of legal investigation in a court of judicature, they will not be thought sufficient to criminate the person against whom they are directed; especially as the chief magistracy of the town of Manchester, the borough-reeve and constables, have, in answer to the request of a committee of inquiry on this business, declared, at a meeting held the 4th of march, 1795, that a public meeting cannot with any degree of *effect*, or *propriety*, be called for this purpose, as such a meeting could not be competent to acquit the accused, if innocent, or punish him if guilty. Mr. Unite's Address has not yet come to our hands.

O. S.

## MISCELLANEOUS.

ART. LXII. *Remarks on the very inferior Utility of classical Learning.* By W. Stevenson. 8vo. 36 pages. Price 1s. Symonds. 1796.

THE question canvassed in this pamphlet is a very important one, and has not yet, perhaps, been discussed with perfect accuracy. Several writers, among whom, at least in the english school, Dr. Knox is entitled to the first place, have strenuously maintained the great and extensive utility of classical learning, and the propriety of continuing it as a part of general education. If there be any solid arguments on the opposite side, they ought to be heard and duly considered; for the early years of life, which are commonly devoted to this object, are too valuable to be thrown away upon a trifling pursuit. Without attempting to decide the point, we shall briefly state this writer's leading ideas.

It is not necessary to have recourse to the ancients for *knowledge* in any branch of science, for, all science depending upon fact and experience, the moderns possess, in this respect, great advantage over the ancients. The credit of several of the ancient historians is questionable: but, however this be, facts may be as well learned from translations as from the original. During the seven years commonly devoted to classical learning, little knowledge is gained of facts, and less of principles, and the laws of nature. With respect to the knowledge and command of language, it is admitted, that the greek and roman classics afford good models of style in every branch of composition; but our own language can boast of writers not inferior in elegance; and the accurate study of the english language, and of the general principles of grammar, is a more direct way to form a good english style, than studying the peculiar niceties of the greek and latin tongues. —Even in the professions, too much stress has been laid upon classical learning. A moderate acquaintance with latin is sufficient for law and physic; and, to a divine, the study of moral science is of more importance than that of ancient languages, a moderate acquaintance with which is all that is necessary to qualify him for discharging his professional duties with credit —The time now devoted to this object might be more advantageously employed in

gaining



gaining a knowledge of nature, and of the principles of science, particularly of morals.

As far as the knowledge of facts, or science, is concerned in this question, there appears considerable weight in what Mr. S. has advanced: but he does not seem sufficiently aware of the importance of a learned education to the professions, or of the value of the study of the ancients as the basis of correct and elegant taste. We must add, that we should have been better satisfied of Mr. S.'s competency to judge of the point in dispute, if he had given more unequivocal proofs of his acquaintance with the ancients. The subject is not treated in a masterly way; but several weighty reasons are suggested against the practice of making classical learning a part of general education.

ART. LXIII. *The Triumph of Acquaintance over Friendship: An Essay for the Times*, by a Lady. 12mo. 88 pages. Price 2s. 6d. Cadell and Davies. 1796.

IN this smart little essay, the reader will meet with a curious phenomenon—a female writing against friendship! This is, it is true, the less surprising, as the writer honestly confesses, that though not absolutely ‘fallen into the fear,’ a ‘tinge of the yellow leaf’ begins to warn her of the approach of freezing-winter. Yet she seems to retain enough of the fire of youth to be still susceptible of tender sentiments: we, therefore, hardly know how to think her sincere in her attempt to persuade the world, that the polite insipidity of *acquaintance* is preferable to the rude familiarity of *friendship*. The essay is written in a singularly desultory style, without any apparent regard to method, and indeed with such a total neglect of it, that the reader is much at a loss to discover what the writer means to maintain, or whether she be in jest or earnest: as he proceeds, he is amused with some floating shadows of thought, and light strokes of pleasantry; but, when he arrives at the end of the essay, no distinct impression is left upon his mind, and he feels little desire of a more intimate *acquaintance*, or *friendship*, with the writer.—Perhaps our account of this whimsical performance, for we can consider it in no other light, may have sufficiently excited our reader’s curiosity, to lead him to wish for a short extract: we shall give then the concluding passage:

P. 82.—‘To the power of *Variety*, though witlings confine it to the weakest of women, the wisest of men condescend to subscribe.

‘Lord Bacon even affirms, that “a man would die for variety, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over.”

‘How necessary, we thence infer, the assistance of *novelty*

“To fill the void of an unfurnish’d brain.”

‘A little old maid in a country town, I many years imagined constantly on her knees, earnestly supplicating a *natural* deliverance from the narrow round of her own thoughts, and that of her associates.

‘ But pity, like envy, is often misapplied ; and as some objects are too *vast*, so are others too *minute* for a hasty investigation.

‘ On a nearer attention to *her* whom I commiserated, I was very soon convinced that when she had found out *who* her neighbour had invited to supper, *what* was the *top* dish, *how* it was dressed, and *how* much it cost, the measure of her delight could only be *guessed at* by miss HERSCHELL, on her *first* discovery of a comet.

‘ And if ever a sensible man chanced, in his *overflowing benevolence*, to hand her over the kennel, or *whispered* in her ear a *secret* of the election, the *Georgium Sidus*, the *grand celestial speculum* and *apparatus* dwindled at the instant decree of this important little being into mere *ignis fatuus*, which betrays the nightly wanderer into a quagmire.

‘ I ramble, however, from my subject, and hazard my credit as a speculatist, in thus introducing to the reader so apparent an *union* of happiness and pleasure.

‘ Willing, notwithstanding, to hope that a single exception cannot overturn an hypothesis, I hasten in the disposition of happiness to manifest my constancy.

‘ After much “ *mysterious reverence*,” and much profound animadversion, I place her in that cottage which I had fixed on as her abode at the age of eighteen.

‘ Pleasure, on the contrary, is not as I then had imagined her, an inmate of this peaceful habitation ; nor can I with confidence assert that she has *any home* ; for though she occasionally repotes in a palace, as she is often seen climbing the mountain, wandering on the sea-shore, and taking shelter in an ale-house, I suspect her to be an *unboused* vagabond, who owes her support to the *bounty* of others.

“ Ignorance is bliss.”

• Intelligence is pleasure.

‘ And now, my *generous* reader, I humbly make thee my *curtesy* ; trusting thou wilt *smilingly* lay down thy *half-crown* ; that I may bid a short adieu to *rural friendships*, and enliven my fancy with *town acquaintance*.”

ART. LXIV. *Address to a Young Lady on her Entrance into the World*. In two Vols. 8vo. 418 pages. Price 8s. in boards. Hookham and Carpenter. 1796.

IF we be to determine the merit of a publication either by the manifest intention of the writer, or by the evident tendency of the work, we are bound to bestow much commendation upon these volumes. Through every page the writer appears unaffectedly impressed with a strong sense of religious and moral obligation, and with an affectionate concern for the happiness of the young female friend whom she addresses. The advice, though in some particulars it may be thought too rigorous, is on the whole well adapted to promote, among young women, an attention not only to good manners, but to the principles and habits of religion and virtue. After insisting, perhaps somewhat too largely,

on the instrumental means of religious improvement, particularly reading the Scriptures, and the strict observance of the sabbath, the addresser, in the character of a governess on the termination of her office, forcibly inculcates upon her pupil, both by authorities and examples drawn from Scripture, and by an appeal to reason and experience, a strict adherence to truth in the use of speech; a habit of content, as essential to the enjoyment of happiness, and the practice of virtue; the exercise of fortitude, in circumstances of difficulty and adversity; a diligent watchfulness over the state of the mind, to preserve it from pride, a temper destructive of every amiable affection; and, through the whole duration of the relation between the mother and the daughter, the faithful and affectionate discharge of filial duty. These subjects are treated with great plainness and simplicity, and without any attempt at amusement: but the address bears such marks of sincerity, and is written with so much regard to real occurrences in life, as will not fail of rendering it, to young persons who are well disposed, an interesting performance.

ART. LXV. *Look before you Leap; or, a few Hints to such Artizans, Mechanics, Labourers, Farmers and Husbandmen, as are desirous of emigrating to America, being a genuine Collection of Letters, from Persons who have emigrated; containing Remarks, Notes and Anecdotes, political, philosophical, biographical and literary, of the present State, Situation, Population, Prospects and Advantages, of America, together with the Reception, Success, Mode of Life, Opinions and Situation, of many Characters who have emigrated, particularly to the Federal City of Washington. Illustrative of the prevailing Practice of Indenting, and demonstrative of the Nature, Effects and Consequences, of that public Delusion.* 8vo. 144 pages. Price 2s. 6d. Row. 1796.

At a period when, from various causes, a disposition to migrate to America is gaining ground in this country, it is very desirable to have a fair statement of the probable advantages and disadvantages of emigration. This we have understood to have been very candidly given by Mr. Cooper, in his 'Information respecting America.' [See our Rev. vol. xx, p. 251.] But if Mr. Cooper's representation be correct, that of the present publication must be far otherwise; for the two accounts are in many particulars inconsistent. It is a circumstance which raises suspicion against the authenticity of this piece, that the writer has neither favoured the public with his own name, nor with the names of the persons by whom the letters were written. The style of the letters is regular and uniform, not much unlike that of the preface, but very different from that which we should have expected from young carpenters, stone-masons, plasterers, and painters; and there is throughout a wonderful agreement, and frequent repetitions of sentiment; circumstances which give the publication a doubtful aspect.

In order to discourage emigration, every difficulty is represented with aggravation, and every advantage kept out of sight. We are told, for example, that the climate is so unhealthy, that

even the seasoned inhabitants, with a surprising degree of uniformity, fall victims to the unwholesome *effluvia*; that the meat is such shocking stuff, that it would be burnt in this country, if it were shown in any market; and that indentured servants are treated as transported felons were formerly, and are pining away, martyrs of their own credulity. The writer will not allow, that any of the promises of emigration are realised, except that emigrants have no tithes to pay the clergy. No one, who is acquainted with the legal provision in America for the payment of the clergy of all denominations, will credit the following ridiculous story told in a letter from George-town near Washington. p. 92.

‘There is a small chapel, at which I have attended several times; the tenets inculcated are presbyterianism: after the sermon, a person usually comes round to the congregation with a long stick, having a purse fastened to the end, and holds it before each individual, until such time as they drop their *douceur* into it, and then he presents it to another: while this ceremony is performing, the preacher stands begging, and exhorting the benevolence of his auditory, by ransacking all the scriptural texts his memory affords, as a stimulus to the charity of his flock. After the purse has gone round, it is presented up to the minister, who immediately pockets the contents, which I am informed is the only recompence he receives for his labours.’

Of the federal city of Washington, one letter asserts, that there are not forty good houses in it, and another, that there are not so many as twenty brick houses: it is added, that not above 150, another account says not above 100 men of all descriptions are employed there:—other reports, at least equally credible, give a very different account. We cannot believe, that the workmen at Washington are sent every week twelve miles, to the bank of Alexandria, for their wages; when we are told, in another letter, that at Alexandria, where this bank is kept, the workmen commonly receive their wages not in species, but by barter. If we believe one of the writers of these letters, he found only two englishmen in America, who did not wish to return, and of these, one was a fraudulent bankrupt, the other had been guilty of forgery. To an anonymous production so full of exaggeration little credit can be due.

ART. LXVI. *A Letter from a Chancellor out of Office to a King in Power: containing Reflections on the Acts of his present Majesty's Accession to the Throne of his Ancestors: on the War with America, the Spanish and Russian Armaments, and the present War with France; Thoughts on Church and State Establishments; forming an Enquiry into the immediate Expediency of Reform, Political, Religious, and Moral; in the Course of which are examined the relative Points about which Trinitarians and Unitarians chiefly differ, as well as Thomas Paine's Assertions concerning Jesus Christ: lastly, on the Laws that were, and the Laws that are; interspersed with occasional Retrospectives of Associations, National Bankruptcy, Revolutions, and universal Patriotism: the whole being a solemn Appeal to the Justice, Benevolence, and Political Wisdom of our gracious King, George the Third.* 8vo. 172 pages. Price 3s. 6d. Baton. 1796.

FROM

FROM the preceding long bill of fare, and the well known taste of the host, the reader will easily conjecture what kind of entertainment is provided in this pamphlet. The publication is a mass of complaints and censures, without disguise of sentiment, without nicety of language, and without respect of persons. Nothing escapes the writer's random strokes; but they are dealt with little regard to discretion: he appears to be a zealous advocate for public freedom and public virtue; it is pity, in so good a cause, to employ the coarse weapons of exaggeration and abuse. The language is strong, but inaccurate and vulgar; well enough adapted to that class of readers, for whom probably the publication is chiefly intended: they will not, however, be much benefited by the writer's shameful apology for Barrington.

ART. LXVII. *Strictures on the Conduct of the Rev. George Markham, M. A. Vicar of Carlton in Yorkshire: occasioned by his Prosecution of several Members of the People called Quakers, for their Non-payment of Tithes. In a Letter to R.—W.— of H.— a Member of that Society.* By Charles Wilson. 8vo. 50 pages. Price 1s. 6d. Owen. 1796.

THE age of persecution, like the age of chivalry, is, we trust, gone, never to return. Yet it may still be in the power of a bigotted or selfish individual, to render existing laws subservient to his passions or his interest. A charge of this kind is, in the present pamphlet, brought against a clergyman. We do not take upon us to authenticate the charge; but we shall give the heads of the affair from a state of the case, signed by eight persons imprisoned in York castle. According to this statement, about the latter part of 1781, or the beginning of 1782, Mr. Markham procured a summons for some quakers to appear before the justices at the quarter sessions at Skepton, to show cause why they did not comply with his demands for small tithes: they obeyed the summons; the justices deemed the vicar's claim unreasonable, but told him, that if he would make reasonable demands, they would grant him warrant to obtain them: this he declined; and, after four years, commenced a suit in the court of exchequer against six persons, only one of whom was a quaker. While this suit was pending, in 1789, he obtained processses out of the same court against ten persons of the persuasion called quakers. The defendants stated their religious scruple against complying with any demand of this nature; mentioned the summary, and comparatively easy mode of proceeding provided by acts of parliament; pleaded that they had at no time resisted the taking of their goods by legal authority for any such claims; and said, that a small payment had been customarily made in lieu of titheable grass made into hay. The prosecutor still continued his suit, with considerable delay, till a decree was obtained for the tithes and costs of suit; the latter amounting to 183l. 2s. After several attempts to persuade the prosecutor to desist, the defendants, having been harassed by the proceedings about six years, were by attachment taken into custody, and committed to the county gaol in York, where they still remain in confinement. Most of the prisoners are in low circumstances, and all of them dependent on their industry for support. It is said to have since appeared, that, above a year before the imprisonment took place, the rev. G. M. had received of the landlords of several of the prisoners a compensation for his demands.

The author of these strictures, on the ground of the preceding attestation, animadvert with freedom on the severity of that conduct which could treat as criminals, and pursue with unrelenting rigour, any members of a profession, the principles of which are adverse to hatred and persecution.

The peaceable and orderly behaviour of the quakers certainly entitles them to complete protection from the state, without any consideration of the ground of their religious scruples: and if it has been in the power of any unfeeling individual to harass any of their fraternity in the manner described in this pamphlet, the laws respecting religion are in a very defective state, and require an immediate and thorough revival. It is much to be regretted, that the late, reasonable petition of the quakers to the legislature was rejected.

ART. LXVIII. *A Letter to William Garrow, Esq. on the Subject of his illiberal Behaviour to the Author, on the Trial of a Cause (Ford against Pedder and others) at the Lent Assizes, 1796, held at Kingston in the County of Surrey. With an Apology for its Publication to Sir Beaumont Hotham, Knt. one of the Barons of his Majesty's Exchequer. By Matthew Concanen, junior. 8vo. 23 pa. Price 6d. Jordan. 1796.*

IT does not belong to a court of literary criticism to enter into the merits of personal altercations. Mr. C. brings before the public a grievous complaint of ill-usage against Mr. Garrow, for illiberal behaviour in his professional capacity. Whether the complaint be well grounded; or whether Mr. Garrow be exculpated by that license of speech, which is by general consent granted to advocates, we leave the public to determine.

ART. LXIX. *Letters addressed to the Monthly Reviewers for April, 1796. By Thomas Tremlett. 12mo. 51 pages. Price 1s. Johnson. 1796.*

THOUGH we decline making ourselves parties in a dispute between an author and another corps of literary journalists, and, therefore, shall take no notice of the complaint stated in these letters, we may inform our readers, that Mr. T. pursues the argument of his late publication recommending reversionary annuities; for an account of which see our Rev. Vol. x xiii, p. 197.

In support of his plan he pleads, that the experiment was tried with advantage by the americans, during their contest with Great Britain, in their *deferred stock*; and that president Washington justified the measure which laid a burden upon posterity by saying, that they who were to discharge the incumbrance would, even with this clog, become more opulent than they could be by means of any other resources on which he could rely. Reversionary payments are a kind of *forlorn hope*, which ought only to be resorted to in cases of desperate emergency.

ART. LXX. *A Narrative of the Loss of the Catherine, Venus, and Piedmont Transports; and the Thomas, Golden Grove, and Aeolus Merchant Ships, near Weymouth, on Wednesday the 18th of November last.*

*Just, drawn up from Information taken on the Spot by Charlotte Smith; and published for the Benefit of an unfortunate Survivor from one of the Wrecks, and her infant Child.* 8vo. 41 pages. Price 2s. Law. 1796.

THE elegant pen of Mrs. S. has here been employed in drawing up a very affecting narrative of the fatal disaster referred to in the title. The distressing circumstances are most feelingly related. Those who purchase this pamphlet will at once give themselves an opportunity of exercising some of the best affections of the human heart, and perform a meritorious act of liberality.

ART. LXXI. *A Narrative of the Revolt and Insurrection of the French Inhabitants in the Island of Grenada.* By an Eye Witness. 8vo. 168 pages. Price 2s. 6d. Vernor and Hood. 1795.

THIS pamphlet exhibits a distressing picture of the miseries of an intestine war, far more horrible than the civil commotions of Europe. The insurrection first broke out at Belvedere, a plantation belonging to a mulatto called Julian Fedon, who, 'though of mean abilities, had influence enough to be chosen the chief.' The flag was inscribed with the motto, 'Liberté, Egalité, ou la Mort.' Out of fifty-three prisoners, many of them persons of property, three only escaped massacre; it is but justice, however, to state, that the French commissioner at Guadaloupe actually sent a schooner for them, and brought off the survivors. It ought also to be mentioned, that a proclamation had been issued by the president of the council, in which, with an equal deficiency of humanity and policy, were offered 'twenty joes' for 'each head' of the insurgents.

It appears from the president's speech to the assembly, that many of the french inhabitants had joined the insurgents; a very general spirit of revolt had shown itself among the slaves; and a large proportion of the estates had been desolated by fire and pillage. The author seems quite astonished at the ingratitude of the negroes. 'It is worthy of remark in this place,' says he, 'that the favourite domestics, drivers, tradesmen, and other principal slaves on estates; in short, those who had been most trusted, and best treated, both men and women, were the first to join, and the most active in the insurrection. This must certainly appear extraordinary to some of the good people in this country, who conceive that the tyranny of the west india planters to their slaves, is the cause of all insurrections. But this ungrateful dereliction of the higher order of the negroes must be attributed, in a great measure, to the connexion which subsisted between them and the free coloured people. The field negroes, or those employed in the culture of the ground, and particularly the african negroes, who had not been long in the island, and whose minds had not yet imbibed the baneful principles of the system ready mentioned, were the last to associate with the insurgents.'

We most sincerely lament the wanton murders that have taken place, and the losses that have ensued, which are here calculated at 2,500,000l.: but to the degrading system of slavery much of these horrible excesses ought assuredly to be attributed. s.

ART. LXXII. *Fourth Year of the French Republic. 1795. Dresses of the Representatives of the People, Members of the Two Councils, and of the Executive Directory: also of the Ministers, Judges, Messengers, Ushers, and other Public Officers, &c. from the Original Drawings given by the Minister of the Interior to Citizen Grasset S. Saurveur. The Whole is illustrated by an historical Description, translated from the French. 8vo. Price 10s. 6d. sewed. Printed at Paris.—Reprinted at London for Harding. 1796.*

If the coloured plates of this publication give, as we suppose, a true representation of the present *costume* of the french governors and officers, they afford a pretty plain proof of the truth of the vulgar proverb, '*What is bred in the bone. &c.*' A frenchman, whether a monarchist, or a republican, must, it should seem, be fond of foppery. Fifteen distinct plates are given, not very elegantly engraved or coloured, but very well suited to convey an idea of the dresses. Each plate is accompanied with a page or two of description.

ART. LXXIII. *Hints to Fresh-Men, from a Member of the University of Cambridge 12mo. 24 pages. Price 1s. Booker. 1796.*

IN the form of detached precepts, or maxims, excellent advice, prudential and moral, is here given to young men at their entrance into the university. The writer appears to be well acquainted with college manners, and with the allurements to idleness, dissipation, and extravagance, which attend college life. We select three or four of these lessons as a specimen.

P. 5.—'DARE TO BE WISE. If the batteries of ridicule be planted against you, maintain your ground, and smile at their impotency.'

P. 8.—'Do you contemplate with REVERENCE the walls that once contained a Bacon, a Milton, a Locke, a Newton? You assure me that you do. Then I pronounce—*Spes est.*'

P. 11.—'How hateful, how loathsome were the words that met my ear this morning! A son described with satirical mirth the foibles of a PARENT!'

Ib.—'Be a WRANGLER no where, but in the Senate-House.'

What pity, that amidst much good doctrine, and in schools where the first object ought to be to preserve moral integrity;

—*sanctosque recessus*

*Mentis, et incoctum generoso pectus honesto,*

it should be found necessary to introduce such an observation as the following; 'Somebody has remarked, that there are oaths which should be taken like pills, swallowed whole; lest, if we chew them, they prove bitter: the hint may be of service to you on the day of matriculation!'—With the exception of this passage, we recommend this small manual to the attention of every fresh-man: he cannot spend his first shilling at college better than in purchasing, or his first hour in his new room more profitably, than in conning over these Hints,

M. P.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. 1. Berlin. *Der Gesellschaft naturforschender Freunde zu Berlin, neue Schriften, &c.* New Memoirs of the Physical Society at Berlin. Vol. 1. 4to. 400 p. 4 plates. 1795.

In consequence of some improper conduct on the part of their bookseller, the society have resolved to publish their transactions themselves, and begin a new series. The papers in this volume are, 1. Natural history of the elk: by grand ranger von Wangenheim. 2. On potash in general, and particularly on the Dantzic or cathub ashes: by Dr. Lampe. 3. Essays towards a better exposition of the theory of sound: by Dr. Chladni. Dr. C. observes, that the theory of sounds must not be investigated by considering the properties of air, but rather by the laws of motion, and particularly the vibration of the pendulum. The theory is necessarily divided into three parts; the general idea of the science of sound, without reference to any determinate elastic body; the consideration of various kinds of sonorous bodies, a table of which is added; and the production and intention of sound; which are here illustrated by examples and calculations. [We have formerly noticed a publication by Dr. C. on this subject: see our Rev. Vol. I, p. 371.] 4. On the sounds produced by burning inflammable air in a tube: by the same. These sounds appear to be produced in the same manner as those of a flute, not as those of the harmonica. 5. Description of a viverra narica, L.: by Dr. Walbaum. 6. Sketches of the natural history of the lordship of Jever: by Dr. Seezen. Short but interesting. 7. Mineralogical accounts from Daurien: by Mr. Bindheim. 8. On hitherto unobserved crystallizations of some fossils: by Prof. Hunger. 9. Mineralogical rhapsodies: by Prof. Hacquet. 10. Description of some apes from Kasi or Benares in the north of Bengal: by Mr. John, missionary at Tranquebar. 11. On a species of agate mineral from the Hartz: by Mr. Karsten. 12. Investigation of two speculative questions on fossils: are there individuals among the substances of the mineral kingdom? and are there degrees of perfection in fossils? by the same. 13. Observations on the production of horned rye: by G. M. Hermes. 14. Geognostical observations on a tour in Silesia: by Mr. Karsten. 15. Mineralogical remarks on a tour to Carlsbad: by Dr. Reufs. Dr. R. makes it appear very probable, that basalt owes the spherical form in which it is sometimes found to decomposition. 16. On the distribution of nebulae and clusters of stars in the universe, occasioned by the observations of Herschel: by Mr. Bode. 17. Remarks on an east-indian tortoise: by Mr. Herbst. 18. Mineralogical description of the country round Bennstedt, Beydersee, and Morl, with probable conjectures on the origin of the strata of clay and porcellain earth in that region: by Mr. Karsten. 19. Experiments on the objects remaining in the eye: by  
count

count Platen. 20. Description of some east-indian insects: by Mr. John. 21. Brief geognostic observations from a letter to Mr. Klaproth from Dr. Reufs. 22. Description of the gigantic tortoise: by Mr. Walbaum.

The former series concluded with the fifth, or eleventh volume, which, beside many interesting memoirs, contains an index to all the papers published by the society. The index fills twelve sheets.

*Jen. Allg. Lit. Zeit.*

#### THEOLOGY.

ART. II. Göttingen. *Die christliche Sittenlehre nach einem wissenschaftlichen Grundriss, &c.* A Sketch of christian Morality on scientific Principles, intended chiefly as a Text-Book for his Lectures, by Dr. C. Fred. Ammon. 8vo. 338 p. 1795.

Though prof. A. is sometimes more verbose than his plan seems to require, at others more concise than we could wish, this is a valuable performance, showing the agreement of the christian religion, when the spirit is separated from the letter, with the dictates of pure reason.

*Jen. Allg. Lit. Zeit.*

ART. III. Amsterdam. *Het Boek Job, &c.* The Book of Job, translated from the Hebrew, with Remarks, by H. Alb. Schultens, published after his death, and finished, by Herm. Muntinghe. 8vo. 427 p. beside the introduction. 1794.

As the late Schultens united great taste with profound knowledge of the oriental languages, we took up this book with much avidity, and thought ourselves not ill requited for the trouble of perusing it; though it was not the object of prof. S. so much to gratify the learned reader, as to present such of his countrymen, as are unacquainted with the hebrew, a selection of the best remarks that have been published by others on the book of Job, enriched from his own stores. The learned prof. is of opinion, that little knowledge of the hebrew poetry is sufficient to show, that Job could not have been written after the babylonish captivity; and he is clear, that it could not be the work of Moses. He remarks, too, that the first and second chapter, and the latter part of the last chapter, are by another hand, and were added to the original when it was received into the jewish canon. From chap. 3 to chap. 29 are by prof. S., the rest were undertaken, at his request, by Mr. Muntinghe. *Jen. Allg. Lit. Zeit.*

#### MEDICINE.

ART. IV. Coburg. *Phænomena und Sympathie der Natur, &c.* The Phenomena and Sympathies of Nature, with the wonderful Secret of Healing Wounds by mere Sympathy, without Contact, by means of Vitriol, according to Kenelm Digby. With Permission. 8vo. 316 p. 1795.

It is somewhat wonderful, to find a man of extensive reading and considerable learning, father Celestine Stœhr, a benedictine of Banz, explaining the action of sir K. Digby's sympathetic powder, in the efficacy of which he is a true believer, at the end of the eighteenth century,

century. Father S. also believes many other old wife's tales, the hows and whies of which he very systematically explains.

## PHYSIOLOGY.

ART. V. We learn from a german journal, that Mr. von Humboldt has finished his promised work [see our Rev. Vol. xxi, p. 443], and that it was to be published at Berlin soon after midsummer, under the title of *Versuche über die gereizte Muskel- und Nervenfaser, &c.* 'Experiments on the stimulated Muscular and Nervous Fibre, with Conjectures on the chemical Process of Life, by F. A. von H.; with some Remarks by Aulic Couns. Blumenbach, and Plates.' The following is the account given of it by the author himself.

The work commences with the experiments of Galvani, not because they constitute it's principal matter, but as they led me to the subsequent observations on vitality. From the manner in which I conduct the galvanian experiments, without any metal or coaly substance; partly with merely organically connected animal parts, I am induced to believe, that I have incontestibly demonstrated the stimulus in these wonderful phenomena to proceed from the organs themselves, and that these organs are by no means passive on the occasion. I have carefully endeavoured to separate facts from conjectures on their causes; as it would be extremely painful to me, to perceive facts, the discovery of which have cost me so much labour, sink into oblivion together with the theoretical conjectures deduced from them. I have also made it a law to myself, to deliver only new observations, unless where I have been able to confute or extend such as have been made by others. The following are the principal subjects on which I have treated.

The general conditions under which the galvanian muscular movements take place, according to the various states of the organs with respect to succceptibility. Increased and diminished excitability, positive and negative cases, according to determinate laws. The same expressed by general signs after the manner of algebraic formulæ. Action of the nerves as anthrascopes [indicating the presence of coal]. Effects of ligatures on the nerves, and dividing them. Permeation of a fluid through parts not cohering. Sensitive atmospheres of the nerves, and determination of their extent according to the various degrees of vital power. How animal matter acts at a distance. Examination of what takes place in the conductor. New galvanian experiments with the human subject, insects, and worms. Experiments with the nerves of the heart. Modes of explaining the galvanian stimulus, and catenation of the phenomena with others observed before. Refutation of the theory of Mr. Volta. Flame is not a conductor of the galvanian fluid. Damping metals with the breath: vapour-electrophorus. Uses of the metallic stimulus. Wonderful appearances on the application of blistering plasters. New method of proving the sensibility of animal organs to stimulus by the experiments of Galvani. Discoveries on the specific stimulus of irritable and sensitive fibres. Retrospect of Brown's partial system of sthenic and asthenic powers. Effects of alkalies on the nervous

nervous fibres, and of acids on the muscular. Experiments with oxydated arsenic, oxygenated muriatic acid, solution of ammonia, and other substances, on the animal organs. (A separated organ, provided with irritable sensitive fibres, can be raised in a few seconds from a state of the profoundest inexcitability to a state of the extreme sensibility to stimulus, and *vice versa*. This alternation of increased and diminished vital power may be produced at will four or five times in the same nerve, with as much certainty as the hand of the artist strains or relaxes the strings of a musical instrument.) Sensibility of the organs to stimulus in the sun, in various temperatures, in oxygen air, azotic air, and hydrogen air, and in the state of rest. Examination of the question, whether increased or diminished sensibility depend on an alteration in the structure of the fibres, or on the communication of an aeriform substance. One single substance, oxygen, does not determine the degree of vital power. Proof that azote has infinitely greater effect on the increased sensibility of the organs. Conjectures on the chemical process of vitality, and the affinities which promote, prevent, and again excite this process. The vital functions are to be ascribed to several substances. Muscular motion, it's strength and debility. Death. Twofold state of the animal fibres in death. Putrefaction. Action of the nervous power on putrefaction. Definition of animate and inanimate matter. Conjectures on the character of animal individuality.

## BOTANY.

ART. VI. Leipzig. *Descriptio & Adumbratio Plantarum e Classe Cryptogamica, &c.* Description and Delineation of the Plants of Linne's Class Cryptogamia which are called Lichens. By G. F. Hoffmann, &c. Vol. II. Fas. IV. fol. p. 63-78: plates XLIII—XLVIII. 1794.

The plates here given are of great excellence, so that it would be difficult to wish more from a coloured botanical work, useful to science, and not immoderately expensive. *Jen. Allg. Lit. Zeit.*

## GEOMETRY.

ART. VII. We are informed, that, beside the polygons ordinarily known to be capable of a geometrical construction, there are a great number of others, such as a seventeen sided figure for instance, that may be geometrically constructed. This is properly no more than a corollary of a theory of much greater extent, which is not yet completed, and as soon as it is will be laid before the public. For this discovery we are indebted to Mr. C. F. Gauss, of Brunswic, a youth of eighteen, now studying mathematics at Gottingen.

## ARCHITECTURE.

ART. VIII. Paris. The younger Peyre, member of the section of architecture of the national institution, has just published a new edition of his father's architectural works, *Oeuvres d'Architecture de Peyre*, in large folio, with 20 plates, to which he has prefixed an excellent introductory essay, containing, among other things, a scientific

scientific comparison of the temples of the ancients with the churches of the moderns, and several elegant designs for public edifices in the ancient style.

*Jen. Allg. Lit. Zeit.*

AGRICULTURE.

ART. IX. A correspondent has favoured us with the following account of *A new Method of raising Wheat for a series of Years on the same Land*, which, from the importance of the subject, we shall lay before our readers at length.

The erroneous idea, that plants draw from the earth such particles only as are congenial to their own natures, has probably occasioned the farming maxim, That wheat cannot be raised for a series of years upon the same land. But the truth is, that, under the broadcast husbandry, there is not sufficient time for manuring and stirring the earth, between the operations of reaping and sowing. Such being the case, may we not remove the obstacle by substituting TRANSPLANTATION for SOWING. With a view to decide upon this important question, a gentleman has instituted the following experiment:—In october 1795, a quart of wheat was drilled in a piece of garden ground, and on the 22d of march, 1796, the plants were taken up and transplanted into a field, which before had born a crop of potatoes. The soil was a light loam, and contained six hundred square yards, or half a rood. The land was only once plowed, harrowed, and rolled, after which the plants were pricked down at the depth of one inch within the ground, and at the distance of nine inches from each other, each square yard containing sixteen plants. The expense of planting out was, by a skilful farmer, estimated at one guinea per acre, supposing the work to be chiefly done by women and children. At this time, june 14, the plants make a fine appearance, not one of them having failed. Should this experiment answer the purpose for which it is made, it is proposed, after the crop is cut down, to have the land well plowed and manured, in order to prepare it for receiving another crop of transplanted wheat in the spring, and it is also proposed to continue the experiment for a number of successive years, in order to determine the doubtful point, 'whether Wheat can be raised for a series of years upon the same land.' Independent however of the original purpose for which the experiment was instituted, there is reason to suppose, that the transplantation of wheat for a single year will turn out a beneficial improvement.

The following reasons present themselves: 1. The scheme saves 11-12ths of the seed usually sown. 2. It employs the feeble hands of the village at a time when they have but little work. 3. Land, that in winter has become too wet for sowing, may be planted in the spring, whereby it will be kept in it's regular course of tillage. 4. The wheat may be hoed at a small expense, which will keep the land clean, and save hand-weeding in summer. 5. The crop will probably exceed in quantity. 6. It will give the farmer a taste for garden culture, which will insensibly remove that slovenliness too generally observed in farming operations. 7. Wheat may be transplanted upon any land, however light, if a judgment may be formed

from a small experiment made this year upon a piece of land, almost too light for rye. 8. As it seems to be an established law in nature, that land will not push up more stalks from one seed than the can well support, it follows, that the greater the surface a plant has to stand upon, the greater will be the number of stems produced. In this mode of culture each plant has eighty-one inches of soil to grow upon, whereas, in the broadcast husbandry, the plants have only twelve inches. 9. Land, instead of lying waste under a summer fallow, may be made to produce a crop of cabbages, turnips, peas, beans, potatoes, or summer vetches, as preparatory to it's being planted with wheat. 10. Should experience prove the justness of this idea, a field of five acres, kept constantly under transplanted wheat, will afford a sufficient supply of bread-corn for a family of fourteen persons.

This experiment is made in a field at Middlethorp, near York, belonging to Samuel Barlow, esq., and may be viewed from the left hand side of the road leading to Bishophthorpe.

#### CLASSICAL LITERATURE.

ART. X. Zurich. *Attisches Museum, &c.* The Attic Museum, published by C. M. Wieland. Vol. 1. Part 1. 8vo. 152 p. 1796.

Under this title Mr. W. intends to present his countrymen with translations of the principal greek writers of the age of Pericles and Alexander, and original essays explanatory of the works translated, or illustrative of interesting matters of antiquity. Of the manner in which we may expect the work to be finished, the name of W. is a sufficient indication: from the extent of the plan, however, part of it will be excuted by other hands; but every piece, that is not by W., will be distinguished by the initials of the writer's name. This part commences with the Panegyric of Isocrates, to which is prefixed an essay, containing every excellence to be found in the introduction to the Satires and Epistles of Horace. *Jen. Allg. Lit. Zeit.*

ART. XI. Gottingen. *Caii Siliii Italici Punicorum Libri XVII, &c.* Caius Silius Italicus's Seventeen Books of the Carthaginian War, with various Readings, and a perpetual Commentary by G. Alex. Ruperti. Vol. 1. With a Preface by C. G. Heyne. 8vo. 728 p. 1795.

Mr. R. intends this edition to answer the purpose of all that have preceded it; and, though one of less bulk may satisfy him who wishes merely to understand the author, it will undoubtedly be acceptable to the scholar, who cannot fail to admire the editor's learning and industry, and the proofs of extensive reading which the work displays. The prolegomena are divided into six sections: 1. The life of Silius Italicus; from Cellarius. 2. On the nature and argument of the poem, and the authors followed in it. 3. On the excellence and uses of the poem. It is a valuable school book. 4. Literary history of the poem, and review of manuscript copies: from Drackenborch. 5. Catalogue of the editions hitherto published. 6. Design of the present edition. The preface of prof. Heyne is a critical essay on the

uses to be derived by youth from reading the poets: The form of the edition is the same with that of Heyne's Virgil. It will be completed in another volume.  
*Jen. Allg. Lit. Zeit.*

## ANTIQUITIES.

ART. XII. *Rome.* Mr. Zwøega is employed on a considerable work on obelisks, and the hieroglyphics engraven on them, from which much is expected.

ART. XIII. *Paris.* We are informed, that Fauvel the painter has made some very interesting proposals to the national directory for undertaking antiquarian and architectural researches in the Peloponnesus, which may lead to important discoveries. F. resided fifteen years in the regions of the Archipelago. He was a long time in the suite of Choiseul-Gouffier, who employed him in examining the plain of Troy. He then resided some years in Egypt, and had planned a journey to the ruins of the temple of Jupiter Ammon, which he was prevented from executing by the envy of Choiseul. Since that period he was some years examining the antiquities of Athens, where the favour of some principal turks was of great use to him, and enabled him to do more than even Stuart. His last inquiries were at Olympia, where he discovered the place in which the greeks anciently assembled, with all it's dependencies: and as he conceives, that considerable treasures of ancient art lie buried there, this is the place to which he is desirous of directing his researches without delay, particularly as some english travellers have since followed him in the same track.

## HISTORY.

ART. XIV. *Vienna.* *J. Hagers Neue Beweise der Verwandtschaft der Hungarn mit den Lappländern, &c.* J. Hager's New Proof of the Relationship between the Hungarians and the Laplanders. A Supplement to Sprengel and Forster's New Essays on Geography and History. 8vo. 129 p. 1794.

When Sainovics and Hell made an astronomical journey to Wardhus in the year 1770, they found the language of the laplanders to be the same with that of the hungarians, and imparted their observation to the public. The hungarians, accustomed to trace their origin to the victorious hordes of the huns, and the splendid court of Attilas, were little disposed to confess any relationship to the ostiaks or the samoiedes, and some of their writers have endeavoured to invalidate any such pretensions. It is here shown, however, by Mr. H., that the lapland tongue is a dialect of that original extensive speech, which at this day is current from the rocks of Finland to the icemountains of Lapland, and in it's various dialects to the remotest banks of the Oby and the sources of the Wolga. We have hitherto read nothing so satisfactory on this subject as the work before us, in which much historical and philological knowledge of no common kind is displayed.  
*Jen. Allg. Lit. Zeit.*

ART. XV. *Vjenna.* *Geschichte der Stadt Wien, &c.* History of the City of Vienna, in a certain Degree connected with the History of  
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of the Country, by Ant. Van Gersau, Kt. &c. 4 Vols. 8vo. 1386 p. with 20 plates, and some catalogues. 1792-3.

This is a very valuable collection of facts respecting the state of Vienna at different periods, and its history, from its foundation to the year 1793, extracted from various authentic documents.

*Jen. Allg. Lit. Zeit.*

#### BIOGRAPHY.

ART. XVI. Paris. *Notices historiques sur Chret. Guill. Lamoignon Malesherbes, &c.* Historical account of C. W. Lamoignon Malesherbes, by Dubois.

This is a good account of a man, who may be compared in many respects with the celebrated chancellor More. *Jen. Allg. Lit. Zeit.*

ART. XVII. Nuremberg. *Ausgewählte Briefe D. Martin Luthers, &c.* Select Letters of Martin Luther, intimately displaying his worthy mind. With literary Remarks by G. Theod. Strobel. 2d ed. 8vo. 200 p. 1796.

These letters are valuable for their matter, and as they prove the nobleness and rectitude of Luther's mind. The first edition contained fifty-two letters, to which twelve are added in the present, some never before printed. They are addressed to various persons, but the greater number to his wife. The remarks explain many circumstances, which would otherwise be unintelligible to the reader.

*Jen. Allg. Lit. Zeit.*

ART. XVIII. Berlin. *Carl Pilgers Roman seines Lebens, &c.* Charles Pilgrim's Romance of his own Life. Written by himself. Containing Hints on Education and the Improvement of the Mind. 3 vols. 8vo.

Mr. C. Spazier, at present aulic councillor at Berlin, here gives an account of his own life, under the title of a romance. To those who are engaged in the education of youth, an occupation which Mr. S. has followed in various forms and different countries, it will be particularly instructive. The last volume contains an interesting account of the Philanthropin, a scholastic establishment at Dessau, in which Mr. S. was one of the tutors, and which has been some time given up. In this he takes occasion to give characters of Bafedow, Wolke, Dutoit, Busse, and Salzmann, the last two of whom are represented to much advantage. The work finishes with the author's arrival in Switzerland, his tour in which he had already given us [see our Rev. Vol. xiii, p. 479].

*Jen. Allg. Lit. Zeit.*

ART. XIX. Abo. *Minne af J. Elai Terserus, Tb. D. &c.* Memoirs of J. E. Terserus, D. D. and Bishop of Linköping, which obtained the Prize of the Society of Education: by Ja Teugström, Th. Prof. 8vo, 249 p. 1795.

This is a wellwritten life of a man, whose liberal sentiments exposed him to the unremitting persecution of the envious and sectarian spirit of his contemporaries.

*Jen. Allg. Lit. Zeit.*



THE  
ANALYTICAL REVIEW.

FOR AUGUST, 1796.

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BIOGRAPHY.

ART. I. *Miscellaneous Works of Edward Gibbon, Esquire. With Memoirs of his Life and Writings, composed by himself: illustrated from his Letters, with occasional Notes and Narrative.* By John Lord Sheffield.

[Continued from Vol. XXIII, p. 367.]

THE Memoirs of Mr. Gibbon, written by himself, of which a pretty full account was given in a preceding number, terminated soon after his return to Switzerland in 1788, six years before his death. The editor, lord S., instead of filling up the chasm by a continued narrative, has judged that the best continuation would be, the publication of his letters during that period. These letters are separated from the general series, and subjoined, as an appendix, to the memoirs. The whole collection occupies upwards of two-thirds of the first volume.—In these letters, as in all real epistolary correspondence, there is much matter of a private, and, considered in itself, of a trivial nature: nevertheless, we cannot wish such passages expunged; for, beside that they give an air of familiarity to the letters, they introduce the reader to that intimacy with the writer, which contributes so much towards rendering this kind of reading agreeable. The greater part of the letters are addressed to Mr. G.'s friend, lord S.: they are written with as much ease, as was consistent with the writer's early habit of attention to precision and elegance. Frankness, urbanity, vivacity, and friendliness, are their leading characteristics. The writer's friendly spirit, on proper occasions, softens into tender affection, and his natural vivacity frequently finds an opportunity of rising into pleasantry. In the letters which touch upon politics, the reader will perceive, that Mr. G. was no friend to plans for the extension of liberty: his ideas on religious subjects seldom appear.—From this large mass of epistolary correspondence our readers will, of course, expect some interesting and amusing extracts: in making them we shall follow the chronological order,

and shall introduce, in their proper places, some passages from those letters, which the editor has separated from the rest as a supplement to the memoirs.\*

The correspondence commences with several letters, written in french, or in latin, and translated into english, between Mr. G. and some learned foreigners on subjects of criticism, which discover a considerable degree of critical acumen, as well as an early ambition to be distinguished as a scholar. These are followed by a long letter, probably written about the time of Mr. G.'s first leaving Lausanne, in the assumed character of a swedish traveller, delineating the defects he had discovered in the government of Berne. In Mr. G.'s early correspondence, we find an excellent letter from George Lewis Scott, esquire, on the most advantageous method of prosecuting mathematical studies. From Mr. G.'s first letter to Mr. Holroyd, afterwards lord S., written during his tour in Italy, and dated may 16, 1764, we shall extract a pleasant account of his visit to Turin. VOL. I. P. 434.

'I hardly think you will like Turin; the court is old and dull; and in that country every one follows the example of the court. The principal amusement seems to be, driving about in your coach in the evening, and bowing to the people you meet. If you go while the royal family is there, you have the additional pleasure of stopping to salute them every time they pass. I had that advantage fifteen times one afternoon. We were presented to a lady who keeps a public assembly, and a very mournful one it is; the few women that go to it are each taken up by their cicisbeo; and a poor englishman, who can neither talk piedmontois nor play at faro, stands by himself without one of their haughty nobility doing him the honour of speaking to him. You must not attribute this account to our not having staid long enough to form connections. It is a general complaint of our countrymen, except of lord \*\*\*, who has been engaged for about two years in the service of a lady, whose long nose is her most distinguishing fine feature. The most sociable women I have met with are the king's daughters. I chatted for about a quarter of an hour with them, talked about Lausanne, and grew so very free and easy, that I drew my snuff-box, rapped it, took snuff twice (a crime never known before in the presence chamber), and continued my discourse in my usual attitude of my body bent forwards, and my fore finger stretched out \*.'

In a letter from London, written to his friend in 1772, among other parliamentary anecdotes, Mr. G. relates the following. P. 450.

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\* \* This attitude continued to be characteristic of Mr. G. The engraving in the frontispiece of the memoirs is taken from the figure of Mr. G. cut with scissars by Mrs. Brown, thirty years after the date of this letter. The extraordinary talents of this lady have furnished as complete a likeness of Mr. G., as to person, face, and manner, as can be conceived; yet it was done in his absence.'

'To-day

'To-day the house of commons was employed in a very odd way. Tommy Townshend moved, that the sermon of Dr. Kne-  
well, who preached before the house on the 30th of January;  
(*id est*, before the speaker and four members,) should be burnt  
by the common hangman, as containing arbitrary, tory, high-  
flown doctrines. The house was nearly agreeing to the motion,  
till they recollected that they had already thanked the preacher  
for his excellent discourse, and ordered it to be printed. Kne-  
well's bookseller is much obliged to the right honourable Tommy  
Townshend.'

In the same year we find an elaborate letter from Dr. Hurd,  
now bishop of Worcester, to Mr. G., in defence of the prophecy  
of Daniel; but it is too long for insertion in this place.

Mr. G. thus humourously describes a visit from an ancient fe-  
male relation. P. 484.

'Guess my surprise, when Mrs. Gibbon of Northamptonshire  
suddenly communicated her arrival. I immediately went to Surrey-  
street, where she lodged, but though it was no more than half an  
hour after nine, the saint had finished her evening devotions,  
and was already retired to rest. Yesterday morning (by appoint-  
ment) I breakfasted with her at eight o'clock, dined with her to-  
day at two in Newman-street, and am just returned from setting  
her down. She is, in truth, a very great curiosity: her dress  
and figure exceed any thing we had at the masquerade: her lan-  
guage and ideas belong to the last century. However, in point  
of religion she was rational; that is to say, silent. I do not be-  
lieve that she asked a single question, or said the least thing con-  
cerning it. To me she behaved with great cordiality, and *in her  
way* expressed a great regard.'

The following pleasant political letter we shall give entire.  
P. 495.

'EDWARD GIBBON *Esquire* to J. HOLROYD *Esquire*.

Bentinck-street, October 14th, 1775.

'I send you two pieces of intelligence from the best authority,  
and which, unless you hear them from some other quarter, I do  
not wish you should talk much about. 1st, When the russians ar-  
rive, (if they refresh themselves in England or Ireland,) will you  
go and see their camp? We have great hopes of getting a body of  
these barbarians. In consequence of some very plain advances,  
king George, with his own hand, wrote a very polite epistle to  
sister Kitty, requesting her friendly assistance. Full powers and  
instructions were sent at the same time to Gunning, to agree for  
any force between five, and twenty thousand men, *carte blanche*  
for the terms; on condition, however, that they should serve, not  
as auxiliaries, but as mercenaries, and that the russian general  
should be absolutely under the command of the british. They  
daily and hourly expect a messenger, and hope to hear that the bu-  
siness is concluded. The worst of it is, that the Baltic will soon  
be frozen up, and that it must be late next year before they can  
get to America. 2. In the mean time we are not quite easy about  
Canada; and even if it should be safe from an attack, we cannot  
satter ourselves with the expectation of bringing down that mar-

tial people on the Back Settlements. The priests are ours; the gentlemen very prudently wait the event, and are disposed to join the stronger party; but the same lawless spirit and impatience of government which have infected our colonies, are gone forth among the canadian peasants, over whom, since the conquest, the noblesse have lost much of their ancient influence. Another thing which will please and surprise, is the assurance which I received from a man who might tell me a lie, but who could not be mistaken, that no arts, no management whatsoever, have been used to procure the addresses which fill the Gazette, and that lord North was as much surprised at the first that came up, as we could be at Sheffield. We shall have, I suppose, some brisk skirmishing in parliament, but the business will soon be decided by our superior weight of fire. *A propos*, I believe there has been some vague but serious conversation about *calling out the militia*. The new levies go on very slowly in Ireland. The dissenters, both there and here, are violent and active. Adieu. I embrace my lady and Maria.

In the course of this correspondence are inserted several complimentary letters to Mr. G., on the first appearance of his history in 1776, from Mr. Ferguson, Dr. Robertson, Dr. Campbell, sir William Jones, Dr. Adam Smith, &c., from which it appears, that his work was highly approved by the most competent judges.

On the appearance of two answers to the chapters on christianity, Mr. G. remarks to his friend: 'an anonymous pamphlet, and Dr. Watson, out against me. In my opinion, the former feeble, and very illiberal; the latter uncommonly genteel.'—A polite correspondence follows between Dr. Watson, and Mr. G., on this occasion, which, on account of it's 'uncommon' urbanity, we shall copy. P. 510.

'Mr. GIBBON to the reverend Dr. WATSON (now bishop of Landaff).

'Bentinck street, November 2d, 1776.

'Mr. G. takes the earliest opportunity of presenting his compliments and thanks to Dr. W., and of expressing his sense of the liberal treatment which he has received from so candid an adversary. Mr. G. entirely coincides in opinion with Dr. W., that as their different sentiments, on a very important period of history, are now submitted to the public, they both may employ their time in a manner much more useful, as well as agreeable, than they could possibly do by exhibiting a single combat in the amphitheatre of controversy. Mr. G. is therefore determined to resist the temptation of justifying, in a professed reply, any passages of his history, which might perhaps be easily cleared from censure and misapprehension; but he still reserves to himself the privilege of inserting in a future edition some occasional remarks and explanations of his meaning. If any calls of pleasure or business should bring Dr. W. to town, Mr. G. would think himself happy in being permitted to solicit the honour of his acquaintance.'

'Dr. WATSON to Mr. GIBBON.

'Cambridge, November 4th, 1776.

'Dr. W. accepts with pleasure Mr. G.'s polite invitation to a personal acquaintance. If he comes to town this winter, will certainly

tainly do himself the honour to wait upon him. Begs, at the same time, to assure Mr. G., that he will be very happy to have an opportunity of shewing him every civility, if curiosity, or other motives, should bring him to Cambridge. Dr. W. can have some faint idea of Mr. G.'s difficulty in resisting the temptation he speaks of, from having been of late in a situation somewhat similar himself. It would be very extraordinary, if Mr. G. did not feel a parent's partiality for an offspring which has justly excited the admiration of all who have seen it; and Dr. W. would be the last person in the world to wish him to suppress any explanation which might tend to exalt its merits.' P. 537.

\* Dr. WATSON (*now bishop of Llandaff*) to Mr. GIBBON.

SIR,

Cambridge, January 14, 1779.

\* It will give me the greatest pleasure to have an opportunity of becoming better acquainted with Mr. G. I beg he would accept my sincere thanks for the too favourable manner in which he has spoken of a performance, which derives its chief merit from the elegance and importance of the work it attempts to oppose. I have no hope of a future existence, except that which is grounded on the truth of christianity. I wish not to be deprived of this hope; but I should be an apostate from the mild principle of the religion I profess, if I could be actuated with the least animosity against those who do not think with me upon this, of all others, the most important subject. I beg your pardon for this declaration of my belief; but my temper is naturally open, and it ought assuredly to be without disguise to a man whom I wish no longer to look upon as an antagonist, but as a friend. I have the honour to be, with every sentiment of respect, your obliged servant,

RD. WATSON.\*

The letters which passed between Dr. Priestley and Mr. G. are admitted into this series; but, as they have been already before the public, we shall pass them over. Several letters of friendship are given in french, without a translation, between Mr. G. and his swiss friend Mr. Deyverdun.—Mr. G.'s philosophical contemplation of the bustle of the house of commons, from his retreat in Lausanne, is thus pleasantly expressed, in a letter to lord S., dated Dec. 20. 1783. P. 617.

\* I conclude, that on every principle of common sense, before this moment your active zeal has already expelled me from the house, to which, without regret, I bid an everlasting farewell. The agreeable hour of five o'clock in the morning, at which you commonly retire, does not tend to revive my attachment; but if you add the soft hours of your morning committee \*, in the discussion of taxes, customs, frauds, smugglers, &c. I think I should beg to be released and quietly sent to the galleys, as a place of leisure and freedom. Yet I do not depart from my general principles of toleration. Some animals are made to live in the water, others on the earth, many in the air, and some, as it is now be-

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\* \* A select committee for inquiring into frauds committed in respect to the revenue.'

lieved, even in fire. Your present hurry of parliament I perfectly understand ; when opposition make the attack,

— Hora

*Memento cito mors venit, aut victoria laeta.*

But when the minister brings forward any strong and decisive measure, he at length prevails ; but his progress is retarded at every step, and in every stage of the bill, by a pertinacious, though unsuccessful, minority. I am not sorry to hear of the splendour of Fox ; I am proud, in a foreign country, of his fame and abilities, and our little animosities are extinguished by my retreat from the english stage. With regard to the substance of the business, I scarcely know what to think : the vices of the company \*, both in their persons and their constitution, were manifold and manifest ; the danger was imminent, and such an empire, with thirty millions of subjects, was not to be lost for trifles. Yet, on the other hand, the faith of charters, the rights of property ! I hesitate and tremble. Such an innovation would at least require that the remedy should be as certain as the evil, and the proprietors may perhaps insinuate, that *they* were as competent guardians of their own affairs, as either \* \* \* \* \* or \* \* \* \* \*. Their acting without a salary, seems childish, and their not being removable by the crown, is a strange and dangerous precedent. But enough of politics, which I now begin to view through a thin, cold, distant cloud, yet not without a reasonable degree of curiosity and patriotism.

A very entertaining letter to lady S. affords us the following amusing extract. P. 642.

‘ A year, a very short one, has now elapsed since my arrival at Lausanne ; and after a cool review of my sentiments, I can sincerely declare, that I have never, during a single moment, repented of having executed my *absurd* project of retiring to Lausanne. It is needless to dwell on the fatigue, the hurry, the vexation which I must have felt in the narrow and dirty circle of english politics. My present life wants no foil, and shines by its own native light. The chosen part of my library is now arrived, and arranged in a room full as good as that in Bentinck-street, with this difference indeed, that instead of looking on a stone court, twelve feet square, I command, from three windows of plate-glass, an unbounded prospect of many a league of vineyard, of fields, of wood, of lake, and of mountains ; a scene which lord S. will tell you is superior to all you can imagine. The climate, though severe in winter, has perfectly agreed with my constitution, and the year is accomplished without any return of the gout. An excellent house, a good table, a pleasant garden, are no contemptible ingredients in human happiness. The general style of society hits my fancy ; I have cultivated a large and agreeable circle of acquaintance, and I am much deceived if I have not laid the foundations of two or three more intimate and valuable connections ; but their names would be indifferent, and it would require

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\* \* East india company.’

pages, or rather volumes, to describe their persons and characters. With regard to my standing dish, my domestic friend, I could not be much disappointed, after an intimacy of eight-and-twenty years. His heart and his head are excellent; he has the warmest attachment for me, he is satisfied that I have the same for him: some slight imperfections must be mutually supported; two bachelors, who have lived so long alone and independent, have their peculiar fancies and humours, and when the mask of form and ceremony is laid aside, every moment in a family-life has not the sweetness of the honey-moon, even between the husbands and wives who have the truest and most tender regard for each other. Should you be very much surprised to hear of my being married? Amazing as it may seem, I do assure you that the event is less improbable than it would have appeared to myself a twelvemonth ago. Deyverdun and I have often agreed, in jest and in earnest, that a house like ours would be regulated, and graced, and enlivened, by an agreeable female companion; but each of us seems desirous that his friend should sacrifice himself for the public good. Since my residence here I have lived much in women's company; and, to your credit be it spoken, I like you the better the more I see of you. Not that I am in love with any particular person. I have discovered about half-a-dozen *wives* who would please me in different ways, and by various merits: one as a mistress (a widow, vastly like *the Eliza*; if she returns I am to bring them together); a second, a lively entertaining acquaintance; a third, a sincere good-natured friend; a fourth, who would represent with grace and dignity at the head of my table and family; a fifth, an excellent economist and house-keeper; and a sixth, a very useful nurse. Could I find all these qualities united in a single person, I should dare to make my addresses, and should deserve to be refused.

The pleasantry of the following passage is our apology for transcribing it, p. 650.

‘Extract from a weekly english paper, september 5th, 1785.

“It is reported, but we hope without foundation, that the celebrated Mr. Gibbon, who had retired to Lausanne in Switzerland to finish his valuable history, lately died in that city.”

‘The hope of the newspaper-writer is very handsome and obliging to the historian; yet there are several weighty reasons which would incline me to believe that the intelligence may be true. *Primo*, It must one day be true: and therefore may very probably be so at present. *Secundo*, We may always depend on the impartiality, accuracy, and veracity of an english newspaper. *Tertio*, which is indeed the strongest argument. We are credibly informed, that for a long time past the said celebrated historian has not written to any of his friends in England; and as that respectable personage had always the reputation of a most exact and regular correspondent, it may be fairly concluded from his silence, that he either is, or ought to be dead. The only objection that I can foresee, is the assurance that Mr. G— himself read the article as he was eating his breakfast, and laughed very heartily at the mistake of his brother historian; but as he might be defi-

rous of concealing that unpleasant event, we shall not insist on his apparent health and spirits, which might be affected by that subtle politician. He affirms, however, not only that he is alive, and was so on the fifth of September, but that his head, his heart, his stomach, are in the most perfect state, and that the climate of Lausanne has been congenial both to his mind and body. He confesses indeed, that after the last severe winter, the gout, his old enemy, from whom he hoped to have escaped, pursued him to his retreat among the mountains of Helvetia, and that the siege was long, though more languid than in his precedent attacks; after some exercise of patience he began to creep, and gradually to walk; and though he can neither run, nor fly, nor dance, he supports himself with firmness on his two legs, and would willingly kick the impertinent Gazetteer; impertinent enough, though more easily to be forgiven than the insolent *Courier du Bas Rhin*, who about three years ago amused himself and his readers with a fictitious epistle from Mr. G. to Dr. Robertson.

Mr. G.'s amiable disposition is strongly marked in the following letter to lord S., from Lausanne, May 10th, 1786. p. 658.

By the difference, I suppose, of the posts of France and Germany, sir Stanier's letter, though first written, is still on the road, and your's, which I received yesterday morning, brought me the first account of poor Mrs. Porten's departure. There are few events that could afflict me more deeply, and I have been ever since in a state of mind more deserving of your pity than of your reproaches. I certainly am not ignorant that we have nothing better to wish for ourselves than the fate of that best-humoured woman, as you very justly style her; a good understanding and an excellent heart, with health, spirits, and a competency, to live in the midst of her friends till the age of fourscore, and then to shut her eyes without pain or remorse. Death can have deprived her only of some years of weakness, perhaps of misery; and for myself, it is surely less painful to lose her at present, than to find her in my visit to England next year, sinking under the weight of age and infirmities, and perhaps forgetful of herself and of the persons once the dearest to her. All this is perfectly true: but all these reflections will not dispel a thousand sad and tender remembrances that rush upon my mind. To her care I am indebted, in earliest infancy, for the preservation of my life and health. I was a puny child, neglected by my mother, starved by my nurse, and of whose being very little care or expectation was entertained; without her maternal vigilance I should either have been in my grave, or imperfectly lived a crooked ricketty monster, a burden to myself and others. To her instructions I owe the first rudiments of knowledge, the first exercise of reason, and a taste for books, which is still the pleasure and glory of my life; and though she taught me neither language nor science, she was certainly the most useful preceptor I ever had. As I grew up, an intercourse of thirty years endeared her to me, as the faithful friend and the agreeable companion. You have seen with what freedom and confidence we lived together, and have often admired her character and conversation, which could alike please the young and the



the old. All this is now lost, finally, irrecoverably lost! I will agree with my lady, that the immortality of the soul is at some times a very comfortable doctrine. A thousand thanks to her for her constant kind attention to that poor woman who is no more. I wish I had as much to applaud, and as little to reproach, in my own behaviour towards Mrs. Porten since I left England; and when I reflect that my letters would have soothed and comforted her decline, I feel more deeply than I can express, the real neglect, and seeming indifference, of my silence. To delay a letter from the wednesday to the saturday, and then from the saturday to the wednesday, appears a very slight offence; yet in the repetition of such delay, weeks, months, and years will elapse, till the omission may become irretrievable, and the consequence mischievous or fatal. After a long lethargy, I had roused myself last week, and wrote to the three old ladies; my letter for Mrs. Porten went away last post, saturday night, and yours did not arrive till monday morning. Sir Stanier will probably open it, and read the true picture of my sentiments for a friend who, when I wrote, was already extinct. There is something sad and awful in the thought, yet, on the whole, I am not sorry that even this tardy epistle preceded my knowledge of her death: but it did not precede (you will observe) the information of her dangerous and declining state, which I conveyed in my last letter, and her anxious concern that she should never see or hear from me again. This idea, and the hard thoughts which you must entertain of me, press so much on my mind, that I must frankly acknowledge a strange inexcusable supineness, on which I desire you would make no comment, and which in some measure may account for my delays in corresponding with you.

Mr. G. gives the following account of a visit which he received from Mr. Fox at Lausanne, in october 1788. P. 192.

'The man of the people escaped from the tumult, the bloody tumult of the Westminster election, to the lakes and mountains of Switzerland, and I was informed that he was arrived at the Lyon d'Or. I sent a compliment; he answered it in person, and settled at my house for the remainder of the day. I have eat and drank, and conversed and sat up all night with Fox in England; but it never has happened, perhaps it never can happen again, that I should enjoy him as I did that day, alone, from ten in the morning till ten at night. Poor Deyverdun, before his accident, wanted spirits to appear, and has regretted it since. Our conversation never flagged a moment; and he seemed thoroughly pleased with the place and with his company. We had little politics; though he gave me, in a few words, such a character of Pitt, as one great man should give of another his rival: much of books, from my own, on which he flattered me very pleasantly, to Homer and the Arabian Nights; much about the country, my garden (which he understands far better than I do), and, upon the whole, I think he envies me, and would do so were he minister. The next morning I gave him a guide to walk him about the town and country, and invited some company to meet him at dinner. The following day he continued his journey to Bern and Zurich, and I have

I have heard of him by various means. The people gaze on him as a prodigy, but he shews little inclination to converse with them, &c. &c. &c.'

In 1789, Mr. G. writes as follows concerning France. p. 207.

What would you have me say of the affairs of France? We are too near, and too remote, to form an accurate judgment of that wonderful scene. The abuses of the court and government called aloud for reformation; and it has happened, as it will always happen, that an innocent and well-disposed prince has paid the forfeit of the sins of his predecessors; of the ambition of Lewis the fourteenth, of the profusion of Lewis the fiftenth. The french nation had a glorious opportunity, but they have abused, and may lose their advantages. If they had been content with a liberal translation of our system, if they had respected the prerogatives of the crown, and the privileges of the nobles, they might have raised a solid fabric on the only true foundation, the natural aristocracy of a great country. How different is the prospect! Their king brought a captive to Paris, after his palace had been stained with the blood of his guards; the nobles in exile; the clergy plundered in a way which strikes at the root of all property; the capital an independent republic; the union of the provinces dissolved; the flames of discord kindled by the worst of men; (in that light I consider Mirabeau;) and the honestest of the assembly, a set of wild visionaries, (like our Dr. Price,) who gravely debate, and dream about the establishment of a pure and perfect democracy of five-and-twenty millions, the virtues of the golden age, and the primitive rights and equality of mankind, which would lead, in fair reasoning, to an equal partition of lands and money. How many years must elapse before France can recover any vigour, or resume her station among the powers of Europe! As yet, there is no symptom of a great man, a Richlieu or a Cromwell, arising, either to restore the monarchy, or to lead the commonwealth. The weight of Paris, more deeply engaged in the funds than *all* the rest of the kingdom, will long delay a bankruptcy; and if it should happen, it will be, both in the cause and the effect, a measure of weakness, rather than of strength.'

In 1792, in a letter to Mrs. G., Mr. G. says: p. 693.

What a strange wild world do we live in! You will allow me to be a tolerable historian, yet, on a fair review of ancient and modern times, I can find none that bear any affinity with the present. My knowledge of your discerning mind, and my recollection of your political principles, assure me, that you are no more a democrat than myself. Had the french improved their glorious opportunity to erect a free constitutional monarchy on the ruins of arbitrary power and the Bastille, I should applaud their generous effort; but this total subversion of all rank, order, and government could be productive only of a popular monster, which, after devouring every thing else, must finally devour itself. I was once apprehensive that this monster would propagate some imps in our happy island, but they seem to have been crushed in their cradle; and I acknowledge with pleasure and pride the good

good sense of the english nation, who seem truly conscious of the blessings which they enjoy: and I am happy to find that the most respectable part of opposition has cordially joined in the support of "things as they are." Even this country has been somewhat tainted with the democratical infection; the vigilance of government has been exerted, the malecontents have been awed, the misguided have been undeceived, the fever in the blood has gradually subsided, and I flatter myself that we have secured the tranquil enjoyment of obscure felicity, which we had been almost tempted to despise.

In the same year he writes to lord S. p. 271.

'You have now crushed the daring subverters of the constitution; but I now fear the moderate well-meaners, reformers. Do not, I beseech you, tamper with parliamentary representation. The present house of commons forms, in *practice*, a body of gentlemen, who must always sympathize with the interests and opinions of the people; and the slightest innovation launches you, without rudder or compass, on a dark and dangerous ocean of theoretical experiment. On this subject I am indeed serious.'

Of the war with France, Mr. G., in february 1793, thus expresses himself: p. 278.

'I wish, although I know not how it could have been avoided that we might still have continued to enjoy our safe and prosperous neutrality. You will not doubt my best wishes for the destruction of the miscreants; but I love England still more than I hate France. All reasonable chances are in favour of a confederacy, such as was never opposed to the ambition of Louis the fourteenth; but, after the experience of last year, I distrust reason, and confess myself fearful for the event. The french are strong in numbers, activity, enthusiasm; they are rich in rapine; and, although their strength may be only that of a phrenzy fever, they may do infinite mischief to their neighbours before they can be reduced to a strait waistcoat. I dread the effects that may be produced on the minds of the people by the increase of debt and taxes, probable losses, and possible mismanagement. Our trade must suffer; and though projects of invasion have been always abortive, I cannot forget that the fleets and armies of Europe have failed before the towns in America, which have been taken and plundered by a handful of buccaneers. I know nothing of Pitt as a war minister; but it affords me much satisfaction that the intrepid wisdom of the new chancellor \* is introduced into the cabinet.'

Interesting particulars are added, in the form of narrative, respecting the last period of Mr. G.'s life.

We have been enticed into so many extracts from these entertaining letters, that we are obliged to postpone to a future number our account of the remaining original articles of this publication.

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\* \* Lord Loughborough.'

## HISTORY. TRAVELS.

ART. II. *The History of Monmouthshire*; by David Williams: *Illustrated and ornamented by Views of its principal Landscapes, Ruins, and Residences*; by John Gardner, Vicar of Battersea. *Engraved by Mr. Gardner and Mr. Hill.* 4to. 587 pages, and 37 plates. Price 2l. 2s. in boards. Edwards. 1796.

It is greatly to be lamented, that throughout Europe, and particularly in England, the progress of philosophy has not kept pace with that of arts and manufactures. Science, however, begins to experience some of the advantages arising from the *division of labour*, and an attention to comparatively minute objects has in both cases added to their perfection. Within these last fifty years, the pursuits of many intelligent individuals have been turned towards the investigation and description of the occurrences and scenes immediately around them. This has given rise to the provincial or county histories, such as that now before us, which, by means of it's numerous and elegant plates, has an obvious affinity to another species of composition recently introduced into this country, and now known under the name of *picturesque scenery*.

Mr. W. tells us in the introduction, that he was invited into Wales by the late Mr. Morgan of Tredegar, and Dr. Hooper of Panty Goettré, to collect materials for a history of Monmouthshire, and that his hopes were clouded by the death of the former, when he was on the road to the place of his residence in 1792. With so much knowledge of the original language, as to read, speak, and write one of it's dialects with facility, he has 'approached' certain sources of information, which he here points out, and which, if fully investigated, would, in his opinion, develop the principles and customs on which the ancient institutions of the island were formed: 'he did not, however, feel himself competent to reduce the chaos into order. It would employ the best years of an industrious life, to peruse and study all those manuscripts, so as to enable a real philosopher to form a modest opinion; where writers denominated antiquarians, without knowledge of the language, and by a common species of presumption, pronounce solemn decisions, and enforce with airs of menace, their oracular dogmas.'

He here takes occasion to remark, that an antiquary (perhaps the hon. D. B.) had distinguished himself by 'blowing into the air, a cambrian station, which had not yielded to the efforts of successive enemies, until it had nearly been overflowed by their blood.' The place alluded to is Pen-gwern, the capital of Powis, on the site of which Shrewsbury now stands. Instead of denoting a promontory, the cambrian name is said to convey the idea of the elevated extremity of a forest of alders, 'and unless the learned antiquarian can prove the soil around Shrewsbury could not have borne the alder, the author will consider himself, as having recovered the cambrian station; not to be again blotted out by saxon ink.'

Monmouth-

Monmouthshire, so called from the situation of the principal town, at the mouth of the Von or Mon, is denominated *Tre-Von-rye*, on account of the junction of the rivers Von and Wye, and the county *Sbir-Von-rye* in the british language. The ancient name of the district, including Glamorgan, and sometimes Hereford and Gloucester, was *Gwent*, *Esfyllwg* or *Syllwg*, was another appellation, which has been interpreted *a country abounding with beautiful views*. The inhabitants were accordingly called *Esfyllwyr* or *Syllwyr*, which the romans denominated Silures, unable perhaps to bring their organs to articulate the harsh sound produced by an union, or rather juxtaposition of so many consonants. It is but justice, however, to the historian of *Esfyllwg*, to notice that this remark, which would sound like high treason to those who are zealots for the delicacy of the vernacular tongue of ancient Cambria, is not made by him. The general appearance of the country is thus described: p. 6.

It is not the intention of the author, to rival the tourist in description. Scenes certainly affect the temper. The beautiful and picturesque in nature, aid moral causes, in inducing tranquillity, mildness, and benevolence, in the native inhabitants; while rocks, precipices, and torrents, are supposed, not without probability, to incline the mind to irritation and passion. Nearly one-third of the county is a rich plain, or moor, on the shore of the Severn; one-third consists of beautifully variegated ground, watered by considerable rivers, the hillocks cultivated or woody; and one-third assumes the mildest character of mountain, abounding with lovely vallies, where from the operation of the tenure of gavelkind, the cultivated slopes bear an unusual proportion to the wastes. In the great vallies of the Usk and Wye, there are no hams, or common-fields, no intermixed or undivided property, no extensive plains of monotonous unanimated green; but little hillocks seem scattered over their areas, even to the shores of the rivers. The roads are seldom in straight lines, but continually winding to various points; rills, sometimes gentle, sometimes noisy, run through little coppices; groups of trees in innumerable forms, are happily placed; groves overspread the sides of hills, which some circumstances apparently accidental, beautifully bound: while the meandering rivers, sometimes acting as mirrors to all the objects on their borders, sometimes, varying the outlines of all the scenes, detain the lingering eye of taste, and dispel all dispositions to satiety or weariness in the contemplation of nature. The mountains perfectly harmonize with the beautiful, and picturesque circumstances of these vallies; seldom indented or notched, never shapeless; and where elevated to any considerable size, their bulk and their asperities are softened by their distances."

The most remarkable of these are the Skyrryd or St. Michael's Mount, and the Sugar-loaf; the former picturesque, the latter beautifully regular. The others which attract notice, either by their elevation, or the views they afford, are the Hatterel hills, the Graig near Grosmund, Mynyth Llwyd, Mynyth Allervig, Mynyth y Crug, and Twyn Barlwn.

In this 'country of landscapes' the rivers deserve their due share of praise. The course of the Wye is every where interesting, and in some places sublime; the Usk is a varying scene of perpetual beauty.

SECT. II. contains a review of the early fables and traditions concerning Britain and it's original inhabitants, and on this occasion the author adopts a degree of 'discreet scepticism,' that is seldom to be found among the historians of Wales.

SECT. III. *Effects of knowledge.—Progress of the roman arms in Britain.—Remains of roman splendor at Caerleon.* Here we find some judicious observations on the force resulting from the application of surplus labour, the use of improved military weapons, and the eminent advantages of agriculture. A generous tear is shed over the grave of Caradog, or Caractacus, whose exploits rival those of the heroes of remote antiquity.

In sect. IV we have some account of the roman policy and improvements, as connected with the condition of the Britons. Their dominion is termed 'a meliorated tyranny,' yet upon the whole, the situation of the people seems to have been rendered less horrible by it's means. 'In the grievances insisted on by Boadicea, we find taxes on burials, a capitation and land-tax, a sort of tythe of the annual produce of seeds, and a fifth of plants; an imposition on cattle, and a duty on exports and imports.' Some of these have a wonderful coincidence with certain imposts complained of at this very day. Such of the britons as were driven by their conquerors into the heaths and bogs are represented 'as directed by the same cruel necessity which impels their miserable brethren in Ireland, to give various forms to kennels of mud, which the dog of an english gentleman would disdain to enter.'

SECT. V. *Departure of the romans.—Native princes assume the government.—Vortigern, Aurelius Ambrosius, Uther Pendragon, &c.* This section is ushered in with some remarks on government: p. 72. 'Man, an individual, acting from personal or individual motives is a savage. Man in society is, in fact, a tyrant or a slave. To meliorate, and perhaps in some future and fortunate period, to obliterate this fact, is the necessary object of a wise and benevolent philosopher. But the lessons must be from history, not from romance; and they must be taken by genius: the disciples of Montesquieu row along the shore, and are perpetually entangled by shoals and bays; those of Plato and Rousseau sail directly into the ocean, and they all perish. The political compass is not discovered, or it is not generally known; and until the discovery be fully made, the chances of safety will be thought near the shore, and not on the ocean.'

We shall here transcribe one of the injunctions of the round table, as it will serve to demonstrate that chivalry and jacobinism are not so opposite as has been generally supposed: for by art. 11 each knight was enjoined, 'that he should be ever prest or ready to assail all tyrants, or oppressors of the people.'

SECT. VI. *Peculiar character of the Britons, and it's causes.—Merlin; witches; giants.—Character of the Saxons.—Proceedings of the Deuor, &c.* We are here told, that 'the popular fancies of the

\* *Cambrians* have certainly had effects on their animal system, and occasioned that 'extravagant sensibility for which they have long been remarkable.' The author, while comparing the laws of Alfred with those of Howel Dha, allows, that the institutions of the former were the more perfect, as they more fully recognised the elective principle, and were admirably calculated to unite the public will and public force, so as to provide for the permanent security and liberty of the whole community.

SECT. VII contains an account of the Norman invasion, and the establishment of abbeys, monasteries, &c. by the leaders of that nation in Wales, p. 159. 'The principles and policy of the lords marcher, produced religious institutions of great splendor and opulence. They were, at once, the magnificent atonements of enormous crimes, and the gradual but certain instruments of general subjection. In considering the events of that period, the reader must accompany the author among the ruins of those religious edifices, where each Norman chieftain commuted liberally with heaven for a life of brilliant crimes, where the evils of conquest were meliorated by the introduction of useful and elegant arts; where learning was sheltered and nurtured, amidst the violence and barbarities of conquest and depredation.'

The author seems to countenance the supposition of the discovery of America by Madoc, son of Owen Gwyneth, prince of North Wales, A. C. 1169. The poems of Meredyth ap Rhys 1470, and of Gutwyn ap Owen and Cynwig ap Gronw in 1480, periods preceding the voyage of Columbus, who did not sail until August 3, 1492, undoubtedly give a colour to this idea, which has since been frequently supported, (see Warrington's History of Wales, and Analyt. Rev. vol. xiii, p. 12,) but the evidence on this head, is far from being conclusive. In SECT. VIII the history is continued from the accession of Richard, to the death of Llewelyn, and the subjugation of Gwent, which although situated on the extremity of Cambria, and more exposed than any other to the hostile incursions of the enemy, gallantly withstood their efforts, and did not submit at last, until involved in the general calamity. SECT. IX, comprehends the period from the conquest of Wales, until the death of *Glyndwr*, or Glyndwfrdwy, better known in our history under the name of Owen Glendower. We shall present our readers with a short character of him.

P. 229. 'Owain Glyndwfrdwy, as an extraordinary character, deserves attention, beyond any of the warriors of this period. Estimating situations and resources, and comparing them with those of his enemies, his resistance and enterprizes have not many examples in history. Brave to temerity in the execution of military enterprizes, he was deliberate in their formation, judicious in the choice of situations, prudent and successful in negotiations, and politic and comprehensive in his views. Superstition to him was a cloak, assumed in the fashion of his country; and the waste or devastation of the marches, a mode of war, which the recent

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\* Robertson's America, vol. i, p. 118.

seizures of property by the english required as one of the horrible expedients concurring to his general purpose. Henry of Monmouth profited by the lessons of his adversary, and resolved to reduce them to practice with larger resources, and on a theatre of greater splendor. Glyndwr united the love of literature with the pursuits of war, an union not unusual, if literature be the denomination of the productions of the imagination; but the philosophy which demonstrates, in order to secure and multiply the happiness of man, is absolutely incompatible with war, and generally hateful to warriors. Owen, from taste as well as from policy, revived the order of the bards. They were the heralds of his pedigree and exploits; the best instruments for collecting and recruiting his armies; they stimulated their courage, and soothed their disappointments and distresses.' The following account of lord Herbert of Cherbury, in sect. xi, p. 287, seems to have been written *con amore*.

'Edward Herbert was of that branch of the family which had long possessed the lordship of Coldbrook, near Abergavenny. His parents and more immediate relations were the Herberts of Montgomery; and he alludes to several considerable families, whose ancestors had been servants to his grandfather. He was born at Eyton in Shropshire, and was married to the daughter and heir of sir William Herbert, of St. Gillian, or St. Julian, descended from the earl of Pembroke, by a younger son. The vivacity and impetuosity of his temper; his personal courage, literary attainments, and moral virtues, alarmed pretenders and impostors, which were then numerous, as they have been in all ages; and having had the usual indiscretion of youthful genius to ridicule the dogmas and impositions of the times, he was misrepresented and calumniated as having no creed, though a professed deist and a christian.

'But the sublime character of his virtues was the circumstance most offensive to imposture. What bigot or what hypocrite could, without the deepest despight, contemplate, in a deist, a delicacy of moral justice, inducing him to give public and repeated notice, "if any parts of my property or estates have been obtained by evil means, they shall be restored." Who, among the calumniators of his faith, have followed his example? Where, in the whole series of ecclesiastical events, is to be found the single, solitary instance, of such a reference to the "worst of all means," by which great portions of ecclesiastical property have been obtained? The resource of bigotry, or of unprincipled atheism assuming its garb, is to blast the virtues it cannot imitate; and, when united to venal talents, and favoured by periods of imbecility, or paroxysms of disorder, it hazards the profligate and infernal maxim, "that the moral virtues of the unbeliever are splendid crimes."

'But to quit those spirits of darkness for the contemplation of better objects, as the eye relieves itself from shadow to light.—In lord Herbert of Cherbury, the mixture of manly resolution and true philosophy, with an attachment to the absurd usages, the barbarous gallantry, and false glory of the age, forms a singular character.



character. Mr. Walpole \* observed truly, "his chivalry was drawn from the purest founts of the Fairy Queen." The beauty of his person might have insured him the tenderest privileges of gentle knights; and his conduct, as a minister to a king, whom it was not honourable to serve, furnished a diplomatic model, which has not often been copied.'

An anecdote in sect. XII reflects great honour on the moderation of the first of the Brunswick family who was elevated to the throne of Great Britain. P. 321.

'It is related of sir Charles Kemeys [of Monmouthshire], that in his travels he had been much distinguished at Hanover, previous to the elevation of the elector, on account of the lessons he had given the court and its sovereign, in the british accomplishments of drinking and smoking tobacco. George at the first levees he had in England, mingled with the most important enquiries, a solicitude to see sir Charles Kemeys; and, after some importunity, was informed, sir Charles was not well affected to the recent settlement in his favor. "Poo! Poo!" said the king, "tell him he must come up—I long to smoke a pipe with him." The command was delivered to sir Charles, who declined the invitation with this message, "I should be happy to smoke a pipe with him as elector of Hanover, but I cannot think of it as king of England." George had the magnanimity to regret the loss of his companion, without meditating against him the smallest injury.'

The appendix contains a variety of interesting papers and details, which could not be admitted with propriety into the body of the history. As to the work itself, whoever hopes to find the letter press, as too often happens on similar occasions, exclusively adapted to the plates, will be much disappointed, as the talents of the author are not of that superficial cast which delights entirely in embellishment. Where he chooses however to describe the fine scenery of Monmouthshire, his language is appropriate, his taste delicate, and his conception just. We have travelled over the same country, beheld the same enchanting prospects, and find ourselves disposed to agree with him in most of his remarks. We apprehend however, that this publication will not be popular in Wales, as, notwithstanding the temptation arising from the genealogical tables in the appendix, Mr. W. frequently ridicules family pride, and builds his opinions, not on the descent, but the virtues of mankind. There are but few, perhaps, so liberal as sir Robert Salisbury, who, speaking of his predecessors, App. p. 194, says, 'having ever considered the pride of Ancestry as a foolish pride, if any pride is wise; I have not been very inquisitive about their conduct.'

The text is frequently interspersed with scientific observations, and the author every where exhibits himself a firm friend of civil and religious liberty. He warmly recommends the institution of an æconomical society in Monmouthshire, which indeed might be productive of eminent benefit to the county, and would at least inspire a certain degree of emulation favourable to the landed in-

terest. Mr. W. has already distinguished himself as an author, by 'Letters on Political Liberty, and Lectures on the Spirit of Laws;' these are subjects more worthy of his pen, and perhaps better suited to his talents than the present. The plates, which are thirty-six in number, are well executed; on beholding them, we instantly recognised scenes once familiar to the eye, which is no common proof of their fidelity. We are happy to see such a numerous list of subscribers. o.

ART. III. *Travels in the Year 1792 through France, Turkey, and Hungary, to Vienna: concluding with an Account of that City. In a Series of Letters, to a Lady in England.* By William Hunter, Esq. 8vo. 450 pages. Price 6s. in Boards. Whites. 1796.

OF this volume of travels the chief recommendation is it's apparent fidelity. We give entire credit to the author's assurance, that 'these letters were written on the spot whence they are respectively dated, and, with very trifling variations, in the form which they now wear; and that, as far as regards the information which they contain, he has, in every respect, adhered as strictly to truth, as his own observation and the intelligence of others have enabled him.' As to the details themselves we cannot speak with equal confidence. The traveller's own adventures, though agreeably related, are seldom very interesting, and certainly occupy too large a share of the work. Of the objects and characters which presented themselves he does not appear to have been a very discriminating observer; and he has taken little pains to collect new information in countries which have been often visited, and often described. The narrative is, however, handsomely written, and is not destitute of curious, amusing, and interesting communications, as our readers will perceive from the passages, which, in perusing the volume, we have selected for their entertainment.

Mr. H.'s tour through France, from Boulogne to Marseilles, has furnished him with very few valuable materials for his narrative. In the year 1792, this traveller could find scarcely any thing in France, but occasions of lamentation for 'it's fallen state,' and of regret for the loss of 'the old constitution, in which, notwithstanding the abuses which prevailed, the kingdom flourished, and the people *was* comparatively happy.' At Paris, he views every thing in an unfavourable light, and relates nothing new. From the dissatisfaction which he expresses on the dissolution of the monasteries, it is pretty evident, that had he lived at the time of the reformation, that great work would not have met with his zealous support. At Avignon Mr. H. could not find the man who had the keys of the church which contains the tomb of Petrarch's Laura; and, after he had left this part of France, he regretted that he had not gone to see the fountain of Vaucluse, which 'he was informed' is a spot most beautifully romantic. This gentleman certainly does not possess the eager curiosity of the inquisitive traveller. We leave this part of the volume without any citations, and pass on, with our traveller, in his voyage from Marseilles to Smyrna, during the course of which he visited Milo, the ancient Melos, which he thus describes:

p. 108.—'In ancient times this island was very flourishing and populous, and during the peloponnesian war, distinguished itself by the long resistance which it made against the efforts of the athenians

to subdue it.—Even so late as the beginning of this century, it was a place of considerable consequence, and the french merchants, who were then settled in it, carried on an extensive commerce.—In those days, the corsairs were accustomed to bring all their prizes to this port to dispose of them, which occasioned a vast influx of strangers from every part of the Archipelago, and kept up the spirit of adventure and speculation.—But this scene of prosperity has since completely vanished. The french have abandoned the island; their churches, and the convent of capuchins which they had founded, are in ruins, and nothing is at present exhibited but a picture of misery and desolation.

The two principal towns, which have by degrees dwindled to villages, are said not to contain above a thousand or twelve hundred inhabitants, and the deplorable appearance of their houses bespeak their indolence and poverty.—They are all greeks, except the judge, who is a turk, and who is invested with a sufficient degree of power to answer the purposes of tyranny and extortion. They waste the greatest part of the day in basking in the sun, and drinking and gaming are vices which are by no means unknown to them.

In their trifling commercial transactions with the vessels which visit their port, like other greeks, they are very much addicted to chicane and low cunning.—A particular instance of this nature fell under my own observation.—One of them, who purchased some bottles of our sailors, attempted to pay for them in false dollars. When he was detected, he betrayed no signs of confusion; but, pledging his word that it was merely a mistake, he deliberately put his hand into another pocket, and produced a bag of good money.

The soil, which is naturally fertile, and which formerly yielded in abundance olives, figs, and grapes, is now very badly cultivated, and consequently unproductive. In some spots a little cotton is grown, and here and there a field of barley is seen.—The pasturage is poor, and the cattle small and meagre.

The climate is very unhealthy, and the people in general have a sickly appearance. The most prevalent disorders are epidemic fevers and the dropsy, supposed to be chiefly occasioned by the water, which is very bad, and strongly impregnated with sulphur.

Almost every part of the island furnishes proofs of the vast quantity of mineral substances which are incorporated with the earth, and there are several caverns which are incrustated with concretions of vitriol and alum, and where the heat of the atmosphere is so excessive, that it is impossible to remain in them above two or three minutes.—Smoke is frequently seen issuing from the crevices in the soil, and, even on the margin of the sea, in many places, the water is hot enough to boil an egg.

The women are very fanciful in their dress, which, notwithstanding, is clumsy and unbecoming.—They wear their petticoats very short; a fashion, I should not have objected to, did they not, at the same time, encumber their legs with thick folds of linen, which totally destroy all elegance and symmetry of shape.—They also paint their

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• • By way of experiment, we put an egg in this water, and let it remain there for several minutes, at the expiration of which, it was hot through, though not sufficiently done to please me.

cheeks with a powder which is extracted from some marine plant, and, by the expression of their eyes, plainly indicate their love of admiration.—But in this respect, you will say, they are by no means singular; for love of admiration is the universal propensity of the sex; and *perhaps*, it is displayed here in more lively colours, only because the restraints on nature are not so severe, or the artifices and refinements so numerous, as in the polished countries of Europe.\*

In Smyrna, Mr. H. is attentive to the state of the plague, and gives it as his opinion, that this malady is rather to be imputed to the habits and opinions of the people, than to the climate.

The following account of the neighbourhood of Smyrna is amusing.

P. 139.—‘Several pleasant villages surround Smyrna, at the distance of from six to twelve miles, where the franks have their country seats, and principally reside during the summer months.

‘At Bournabat, which I visit very often, there is an excellent inn, kept by a venetian, and a billiard room belonging to it, which is much frequented.—I generally go to this village half way by water, and, on getting out of the boat, mount an ass, which conducts me to Mr. P——’s door. These animals are rather inconvenient, and are sometimes difficult to manage, in the first place from their innate stubbornness, and in the next, from the breadth of the turkish saddles, and the shortness of the stirrups, which are nearly of the same size and shape as an english fire-shovel.—The turks never wear spurs, but, when they want to go faster, goad the beast that carries them with one of the angles of these mishapen instruments.

‘The climate is remarkably fine.—In the winter indeed, rain and even snow are not uncommon; but during the spring and summer, the sky is so clear and serene that a cloud is an uncommon sight.

‘The face of the country is romantic and beautiful, consisting chiefly of high mountains\*, deep-vallies, and extensive plains, which form an interesting and agreeable contrast.—Nothing can be more animated and gay than the appearance of the country in the spring; but as the summer advances, the vertical rays of the sun burn up the pasturages, and completely destroy all their verdure.—The soil is luxuriant, and olives, melons, oranges, figs, and vines† are cultivated with little trouble; whilst myrtle, eglantine, jessamy, and various aromatic herbs, spring up spontaneously, and perfume the air‡.—It is, however, an observation which generally holds good, that in climes where

\* Some of the mountains are, towards the summit, quite barren, and even destitute of all verdure. In the winter they are frequently covered with snow, which the mountaineers, by digging caverns for it, preserve during the summer months.’

† The figs are very much esteemed, both for their size and flavour. These and the raisins form a considerable branch of commerce.—The english are only allowed to import one cargo of fruit annually, which is supposed to be for the king’s table. This law, however, they easily evade.—Besides the fruits I have already enumerated, apples, pears, peaches, pomegranates, and various kinds of nuts, are plentiful.

‡ Notwithstanding the clumsy and inattentive modes of agriculture adopted by the farmers, the land produces very good grain, and several cargoes are annually exported from Smyrna.’

nature

nature has been less bountiful, the invention and ingenuity of the human mind will more than restore the level.—In warm countries, the same sun which renders the earth prolific, and calls forth its fruits, so enervates the inhabitants, and paralyzes bodily exertion, that they seldom are endowed with a sufficient degree of activity, to enable them to avail themselves of their natural superiority: whereas under a more temperate zone, agriculture and botany, engrossing the attention and skill of mankind, generally attain to a high degree of perfection; and thus, the defects of nature are remedied and supplied by the ingenuity and perseverance of art.

The latter part of the preceding passage may afford the reader an idea of the tone of philosophical reflection, which is found in this work.

The manners of the turks are well known, and have been described, particularly by lady Montague, much more minutely than by this traveller. Of the wretchedness produced among the commonalty by despotism the following passage affords a striking proof.

§. 251.—The villages we passed through were wretched in the extreme, and plainly demonstrated the effects of a corrupt and tyrannic government; for although our firman secured to us the best lodging, which each place furnished, we could never expect any thing half so comfortable as an english barn. More than once, we were all obliged to sleep in the same apartment, which was so small, that every inch of the ground was covered with our mattresses, and we could scarcely move, without making invasions on a neighbour's territories.—There were several ladies with us, to whom a situation of this kind must have been very unpleasant and inconvenient; yet a room thus inhabited, displayed a scene so novel and so droll, that the first time we were witness to it, we could not get to sleep for laughing.

Whenever we had the good fortune to meet with a fire-place, it was sure to be in the middle of the room, with a hole in the roof to let out the smoke; but which answered so badly the purpose for which it was contrived, that the moment our victuals (when we had any) were dressed, we extinguished the fire, preferring to suffer from cold, to the risk of being stifled by the gross vapours which issued from half-dried wood.

We found the people of the country inhospitable savages, never yielding any assistance to us, but when it was compulsory.—Indeed they are so accustomed to be plundered, that they are dreadfully fearful of strangers, and carefully conceal from them, even the necessaries of life.—They possess, in general, a great deal of curiosity, are much addicted to low cunning, and, when lucre stimulates, and opportunity favours, will frequently proceed to open violence.

During the war this unfortunate country was completely drained of its wealth by the pacha and other people in power, and the contributions which were levied on these miserable villages were altogether astonishing. One in particular, called Cajarmari, where there are only eight hovels, and where the majority of the inhabitants have only a coarse shirt to veil their nakedness, paid, annually, one thousand piastras. Who can listen to a tale of such villany and distress, without giving way to the emotions of indignation and horror?—Let us not, therefore, attribute that savageness of character, which I have already remarked, to any natural defect of disposition, but rather to the un-

relenting cruelty and oppression of their insolent rulers; for human nature, when harassed by continual aggravation, loses, by degrees, all its mildness and benevolence, and necessarily engenders the seeds of distrust and revenge.—Though frequently crushed to submission, the innate love of liberty still exists, and the delusive persuasions of hope will, at intervals, rouse it to activity.—Anxious for redress, and panting, with eagerness, for emancipation, if an opportune moment arrive, whilst the transitory flame of irritated passions animates the breast, we are not to be surprised, if it endeavours to assert its rights, and to retaliate those injuries by which it has been aggrieved.

Why did not our traveller think thus in France, where despotism, though, like the climate, some degrees milder than in Turkey, was sufficiently oppressive to produce, and to justify, the reaction of irritated passion in an injured people?

We regret that Mr. H. has devoted only thirty pages of his narrative to Hungary, a country not very frequently visited by englishmen. The account concludes with the following general observations.

P. 425.—‘Hungary is on the whole a very fine country, The climate is good, and the soil is fertile. It produces wine and corn and all kinds of vegetables in abundance and in great perfection. Game and wild fowl are very plentiful, and the breed of sheep and horses is highly valued.—In the mountains there are rich and extensive mines of gold, silver, lead and other metals, and the salt mines are also very valuable.

‘The hungarians are a handsome, strong, well-made race of men, They are excellent soldiers, and can raise above 100,000 fighting men.—They are indolent, proud, revengeful and cruel; very fond of horses, hunting and good cheer; and have a great aversion from commerce and mechanics.—Their dress is very becoming. It consists of a fur cap, a close coat and a cloak, with pantaloons and half boots, which are so common, that many a gentleman has passed his life, without having ever had a pair of shoes on his feet. They shave their beards, except their upper lip, which is generally adorned with a pair of huge whiskers.—The rich live in idleness, in luxury and pomp; the poor are principally employed in agriculture; and the trade of the kingdom is carried on chiefly by foreigners.

‘The revenue, which the emperor derives from Hungary, is little more than sufficient to pay the charges of garrisons and fortifications and the other expences of the government. It arises chiefly from the duties on cattle and salt.’

The account of Vienna, particularly specified in the title, is little more than a description of the public buildings and places of amusement, and of the savage entertainment of a combat of wild beasts.

The work, in point of style, is neatly written, but with some marks of affectation. The writer adopts an unnecessary innovation on the english idiom, which appears to be daily gaining ground, that of giving the singular number to all verbs and pronouns connected with nouns of multitude. The english ear is not yet reconciled to such expressions as, ‘the cattle *is* driven about the streets of London;’ and, ‘people *is* not entitled to our respect, however renowned for talents, unless *it* also *possess* the good qualities of the heart.’ Even in the best latin writers we find such expressions as *turba ruunt*, and *pari acti sunt*; and englishmen

men may still be allowed to say, 'Cattle are driven through the streets, and the people are in danger.'  
O. S.

## HERALDRY.

**ART. IV.** *A summary View of Heraldry, in reference to the Usages Chivalry and the general Economy of the feudal System: with an Appendix respecting such Distinctions of Rank as have Place in the British Constitution.* By Thomas Brydson, F.A.S. Edinburgh. 8vo. 319 pages. Price 10s. 6d. in boards. Edin. Mundells; London, Egerton. 1795.

WHEN we took up this volume, we certainly did not expect to meet with much entertainment. We were most agreeably disappointed: we have read few tracts with more pleasure. This is not a dry, dull system of heraldry, that teaches only to distinguish armorial bearings, and give to each of their parts and colours their proper scientific names. It is an excellent dissertation on the origin and progress of heraldry, as connected with feudal tenures, and the different ranks in civil society; and written in a plain, easy, and elegant style; abating a very few grammatical inaccuracies, hardly worth mentioning.

The work is divided into six chapters, and some of these into sections.—The first section of chapter I is a sort of introduction, in which the author gives a clear, concise account of the structure of the feudal system, and the origin and progress of political and ecclesiastical rank: p. 4.

After the dissolution of the roman power, and amidst the confusion of the dark ages, a new principle of subordination was introduced by the goths, and established throughout all the kingdoms that arose on the ruins of the western empire. The territory of every kingdom was formed into districts, usually known by the general name of baronies; though differing in extent, as well as in the rank and influence they communicated to those who held them. The greater barons were lords of entire provinces; where they exercised the rights, and enjoyed the dignity, attached to sovereign power. Their provinces were sub-divided into other fiefs; whose possessors were by the tenure of military service, vassals of the baron, and peers of the barony; in like manner as the baron was a vassal of the king, and a peer of the kingdom. But the usage of fiefs varying in different countries, and in the same country at different periods, many other tenures sprang up, besides those immediately relative to war.

Even the less considerable barons exercised a civil and criminal jurisdiction over their lands; and, in common with the greater, sat in the king's general council, or parliament. In legal proceedings, the jurisdiction of the barons was not absolute, nor exclusive of the vassals themselves; for these formed a jury which judged both of the law and the fact. This important constituent of freedom, the polished states of antiquity, with all their refinements, could not reach. The power of the jury, according to the feudal constitutions, is specified in the ancient law of Scotland, Quon. Attach. chapter lxvii., which declares, that the baron [justiciar], or other judge, though bound to execute their

their sentence, was obliged to withdraw from his own court while they waited it.

‘All sovereignties; and other possessions in land, held either of kings or other lords, had the name of fiefs, or feus; and the possessors, that of vassals. This political arrangement, with its laws, customs, and manners, is termed the feudal system. It introduced a subordination, in point of rank, even among monarchs, who were recognized as independent. Supreme kings held a rank inferior to the emperor; whose dignity was, in a still greater degree, inferior to that of the roman pontiff.

‘One of the kingdoms, pre-eminent in power, and distinguished by the splendour of conquest, had assumed, under Charles the Great, the denomination of the roman empire; a title, during three foregoing centuries, extinct in the west. In this feudal empire, the greater barons were styled princes; and some of them elevated even to the state of royalty.

‘Afterwards arose the pontificate, which eclipsed the splendour of every secular state.’

Again, p. 8.—‘The pontificate was an empire in the feudal form, of universal power and extent, and of a nature altogether anomalous. In consequence of the donation of Pepin, king of France, the monarch, formerly a bishop, had become a sovereign. This step towards his future pre-eminence was improved by a steady and unerring ambition, not depending, like that of common heroes and conquerors, on the fluctuating fate of arms; but supported by a claim to divine prerogatives, that the credulity and ignorance of those times admitted without hesitation, and thus established a power which none might presume to controul.’

p. 9.—‘Among the subordinate sovereigns, were vassal kings, who held the first rank; also many dukes, counts, and other lords. Having severally the right of levying war, it was the chief business of the great fiefs to give energy to their military force.’

p. 12.—‘In imitation of territorial possessions, some great offices, belonging to the courts of princes, were, in many instances, converted into hereditary fiefs, and conferred by feudal investiture.

‘Another species of dignity, neither territorial, official, nor hereditary, was still more solemnly conferred, by a like form of investiture. This was the honour of knighthood, the highest degree that could be obtained in the school of arms. From those knights or chevaliers, the feudal times are styled the ages of chivalry. There were not vacant fiefs, to reward the meritorious, or to gratify the ambition of those that aspired to eminence: but, by means of the institutions of chivalry, personal valour and prowess opened a sure path to distinction.’

This leads our author to give, in section II, an instructive account of *chivalry*; it's different forms in the different states of society; it's spirit, discipline, laws, &c. In all this there is little new: but the old matter is well arranged, and reduced to a narrow compass, without losing any of it's substance.

The first section of chapter II treats on tournaments, and on the object, regulations, materials, and other peculiarities, that distinguish armorial bearings from other symbols, &c.

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The second section of the same chapter contains a short history of the croisades, as far as heraldry is concerned.

Chapter III treats on the general manners of knights errant; their armorial bearings; introduction of griffins, dragons, and other fabulous animals; symbolical meanings of those figures; &c.

We will just copy the contents of the remaining chapters from the volume itself: P. 121.

'The form, and various modes in which arms are exhibited.—Several coats of arms may be borne in the same shield.—The exterior, or concomitant ornaments attached to armorial ensigns.—As, the helmet—crest—supporters.—A particular class of exterior ornaments employed to denote specific orders and degrees of dignity.—As, collars of knighthood—mitres—coronets—diadems.—Recapitulation and general observations respecting the organic, or symbolical part of heraldry.

P. 155.—Political department of heraldry.—Comprehends all the distinctions of rank belonging to the feudal system.—Orders and gradations of chivalry in connection with feudal tenures.—The hierarchy, analogous to the different gradations of secular dignity and power.—Ecclesiastical orders of chivalry.—Academical honours.—Enumeration of the distinctions of chivalry.—Gentlemen—esquire—knight.—General order of princes.—Distinctions of rank characterised, as civil—military—ecclesiastical.—Present state and acception of some of the inferior distinctions and titles derived from chivalry.'

P. 213.—Distinctions of rank inseparable from the establishment of society.—Necessarily result from the possession of property.—From the separate administration of the different branches of government.—Popular government.—Its necessary instability.—Impossible for it to exclude distinctions of rank.—Conclusion.—Recapitulating some of the advantages derived to society from the feudal government, and from the spirit of chivalry.'

In an *appendix* of eighty-nine pages, the author gives a very clear and distinct view of the component parts of the british constitution, with the ranks and privileges annexed to each branch of it. From this part we would give several extracts, if a press of matter permitted us to extend our boundaries: however, we cannot help laying before our readers the following well written passage on our house of commons: P. 290.

'The fourth estate, considered as a branch of the legislature, admits of three several views; the first referring to the delegates or representatives in parliament, the second, to the electors of those delegates, the third, to the people at large. Five hundred and fifty-eight representatives compose the house of commons of Great Britain, and three hundred that of Ireland. The electors may be regarded as sharing in the legislative power of the fourth estate, in much the same manner as the prelates and counts of the empire share in that of the college of princes. The body of the people at large may also be regarded as sharing, virtually, in this legislative power, in as much as the electors consist of the various general descriptions of persons composing the fourth estate, and include many thousands who have no rank, whose freehold

freehold property is only required to be forty shillings annually ; and in some cities and boroughs no qualification is required but that of being a householder. The delegates are thus, in effect, chosen by the people, to whom they are likewise united by a common participation in the same essential privileges, especially with respect to trial by juries of their own order. In as much also, as the qualification required of the delegates themselves is not rank, birth, or any such distinction, but only so much real or landed property as may give the possessor a permanent interest in the country, and confer a proper degree of respectability and independence.

‘ None of the delegates, as such, has any rank, except what arises from his property ; but the speaker or president, who may be considered as the first of the commons, has a particular rank next to the peers, in the statutory order of precedency.

‘ The property of the delegate for a county is required to be six, and for a city or borough three hundred pounds annually. There are certain exceptions in favour of the eldest sons of peers, and of such persons as are qualified in point of fortune to be delegates for counties. There are similar exceptions also in favour of such as may be chosen to represent the universities of Oxford and Cambridge.

‘ Officers of the revenue, and of certain other departments, are precluded from electing or being elected, as the places they occupy are supposed to subject them to the influence of the crown, in opposition to the rights of the people.

‘ The delegates cannot be arrested in civil cases, nor in any case, without its being immediately communicated to the house, that they may judge whether it be not a violation of the rights of the commons. It is farther a privilege of the delegates, as well as of the peers and spiritual lords, that they cannot, for any speech before the house, be questioned in any “ court or place out of parliament.”

‘ In addition to the third share in the legislature, which the delegates hold and administer as representatives of the people, they exercise, exclusively of the other estates, the right of specifying what taxes shall be levied throughout the kingdom, though no tax can be actually imposed, without the consent of the whole legislature.’

P. 295. ‘ If it were possible that the other estates could by any inducement be prevailed upon to give up their own rights, and consent to annul the constitution, it would not enable the delegates to surrender the rights of the people ; because the people have not empowered them to abolish the system of fundamental laws by which their rights are recognized and secured. A summary of those fundamental laws is exhibited in the principal articles of the great charter, the bill of rights, act of settlement, and treaty of union.’

Mr. B. must have employed much time and labour in reducing his rude materials into so elegant a form. We hope his labour will be properly rewarded, by a copious sale of his work, which every peer and privileged person should have in their libraries.

MATHEMATICS.

**ART. V.** *A Practical Introduction to Spherics and Nautical Astronomy. Being an Attempt to simplify those useful Sciences. Containing among other original Matter the Discovery of a Projection for clearing the Lunar Distances in order to find the Longitude at Sea, with a new Method of calculating this important Problem.* By P. Kelly, Master of Finsbury-square Academy. 8vo. 210 pa. and 13 pl. Price 6s. in boards. Johnson. 1796.

'ASTRONOMY,' says Mr. K., 'is allowed to be the most useful as well as the most sublime science that ever engaged the human attention, and the proper foundation of this study is spherics; for all the heavenly bodies are spherical, or nearly so, and the concave expanse which invests our globe, and in which those bodies appear at equal distances from the eye, is represented by a sphere, upon which circles are drawn, and arcs and angles measured with the greatest precision. Thus the most important problems, both of astronomy and navigation, are performed; such as finding the time of the rising and setting of the heavenly bodies, finding the variation of the compass by azimuths and amplitudes, the latitude by altitudes, and the longitude by the lunar observations.'

By the word sphere, is generally understood any orbicular body; but the term was appropriated by the ancients to an assemblage of circles and constellations imagined to exist in the heavens. The invention of this sphere is ascribed to various persons; but it is certainly too remote to be traced by any authentic history. The Chinese had a knowledge of the sphere at a very early period: Martini, in his history of China, says, that Xuni, 2400 years before Christ, made a sphere of gold enriched with jewels, showing the seven planets and the earth in the middle. From them it probably passed through India to the chaldeans, and thence into Egypt and Greece. But it was most successfully studied in the famous school of Alexandria. Here Euclid, the celebrated geometrician, wrote a treatise on the sphere, entitled *Of the Phenomena*, which explained the most interesting parts of ancient astronomy; such as the right and oblique ascension of the heavenly bodies, with the various other phenomena which arise from the apparent diurnal revolution of the primum mobile. This work served long after as a model for other performances of the kind, and is still extant, as may be seen in Dr. Gregory's edition of the works of Euclid.

Hipparchus, who flourished about two centuries after Euclid, and one before the christian era, contributed greatly to the theory of spherical trigonometry. It was afterwards still farther improved by Theodosius, Ptolomy, and others among the ancients; as well as by the moors or arábians in the middle ages. Much is also ascribed to Geber, a learned spaniard, who lived in the 16th century. But the most considerable improvements are those of lord Napier, by his proposition of circular parts, and his invention of logarithms.

In the present century many learned systems have been written, particularly by Robertson, Walker, Emerson, and Simpson, in this country; by La Caille and Mauduit in France, and by Cagnoli in Italy.

Italy. Improvements have also been lately made in the more accurate solutions of certain cases of spheric triangles by Dr. Maskelyne, the present astronomer royal.

Mr. K. does not presume, that this work should supersede the use of necessity of those learned systems; being rather intended as an introduction to them; and it will be found particularly useful to persons who cannot devote much time to mathematical investigations, and who chiefly want that part of the science which is applied in nautical practice.

A leading object of the present work is to render stereographic projection easy and familiar. The rules of this projection are here explained in a plain practical manner, and exemplified by comparing the figures to the corresponding positions of a globe. In the astronomical part, each problem is first solved upon the globe; the position of which is then represented or taken off by the projection; a method which has the most sensible and obvious effect in simplifying the subject; though, we believe, it has not hitherto been put in practice.

To promote the object of simplification still more, the figures are laid down from the large scale of Gunter, which is supposed to be in the hands of every learner; and as most of the projections have been measured off on the plates immediately from the scale, Mr. K. hopes they will be found as correct as the unavoidable, and sometimes partial, shrinking of the paper will permit.

The great use of correct mathematical projection is not perhaps in general appreciated. In our universities, projection of any sort is but little attended to; for there the science is said to be studied more with a view to improve the reasoning faculties, than to derive any advantage from practical application. But even in this view it must be owned, that nothing contributes more effectually to fix the attention to the subject, than drawing the figures under consideration. When the hands co-operate with the head, the faculties are more collectively, more steadily, and perhaps more agreeably engaged; and the impressions thus made on the memory are more permanent.

Projection therefore must be highly advantageous even in the theory of pure mathematics; but it is indispensably necessary in the practical branches, and particularly in spherics, where all the circles of the heavens and the earth, with their relative positions and distances, are correctly represented to the eye within the limits of a small piece of paper. Thus a complicated subject is explained by a simple operation, and a difficult task converted to an easy and profitable amusement.

While correctness and simplicity of projection have been here attended to, accuracy of calculation has not been neglected. The computations are all brought out to seconds, a degree of nicety seldom observed in spherics, though absolutely necessary in the present improved state of astronomical calculations.

In the last section a general view is taken of the longitude, and of the various methods hitherto devised for determining this important problem. The manner of finding the longitude by the lunar observations is explained at some length in an easy, familiar way, and the principles are illustrated by stereographic projections, whence

whence rules are deduced for estimating the correction. The consideration of this subject led the author to the discovery of a method of resolving the problem by the projection of four right lines from the plane scale. And though this method cannot be insisted on as perfectly correct, yet, considering the complicated nature of the problem, and the great simplicity of the projection, the degree of accuracy may be esteemed a matter of surprise rather than of animadversion, as it will be found sufficiently correct for the general purposes of navigation. Where perfect accuracy is required, this method may be useful as a guide or check to calculation: and the great facility of the operation may even tend to render the practice of taking lunar distances more frequent among the generality of seamen.

The book concludes with a new method of working the lunar observations, which has the peculiar advantage of being performed by sines only, with one tangent. The various methods hitherto devised for resolving this problem display great ingenuity and learning; but they show at the same time the impossibility of doing it by an operation much shorter than that which must take place in the solution of two spheric triangles. Those methods therefore have been chiefly useful as substitutes for tables calculated to seconds: but these being now provided by the publication of Taylor's logarithms, the regular method by trigonometry is perhaps preferable to any other: this Dr. Maskelyne seems to allow, by adopting it in his introduction to those tables; and the method given in Mr. K.'s work is founded on the same principles, but is so contrived as to avoid the interference of cosines, which greatly assists the memory, and prevents mistakes. Nor is the advantage of simplicity its only recommendation; for this method is at least equal to any other in conciseness. In this method, too, no distinction of cases occurs, no proportional parts are to be taken, or can there be any confusion of tables, or any time lost in turning from one to another; a circumstance which tends much to expedite the work; for by the help of a formula (as given on the last plate of the book), and one person being employed to read out the sines, while another sets them down, the operation may be performed in about the third part of the time required where several tables are to be consulted, and where no such preparation is made. And the solution thus obtained must be perfectly correct, being founded only on the sure principles of spherical trigonometry: nor is it even liable to those small inaccuracies which may arise when the answer falls near 90 degrees in the table of sines, where the logarithmic difference is very small; for here the result comes out the sine of half the true distance, which cannot be near 90°, as the whole distance is never more than 120°.

Upon the whole, it appears, that the author's endeavour has been to unite correctness with simplicity, to obviate difficulties hitherto unremoved, and to render an useful but abstruse science more easy and accessible. He only begs to urge, in mitigation of any charge of errors, the great difficulty of attaining perfection in a work, which has some claim to originality both in the plan and execution; a work which, from the variety of new projections and calculations, required much labour and attention, and which has been entirely performed,

performed, the author says, during the spare hours of a laborious profession.

N. M.

NOVELS.

ART. VI. *Camilla: or, A Picture of Youth.* By the Author of *Evelina* and *Cecilia*. In five Volumes 12mo. 2278 pa. Pr. 21s. sewed. Payne. 1796.

THE celebrity which miss Burney has so deservedly acquired by her two former novels, naturally roused the expectation of the public for the promised production of madame d'Arblay.

A mind like hers could not be supposed to stand still, and new combinations of character are continually ripening to court the fickle.

As a whole, we are in justice bound to say, that we think it inferior to the first-fruits of her talents, though we boldly assert, that *Camilla* contains parts superior to any thing she has yet produced.

In her former works dramatical exhibitions of manners of the comic cast certainly excel the displays of passion; and the remark may with still more propriety be applied to the volumes before us.

The incidents, which are to mark out the errors of youth, are frequently only perplexities, forcibly brought forward merely to be disentangled; yet, there are many amusing, and some interesting incidents, though they have not a plot of sufficient importance to bind them together.

The illustrating sentiments are often excellent, and expressed with great delicacy, evincing the sagacity and rectitude of the author's mind, reflecting equal credit on her heart and understanding. In the style, it is true, there are some indications of haste; but it would be almost invidious to point them out, when so large a proportion is written so well.

The first volume promises much, and the pictures of youth are charming; for instance:

Vol. I, p. 12. "He [sir Hugh, the uncle] caressed all the children with great fondness, and was much struck with the beauty of his three nieces, particularly with that of *Camilla*, Mr. Tyrold's second daughter; "yet she is not," he cried, "so pretty as her little sister *Eugenia*, nor much better than t'other sister *Lavinia*; and not one of the three is half so great a beauty as my little *Indiana*; so I can't well make out what it is that's so catching in her; but there's something in her little mouth that quite wins me; though she looks as if she was half laughing at me too: which can't very well be, neither; for I suppose, as yet, at least, she knows no more of books and studying than her uncle. And that's little enough, God knows, for I never took to them in proper season; which I have been sorry enough for, upon coming to discretion."

Then addressing himself to the boy, he exhorted him to work hard while yet in his youth, and related sundry anecdotes of the industry and merit of his father when at the same age, though left quite to himself, as, to his great misfortune, he had been also, "which brought about," he continued, "my being this present *ignoramus* that you see me; which would not have happened, if my good fore-fathers had been pleased to keep a sharper look out upon my education."

• Lionel,

“ Lionel, the little boy, casting a comic glance at Camilla, begged to know what his uncle meant by a sharper look out ?

“ Mean, my dear ? why correction, to be sure ; for all that, they tell me, is to be done by the rod ; so there, at least, I might have stood as good a chance as my neighbours.”

“ And pray, uncle,” cried Lionel, purfing up his mouth to hide his laughter, “ did you always like the thoughts of it so well ?”

“ Why no, my dear, I can't pretend to that ; at your age I had no more taste for it than you have : but there's a proper season for every thing. However, though I tell you this for a warning, perhaps you may do without it ; for, by what I hear, the rising generation's got to a much greater pitch since my time.”

¶ 16. “ Mrs. Tyrold objected against reposing a trust so precious where its value could so ill be appreciated. Camilla was, in secret, the fondest hope of her mother, though the rigour of her justice scarce permitted the partiality to beat even in her own breast. Nor did the happy little person need the avowed distinction. The tide of youthful glee flowed jocund from her heart, and the transparency of her fine blue-veins almost shewed the velocity of its current. Every look was a smile, every step was a spring, every thought was a hope, every feeling was joy ! and the early felicity of her mind was without alloy. O blissful state of innocence, purity, and delight, why must it fleet so fast ? why scarcely but by retrospection is its happiness known ?”

An analytical account of this work would not do it justice, and the objections we have already made will furnish our readers with the obvious reason ; yet we shall subjoin the concluding page to show the author's plan.

Vol. v. p. 555. “ With joy expanding to that thankfulness which may be called the *beauty of piety*, the virtuous Tyrolds, as their first blessings, received these blessings of their children : and the beneficent sir Hugh felt every wish so satisfied, he could scarcely occupy himself again with a project --- save a maxim of prudence, drawn from his own experience, which he daily planned teaching to the little generation rising around him ; to avoid, from the disasters of their uncle, the dangers and temptations, to their descendants, of unsettled collateral expectations.

“ Thus ended the long conflicts, doubts, suspences, and sufferings of Edgar and Camilla ; who, without one inevitable calamity, one unavoidable distress, so nearly fell the sacrifice to the two extremes of imprudence, and suspicion, to the natural heedlessness of youth unguided, or to the acquired distrust of experience that had been wounded. Edgar, by generous confidence, became the repository of her every thought ; and her friends read her exquisite lot in a gaiety no longer to be feared : while, faithful to his word, making Etherington, Cleves, and Beech park, his alternate dwellings, he rarely parted her from her fond parents and enraptured uncle. And Dr. Marchmont, as he saw the pure innocence, open frankness, and spotless honour of her heart, found her virtues, her errors, her facility, or her desecration, but a PICTURE OF YOUTH.”

To this plan she has adhered with tolerable strictness ; yet, from such materials, we cannot avoid concluding, that with more consideration the author of *Cecilia* could have produced a more finished performance.

The character of *Mr. Hugh*, an elder brother, whose education had been neglected, is masterly; and his phraseology extremely entertaining; for example, the following letter to his sister-in-law, to excuse one niece for allowing another to run in the way of catching the small-pox, after her mother had cautioned her to the contrary.

Vol. I. P. 46. 'To Mrs. Tyrold at the parsonage house, belonging to the reverend Rector, Mr. Tyrold, for the time being, at Etherington in Hampshire.

'DEAR SISTER,

'I AM no remarkable good writer, in comparison with my brother, which you will excuse from my deficiencies, as it is my only apology. I beg you will not be angry with little Lavinia, as she did nothing in the whole business, except wanting to do right, only not mentioning it in the beginning, which is very excusable in the light of a fault; the wisest of us having been youths ourselves once, and the most learned being subject to do wrong, but how much so the ignorant? of which I may speak more properly. However, as she would certainly have caught the small pox herself, except from the lucky circumstance of having had it before, I think it best to keep Eugenia a few days at Cleves, for the sake of her infection. Not but what if she should have it, I trust your sense won't fret about it, as it is only in the course of nature; which, if she had been innoculated, is more than any man could say; even a physician. So the whole being my own fault, without the least meaning to offend, if any thing comes of it, I hope, my dear sister, you won't take it ill, especially of poor little Lavinia, for 'tis hard if such young things may not be happy at their time of life, before having done harm to a human soul. Poor dears! 'tis soon enough to be unhappy after being wicked; which, God knows, we are all liable to be in the proper season. I beg my love to my brother; and remain,

Dear sister, your affectionate brother,

HUGH TYROLD.

'P. S. It is but justice to my brother to mention that young master Mandlebert's behaviour has done the greatest honour to the classics; which must be a great satisfaction to a person having the care of his education.'

Eugenia, the child alluded to, is one of the most interesting personages of the drama, rendered so by the loss of her beauty, and the circumstances to which this misfortune gave birth. M. d'Arblay, sometimes, perhaps, speaks too slightly of this privilege of nature, but this, if an error, is erring on the right side.

Mrs. Arlbery, a lady of fashion, is finely sketched, particularly at the commencement; Lionel, a thoughtless boy, is admirably drawn, and we recognize the happy pencil which portrayed the Broughtons in the characters of Mr. Dubster and Mrs. Mitten.

The distinguishing talent, indeed, of M. d'Arblay, and it is of the highest order of talents, is the giving life and motion to her characters; the reader greets them as new acquaintance, and acquaintances whom he cannot easily forget.

The following episode is no unfavourable specimen. An unlucky visit had led Eugenia to feel the full force of her personal misfortune. Her father, in company with her sister Camilla, takes the following method to console her.



-Vol. II. P. 370. "They came to a small house, surrounded with a high wall, Mr. Tyrold, looking through an iron gate at a female figure who stood at one of the windows, exclaimed—"What a beautiful creature! I have rarely, I think seen a more perfect face."

Eugenia felt so much hurt by this untimely sight, that, after a single glance, which confirmed the truth of what he said, she bent her eyes another way; while Camilla herself was astonished that her kind father should call their attention to beauty, at so fore and critical a juncture.

"The examination of a fine picture," said he, fixing his eyes upon the window, and standing still at the iron gate, "is a constant as well as exquisite pleasure; for we look at it with an internal security, that such as it appears to us to-day, it will appear again to-morrow, and to-morrow, and to-morrow; but in the pleasure given by the examination of a fine face, there is always, to a contemplative mind, some little mixture of pain; an idea of its fragility steals upon our admiration, and blends with it something like solicitude; the consciousness how short a time we can view it perfect; how quickly its brilliancy of bloom will be blown, and how ultimately it will be nothing."

"You would have me, sir," said Eugenia, now raising her eyes "learn to see beauty with unconcern, by depreciating its value? I feel your kind intention; but it does not come home to me; reasoning such as this may be equally applicable to any thing else, and degrade whatever is desirable into insignificance."

"No, my dear child, there is nothing, either in its possession or its loss, that can be compared with beauty; nothing so evanescent, and nothing that leaves behind it a contrast which impresses such regret. It cannot be forgotten, since the same features still remain, though they are robbed of their effect upon the beholder; the same complexion is there, though faded into a tint bearing no resemblance with its original state; and the same eyes present themselves to the view, though bereft of all the lustre that had rendered them captivating."

"Ah, sir! this is an argument but formed for the moment. Is not the loss of youth the same to every body? and is not age equally unwelcome to the ugly and to the handsome?"

"For activity, for strength, and for purposes of use, certainly, my dear girl, there can be no difference; but for motives to mental regret, there can be no comparison. To those who are commonly moulded, the gradual growth of decay brings with it its gradual endurance, because little is missed from day to day; hope is not roughly chilled, nor expectation rudely blasted; they see their friends, their connections, their contemporaries, declining by the same laws, and they yield to the immutable and general lot rather imperceptibly than resignedly; but it is not so with the beauty; her loss is not only general, but peculiar; and it is the peculiar, not the general evil, that constitutes all hardship. Health, strength, agility, and animal spirits, she may sorrowing feel diminish; but she hears every one complain of similar failures, and she misses them unmurmuring, though not unlamenting; but of beauty, every declension is marked with something painful to self-love. The change manifested by the mirror might patiently be borne; but the change manifested in the eyes of every beholder, gives a shock that does violence to every pristine feeling."

"This may certainly, sir, be cruel; trying at least; but then,—what a youth has she first passed! Mortification comes upon her, at least, in succession; she does not begin the world with it,—a stranger at all periods to any thing happier!"

"Ah, my child! the happiness caused by personal attractions pays a dear after-price! The soldier who enters the field of battle requires not more courage, though of a different nature, than the faded beauty who enters an assembly-room. To be wholly disregarded, after engaging every eye; to be unassisted, after being habituated to seeing crowds anxiously offer their services; to be unheard, after monopolising every ear—can you, indeed, persuade yourself a change such as this demands but ordinary firmness? Yet the altered female who calls for it, has the least chance to obtain it; for even where nature has endowed her with fortitude, the world and its flatteries have almost uniformly enervated it, before the season of its exertion."

"All this may be true," said Eugenia, with a sigh; "and to me, however sad in itself, it may prove consolatory; and yet—forgive my sincerity, when I own—I would purchase a better appearance at any price, any expence, any payment, the world could impose!"

Mr. Tyrold was preparing an answer, when the door of the house, which he had still continued facing, was opened, and the beautiful figure, which had for some time retired from the window, rushed suddenly upon a lawn before the gate against which they were leaning.

Not seeing them, she sat down upon the grass, which she plucked up by hands full, and strewed over her fine flowing hair.

Camilla, fearing they should seem impertinent, would have retreated; but Eugenia, much struck, sadly, yet with earnestness, compelled herself to regard the object before her, who was young, fair, of a tall and striking figure, with features delicately regular.

A sigh, not to be checked, acknowledged how little either reasoning or eloquence could subdue ~~a wish~~ to resemble such an appearance, when the young person, flinging herself suddenly upon her face, threw her white arms over her head; and sobbed aloud with violence.

Astonished, and deeply concerned, Eugenia internally said, alas! what a world is this! even beauty so exquisite, without waiting for age or change, may be thus miserable!

She feared to speak, lest she should be heard; but she looked up to her father, with an eye that spoke concession, and with an interest for the fair afflicted, which seemed to request his assistance.

He motioned to her to be quiet; when the young person, abruptly half rising, burst into a fit of loud, shrill, and discordant laughter.

Eugenia now, utterly confounded, would have drawn her father away; but he was intently engaged in his observations, and steadily kept his place.

In two minutes, the laugh ceased all at once, and the young creature, hastily rising, began turning round with a velocity that no machine could have exceeded.

The sisters now fearfully interchanged looks that shewed they thought her mad, and both endeavoured to draw Mr. Tyrold from the gate, but in vain; he made them hold by his arms, and stood still.

Without seeming giddy, she next began to jump; and he now could only detain his daughters, by shewing them the gate, at which they stood, was locked.

‘ In another minute, she perceived them, and, coming eagerly forward, dropt several low courtesies, saying, at every fresh bend—  
“ Good day!—Good day!—Good day!”

‘ Equally trembling they now both turned pale with fear; but Mr. Tyrold, who was still immoveable, answered her by a bow, and asked if she were well.

“ Give me a shilling!” was her reply, while the flaver drivelled unrestrained from her mouth, rendering utterly disgusting a chin that a statuary might have wished to model.

“ Do you live at this house?” said Mr. Tyrold.

“ Yes, please—yes, please—yes, please,” she answered, twenty times following, and almost black in the face before she would allow herself to take another breath.

‘ A cat now appearing at the door, she seized it, and tried to twine it round her neck with great fondling, wholly unresisting the scratches which tore her fine skin.

‘ Next, capering forward with it towards the gate, “ Look! look!” she cried, “ here’s puss!—here’s puss!—here’s puss!”

‘ Then, letting it fall, she tore her handkerchief off her neck, put it over her face, strained it as tight as she was able, and tied it under her chin; and then struck her head with both her hands, making a noise that resembled nothing human.

“ Take, take me away, my father!” cried Eugenia, “ I see, I feel your awful lesson! but impress it no further, lest I die in receiving it!”

‘ Mr. Tyrold immediately moved off without speaking; Camilla, penetrated for her sister, observed the same silence; and Eugenia, hanging upon her father, and absorbed in profound rumination, only by the depth of her sighs made her existence known; and thus, without the interchange of a word, slowly and pensively they walked back to the carriage.

‘ Eugenia broke the silence as soon as they were seated: “ O, my father!” she exclaimed, “ what a sight have you made me witness! how dread a reproof have you given to my repining spirit! Did you know this unhappy beauty was at that house? Did you lead me thither purposely to display to me her shocking imbecility?”

“ Relying upon the excellence of your understanding, I ventured upon an experiment more powerful, I well knew, than all that reason could urge; an experiment not only striking at the moment, but which, by playing upon the imagination, as well as convincing the judgment, must make an impression that can never be effaced. I have been informed, for some time, that this poor girl was in our neighbourhood; she was born an idiot, and therefore, having never known brighter days, is insensible to her terrible state. Her friends are opulent, and that house is taken, and a woman is paid, to keep her in existence and in obscurity. I had heard of her uncommon beauty, and when the news reached me of my dear Eugenia’s distress, the idea of this meeting occurred to me; I rode to the house, and engaged the woman to detain her unfortunate charge at the window till we appeared, and then to let her loose into the garden. Poor, ill fated young creature! it has been, indeed, a melancholy sight.”

“ A sight,” cried Eugenia, “ to come home to me with shame!—O, my dear father! your prescription strikes to the root of my disease!

—shall I ever again dare murmur!—will any egotism ever again make me believe no lot so hapless as my own! I will think of her when I am discontented; I will call to my mind this spectacle of human degradation—and submit, at least with calmness, to my lighter evils and milder fate.”

M.

## SURGERY. MEDICINE.

**ART. VII.** *Practical Observations on the Treatment of Strictures in the Urethra.* By E. Home, Esq. F.R.S. &c. 8vo. 199 pages. Price 3s. 6d. sewed. Nicol. 1795.

THERE is, perhaps, no disease within the range of surgery that is more baffling and troublesome to the practitioner, than that which is the object of the present inquiry. In bringing these observations before the public, Mr. H. appears to have had two different motives in view, the improvement of the mode of treating strictures in the urethra, and the justification of the claims of his deceased friend Mr. Hunter: It is well known by those who are conversant with the history of surgery, that the method of practice, which is recommended in this work, was originally proposed by Mr. Hunter, as well as the safe and easy mode of applying the remedy to the seat of the complaint. In the performance before us, Mr. H. has, with considerable ingenuity and ability, elucidated and extended the utility of the discoveries respecting the application of caustic to strictures in the urinary passage.

Before we proceed to the author's observations on the nature of the disease in question, it may be proper to notice his remarks on the merit of Mr. Hunter as a medical reasoner and experimental inquirer. ‘Mr. Hunter,’ says he, (Introd. p. vii) ‘has been held out to the world as a man of ingenuity, and of a speculative turn, who indulged himself in forming theories, and advancing opinions, whose chief merit was their novelty and singularity. This character has been artfully applied to him, by affecting to give him a certain degree of credit, but in reality to take from his professional labours their true value, which arises from their being the result of deductions from facts, either developed in the progress of disease, or brought to light by experiments instituted for that purpose.

His real character was directly contrary to the representation abovementioned. So far from being of a turn for fanciful speculations, his mind was exclusively fitted for the investigation of practical and experimental truth; he had even an aversion to all hypothetical reasoning, and in disquisitions of every kind, the only part that interested him was the authenticated facts which they contained. Hence it was that he had little taste for works of imagination or poetry, his attention being so absorbed in considering the combination of the facts, that he overlooked the other beauties of the composition.

This turn for research formed the most prominent feature in the character of Mr. Hunter; it never left him, it never could be said even to be dormant, and he was always happy when allowed to indulge it. To this natural bent of his mind the world is indebted for his uncommon exertions in promoting medical science, and extending his experimental inquiries.

‘In

‘ In the investigation of whatever engaged his attention, he not only formed no theory of his own, but even disregarded the observations of those who had preceded him, leaving his mind unbiassed, to make use of its own powers in procuring the various facts from which his future observations and conclusions were to be drawn.’

This justification of the character of a philosopher, whose laborious and extensive researches have tended in so considerable a degree to enrich and improve the practice of surgery, is certainly honourable to Mr. H., and must be highly gratifying to the admirers of Mr. Hunter.

That part of Mr. Hunter’s labours, which is connected with the present performance, Mr. H. informs us, ‘ consists wholly of facts,’ nothing resting upon opinion either respecting the nature of the disease or the mode of treatment.

‘ In his works,’ the author observes, p. xi, ‘ we have a detail of the symptoms and appearances in the different stages of strictures in the urethra. Where the stricture was impervious, or nearly so, he was led from the nature of the obstruction, to see the inefficacy of the bougie; he therefore considered himself warranted in resorting to other means, and had recourse to the application of lunar caustic. This mode of treatment he found, upon trial, capable of destroying the stricture, without doing any material mischief to the urethra; he made use of this application in a number of cases, and finding it successful, was led to adopt the practice, and to lay it before the public.’

We shall now pass to the work itself, in which Mr. H. ‘ considers the common mode of treating strictures in the urethra, the cases in which that method is not found to answer, and recommends a practice which in those instances affords a more favourable prospect of success.’

Before he comes to the consideration of these different points, he however finds it necessary to give an explanation of the nature of the disease, and to distinguish it into different stages. Mr. Hunter has, however, been so very full on the nature of the disease, that the additions that our author has made do not seem to be many or even important.

No part of the urethra, our author observes, is exempt from being affected with stricture, yet there are some parts more liable to the disease than others. The bulb of the urethra, and about three inches from the orifice of the glans, are the parts most commonly diseased.

‘ When once a stricture (p. 25) is formed in any part of the canal it produces two effects, it renders the membrane of the urethra in general more irritable; and it prevents all that portion of the canal, between the stricture already formed, and the external orifice, from being dilated to its usual extent; and consequently deprives it of its natural healthy actions. Under these circumstances this part is, more than any other, liable to the disease.

‘ This is so perfectly true, that where the original stricture is near the bulb, and is of long standing, there is almost always another formed about three inches from the external orifice; and therefore whenever a stricture is met with in this last situation, if the symptoms have been of some years continuance, there is reason to consider it as

only the consequence of one, which has been formed nearer the bladder.'

On the origin of the spasmodic stricture in the urethra Mr. H.'s observations deserve the attention of surgical practitioners. He thinks that 'a constriction of any particular part of the canal may be brought on by an unusual or preternatural degree of action in the membrane itself, without any new formation of parts,' as has been generally supposed; and that, 'when this is the case, the complaint may be considered as a diseased action of natural parts, which may be brought on by a variety of causes.' 'In some constitutions also the natural disposition for contraction in this membrane may be so strong as to take place at a very early age, and in consequence of a degree of irritation so slight as not to have been noticed.'

With respect to the charge which has been brought against injections as a cause of this disease, Mr. H. remarks, that, as the complaint 'frequently comes on after a gonorrhœa where no injection has been employed, its appearance after a gonorrhœa cured by injection cannot amount to a proof that this application contributed to the effect.' However, where there is a disposition for stricture, injections may increase it. This disease resembles other spasmodic complaints in being more frequent in warm than cold climates; but the author thinks, that it is not a disease peculiar to the urethra, as a similar disease is sometimes met with in the œsophagus.

The following passage distinctly marks the progress of the disease in the urethra.

'In the commencement of the disease, (p. 35) a stricture in the urethra is seldom discovered by the patient; the only symptom it produces being a diminution of the stream of urine; which cannot be ascertained unless the patient has attended to the natural size of that stream, which is hardly ever the case. The disease is therefore unknown, till the expulsion of the urine is attended with difficulty, and this seldom happens till the contraction has been of some standing, and has made considerable progress; but when the mind of the patient has once taken the alarm, and the nature of the complaint is explained, he becomes enabled to recollect several circumstances, to which he had not before attended, and to trace the disease nearly to its origin.

'According to information, in this manner collected by patients, the first progress of the contraction is in general very slow; but when once it has so far increased, as never to be wholly relaxed by the force of the urine, its subsequent advances are more rapid, and new symptoms are perceived. The urine is voided more frequently, and a straining to throw it out continues after the bladder is emptied. If the patient accidentally catches cold, drinks a glass of spirituous liquor, or commits any excess in drinking wine, the urine will pass only in drops, or be entirely obstructed; these causes inducing in the contracted part a spasmodic action, by which it is closed up.

'When these last symptoms occur, and a stricture has not been previously known to exist, the disease is not unfrequently taken for an inflammation on the neck of the bladder, and treated accordingly: but the symptoms not yielding to internal medicines, and an absolute necessity arising to draw off the urine, the attempt to perform that operation by a catheter discovers the true cause of all the symptoms.'

Mr.

Mr. H. after this considers the nature of 'permanent strictures,' and details various circumstances that interest the practitioner, though the subject admits of little novelty of observation.

In the second chapter, we come to the treatment of strictures, in which the design is either to bring back the contracted part to its original state by dilating it, or to destroy it. With the first intention bougies are employed; but for the second, besides bougies, the application of lunar caustic is recommended.

The last method of cure has hitherto been principally advised in cases where a bougie could not be passed through the stricture. Mr. H.'s observations are however 'confined entirely to the treatment of those cases which admit a small bougie to pass into the bladder.' The advantages and disadvantages of this instrument are therefore fully considered in this part of the publication. The author has examined with much candour and ability the different circumstances of the disease, under which the use of the bougie may be deemed as favourable or unfavourable. On the whole, however, there does not appear to be much permanent advantage derived from the bougie in the generality of cases in which it is employed.

Reasoning upon the nature of the disease, the appearance of the parts after death, and the thinness of the membrane which formed the obstruction, Mr. Hunter judiciously proposed to destroy it directly by the application of lunar caustic. The method originally recommended, and by which the caustic was at first applied, was that of a silver canula and a file. It was however afterwards found to be attended with various inconveniences, originating equally from the nature of the instrument, and the disposition of the parts into which it was to be introduced. This ingenious surgeon therefore devised another mode by which the application of the caustic is rendered much more simple, and at the same time directed with greater accuracy to the centre of the stricture. It is managed in this way:

'Take a bougie, (p. 69) of a size that can be readily passed down to the stricture, and insert a small piece of lunar caustic into the end of it, letting the caustic be even with the surface, but surrounded every where laterally by the substance of the bougie. This should be done some little time before it is required to be used; for the materials of which the bougie is composed, become warm and soft by being handled, in inserting the caustic; and therefore the hold the bougie has of the caustic is rendered more secure, after it has been allowed to cool and harden. This bougie so prepared, is to be oiled and made ready for use; but previous to passing it, a common bougie of the same size is to be introduced down to the stricture, to clear the canal, and to measure exactly the distance of the stricture from the external orifice; this distance being marked upon the armed bougie, it is to be passed down to the stricture, immediately upon the other being withdrawn. In its passage the caustic is scarcely allowed to come in contact with any part of the membrane, the point of the bougie, of which it forms the central part, always moving in the middle line of the canal; and indeed the quickness with which it is conveyed to the stricture, prevents any injury to the membrane, where it is accidentally brought to oppose it. In this mode the caustic is passed down with little or no irritation to the lining of the urethra; it is applied

in the most advantageous manner to the stricture, and can be retained in that situation, the necessary time to produce its effects.

' This method Mr. Hunter adopted several years before his death, in preference to that which is published in his work; and I have continued to make use of it ever since, nor have I in any case found it attended with disadvantage. I have mentioned it publicly, for these last two years in my lectures, and explained the manner of passing it.

' By this mode of arming the bougie, strictures in the membranous part of the urethra may have the caustic applied to them, which cannot be done by a filer canula, unless made flexible; and even in that state it is liable to many objections.'

After stating various circumstances relating to stricture which tend to lessen the danger that may at first be apprehended from its treatment by means of caustic, the author introduces some observations which have a tendency to extend the use of the last remedy to a greater variety of cases, and upon somewhat different principles to that on which it has been applied in impervious strictures by the late Mr. Hunter.

The author's detail of facts and reasonings, upon which the propriety of the practice by means of caustic is grounded, is not only clear and satisfactory, but displays an intimate knowledge of the nature of the disease, and of the symptoms that mark its progress.

Mr. H. next contends, that spasmodic affections, in general, are induced by slight rather than violent irritations. This position is supported by much ingenious reasoning and some practical facts, and it certainly deserves the serious consideration of the chirurgical practitioner.

' In surgery,' says the author, p. 102, ' it is a fact too well ascertained to require any illustration, that local irritations are more commonly removed by stimulating dressings, than by those that are mild; and here they are applied directly to the part affected. Sores in different parts of the body too commonly become irritable, attended with extreme sensibility; and these symptoms are often aggravated by poultices of bread and milk, preparations of lead or opium; but poultices of arsenic, or applications of caustic, to the whole surface, will in many cases give ease after being used some time, and in the end produce a cure.

' This general principle of spasmodic affections and local irritation yielding more readily to stimulating applications, is now found equally applicable to affections of the urethra. This is not only true when the stimulating application is made to the part itself; but it also takes place in a less degree, when made to a neighbouring part; for the inflammation from gonorrhœa, in one part of the canal, will sometimes take off the spasm from a stricture in another part at some inches distance: the same effect is occasionally produced by irritating applications, although it does not usually follow.'

In the following section we have an estimate of the different effects of the bougie and the caustic upon strictures. The author readily admits, that in recent cases, and where it is capable of dilating the urethra to its natural size, the bougie is to be preferred, but that in the more advanced stages of stricture, ' the caustic is a mode of cure more extensively useful, milder, quicker, more effectual, and more permanent than the bougie.'



The third chapter contains the author's method of applying the caustic, and a variety of cases adduced in proof of the propriety and extensive utility of the practice.

As it may not be in the power of every surgeon who is engaged in treating complaints of this kind, to procure this work, we shall insert the account which is here given of the mode of introducing the caustic to the diseased part.

P. III.—In arming a bougie, it will be attended with some difficulty to get the piece of caustic of a proper shape and size for the purpose, unless it is cast in a small cylindrical mould. In this state it is to be procured from Mr. Savigny, instrument-maker, in King-street, Covent-Garden; and if these pieces are thicker than the bougie can readily inclose, by putting them in water, the outside quickly dissolves, so as to diminish their size as much as is required. The piece of caustic so prepared, is to be cut into small portions, about the tenth of an inch in length, and an orifice being made in the end of a bougie, by the point of a dressing probe, the caustic is to be inserted into it, and the bougie rolled, so as to be made quite smooth; taking care that the edge of the caustic is every where covered, and only the surface at the end exposed. After the bougie has been thus prepared, the distance of the stricture from the external orifice, is to be marked upon it, and the passage cleared by a bougie, fully as large as that which is armed. It is then to be introduced into the passage, and applied to the stricture; and when it is found in contact with the obstruction, it is to be steadily retained there, with a moderate degree of pressure at first, and less as it is longer continued, since the bougie becomes soft by remaining in the urethra, and readily bends, if the pressure is too great. The time it is to remain depends a good deal upon the sensations of the patient, and the length of time the parts have been diseased; but on the first trial it should not be for more than a minute, as it then gives greater pain than on any future application. The pain produced by the caustic is not felt so immediately as it would be natural to expect; the first sensation arises from the pressure of the bougie on the stricture; a little after, there is the feeling of heat, and then the parts become painful. As soon as the caustic begins to act, the surgeon who makes the application, is made sensible of it by the smaller arteries of the parts beating with unusual violence, which is very distinctly felt by the finger and thumb that grasps the penis.

We have been induced to give this full account of the work before us, from the disease on which it treats being not only exceedingly common, but extremely troublesome and difficult to manage by the methods which have been generally employed. How far the plan proposed by Mr. Hunter, and extended by Mr. H., may be more safe and expeditious, would require considerable experience to decide, but from the success which has attended it in the hands of Mr. Hunter, as well as our author, it certainly deserves to be put to a more extensive trial.

ART. VIII. *A new Method of operating for the Femoral Hernia. Translated from the Spanish of Don Antonio de Gimbernat, Surgeon to the King of Spain. To which are added, with Plates by the Translator, Queries respecting a safer Method of performing Inoculation, and the Treatment of certain Fevers.* 8vo. 70 pages and 2 plates. Price 2s. 6d. Johnson. 1795.

THE uncertainty and danger of the operation for crural hernia, when performed after the common manner, have been long known to the practical surgeon. It is therefore not extraordinary, that improvements in the method of managing so hazardous an operation should have been attempted. The author of the method of operating, which is recommended in the present tract, is a surgeon of considerable experience in Spain, the superiority of whose plan of operating the translator supposes cannot be disputed. 'The difference, indeed,' says he, (Adv. p. i.) 'appears to me to be exactly this: the patient who is treated according to Mr. Gimbernat's method will infallibly recover; whereas former modes of operating are well known to have been attended with the utmost danger.'

'This was a sufficient motive for undertaking to translate the following tract. I wish my translation may raise some curiosity in our surgeons with regard to the publications of their brethren abroad. Englishmen in general are disposed to undervalue the productions of foreigners; and among surgeons this propensity has, I think, been lately strengthened by the example of one ignorant man of superior genius.'

After giving a short account of the different methods of operating in this complaint, and pointing out their disadvantages, the author describes the anatomy of the *crural arch* (the part where the accident takes place) with great clearness and accuracy, as upon an exact knowledge of this depends the safety and success of the operation. His directions for attempting the reduction without an operation are also in general judicious, and should constantly be had recourse to before the operation is determined upon. In some cases, however, the degree of pressure here recommended will probably be too great.

We shall now transcribe the author's new method of operating; which is this. P. 44.

'The patient being placed as for the operation of the inguinal hernia, and the hernial sac being properly laid open, an attempt should be made, if the intestine be uninjured, to replace it by the hand. For this purpose a little more of the intestine should be drawn out, because sometimes the incarcerated portion is so strongly contracted as not to allow passage to the matter contained in the part beyond. This is frequently the only impediment to reduction: it is generally to be overcome by bringing to the ring, if possible, a portion of the intestine that has remained in the abdomen. This not having suffered strangulation, will not be contracted like that which has suffered it for hours and days.

'If the reduction cannot be effected in this way, it is absolutely necessary to divide the part that occasions the strangulations. For this purpose introduce, along the internal side of the intestine, a canulated or grooved sound, with a blunt end and a channel of sufficient depth. This is to be directed obliquely inwards, till it enter the crural ring, which will be known by the increased resistance; as also when its point rests upon the branch of the os pubis. Then suspend the introduction; and keeping the sound (with your left hand, if you are operating on the right side, and v. v.) firmly resting upon the branch of the os pubis, so that its back shall be turned to-  
wards

towards the intestine and its canal to the symphysis pubis, introduce gently with your other hand into the groove of the sound a bistoury with a narrow blade and blunt end, till it enter the ring: its entry will be known as before by a little increase of resistance. Carelessly press the bistoury to the end of the canal: and employing your two hands at once, carry both instruments close along the branch to the body of the pubis, drawing them out at the same time. By this easy operation you will divide the internal edge of the crural arch at its extremity; and within four or five lines of its duplicature, the remainder continuing firmly attached by the inferior band or pillar, of which it is the continuation. This simple incision being thus made without the smallest danger, the internal border of the arch, which forms the strangulation, will be considerably relaxed, and the parts will be reduced with the greatest ease.

By this method of conducting the operation, the writer supposes that it will be rendered the most simple and safe of all the operations that are practised in cases of strangulated hernia.—P. 47.

The fallopian ligament is not at all concerned in this operation; neither can the spermatic cord or spermatic artery, much less the epigastric, be divided, for all these parts are left at the shoulders of the sound, and far remote from the edge of the bistoury. The same may be said of the obturator artery, when it arises from the great secondary external iliac, though it passes over the branch of the pubis in its way to the foramen obturator. If by chance any of its small branches extend to the duplicature, they are so very minute that they carry with them no danger. I may say the same of another small anomalous artery, that occasionally ramifies through this part, since capillary vessels are never obstacles to operations of surgery.

The danger most to be dreaded, is that of wounding the urinary bladder, which would certainly be exposed, if it were full at the time of operation; but it cannot possibly be wounded if empty. The precaution, therefore, of making the patient evacuate his urine a little before the operation, which was observed by Garangcot in such cases, must by no means be neglected.

In pregnancy of four months and upwards, the uterus may also be wounded. To avoid this injury, a bistoury, blunt at the end; is to be employed, like that which Arnaud used in the bubonocoele. Besides, we must take care not to introduce it far, and to have the patient greatly inclined to the opposite side.

After the operation, nothing but a simple dressing is to be employed, and care taken to keep the lips of the wound in union by means of adhesive plaister.

On the whole, this *new* mode of operating in cases of femoral hernia seems to deserve the attention of surgeons, both from the success with which it has been attended, and the ease as well as convenience with which it can be performed. The whole is illustrated by plates.

We come now to the second part of the work, the 'Queries' of the translator doctor Beddoes, 'concerning inoculation.' The doctor adds this as mere conjecture; but observes (Adv. p. ii.) that 'should persons who have the opportunity think my conjectures worth

worth putting to trial, some useful knowledge may possibly be acquired. Had I myself had any sufficient opportunity of trying what I have proposed on the subject of the small-pox, I should not have offered my observations to the public in their present crude state.'

Dr. Fordyce, in an ingenious paper on the subject of inoculation, inserted in the *Transactions of the Society for the Improvement of Medical and Chirurgical Knowledge*, (see *Analyt. Review*, vol. xvii, p. 23) suggested, that the most essential circumstance, in the operation of inoculation, was the making the puncture exceedingly small, and quite superficial, so as not to draw any blood. This revived an idea, which had been suggested to Dr. B. by the experiments of Spallanzani on artificial fecundation, of introducing (if the practice of using only a small quantity of variolous matter should be found advantageous) the matter diluted with water, as it did not seem that in this way it's power of communicating the disease would be destroyed. We are therefore here presented with the result of the experience of two surgeons, who had previously adopted the practice of employing diluted variolous matter. The reports of these practitioners are certainly favourable, in some degree, to the idea of diluting the variolous contagion; however, many more facts are wanting decisively to establish the superiour advantage of this mode of inoculation.

In young infants this disease is sometimes uncommonly severe; therefore in cases where it becomes absolutely necessary to inoculate children at a very early age, which should however be avoided as much as possible, the doctor advises a trial of the following method; in which he has two objects in view; the ensuring an application of a small quantity of diluted matter; and the having a superficial wound. p. 65.

1. Apply a blister of an extremely small size, not more than a very small fraction of an inch in diameter, over the insertion of the deltoid muscle. After the scarf skin has risen and all pain has subsided, open the vesication, and let out the liquid.

2. Mix some variolous matter with ten or twenty times its bulk of water; dip the point of a camel's hair pencil into the diluted matter, and touch the exposed skin as lightly as you can.

Space and quantity must be determined by experience. From the analogy of some other animal fluids, it is probable that the addition of several hundred times its bulk of water would not destroy the power of the variolous matter.

I have mentioned the usual place, but it is possible that this may not be the most advantageous for the application of the matter. To some persons, the pain arising from the blister may occur as an objection; but they will be persons who have never witnessed the severity of the inoculated small-pox in young infants, and the anxiety and injury to the health of the mother thence arising.'

In the concluding pages of this pamphlet, we have some hints respecting the use of quicksilver in fevers.

ART. IX. *A short Account of the Origin, Symptoms, and most approved Method of treating the Putrid Bilious Fever, vulgarly called the Black Vomit: which appeared in the City of the Havanna, with the utmost Violence, in the Months of June, July, and Part of August, 1794.*

As practised by Mr. John Holliday, an English Surgeon resident in that City. 8vo. 23 pages. Price 1s. Falmouth, Brander; London, Johnson. 1795.

THIS writer thinks, that, when any person, after being exposed in a hot climate to the causes of this fever, feels any extraordinary heaviness in the body, with weariness, a stretching and yawning, 'it is the time that the faculty ought to cut off the arms of the enemy, not by bleeding, (as a greater part of the profession order) but with active and continual purges, until an entire cessation, or total ease, is obtained from all the symptoms.'

Bark and other strengthening remedies are also to be given after the fever has been removed by gentle purgatives.

ART. X. *A general View of the Establishment of Physic as a Science in England, by the Incorporation of the College of Physicians, London, together with an Inquiry into the Nature of that Incorporation, in which it is demonstrated, that the Exclusion of all Physicians, except the Graduates of Oxford and Cambridge, from the corporate Privileges of the College, is founded in Usurpation, being contrary to the Letter and Spirit of its Charter.* By Samuel Ferris, M. D. F. S. A. 8vo. 168 pages. Price 3s. 6d. sewed. Johnson. 1795.

THE general importance of medical science, and the necessity of protecting the health of the community against the pernicious experiments of empirical practitioners, have conferred on the institution of the college of physicians a dignified character of utility, which is by no means ascribed to corporate bodies of other descriptions: it is therefore much to be lamented, that any circumstances of dispute between the different classes of it's members should contribute to lessen the respectability of the college, or that any of the regulations by which it's proceedings are governed should be found to militate against the original purposes of it's establishment.

That this is the case in some degree, is however extremely evident from the contents of the present pamphlet; and indeed the subject is by no means new, for the contests and disputes between the *licentiates* and the *fellows* of the college of physicians have frequently excited the keen wit and ridicule of those, who have been disposed to exercise their talents in exposing the folly and inutility of such altercations.

Some informalities of proceeding, and other collateral circumstances, have hitherto rendered ineffectual the attempts of the *licentiates* to establish a legal right of admission to fellowships in the college. - However, after an interval of several years the *licentiates* now step forward to reassert their claim, and the able and intelligent manner in which the grounds of their pretensions are transmitted to the public will be fully shown, by the portions of the present publication which we shall present to our readers.

The following passage will exhibit a pretty full view of the circumstances on which their claims are founded. (Pref. p. i.)

'The College of Physicians in London have a legal power, vested in them by charter and by act of parliament, to prohibit the practice of all physicians, within London and seven miles round, who have not been admitted to practise, by letters of the president and college under their common seal. The eligibility of a physician to be so admitted to practise, as specified in the charter, and in the subsequent act of the  
fourteenth

fourteenth and fifteenth of Henry VIII. depends upon his being "*doctus & probus*, or sad and discrete, groundly learned and deeply studied in physyke."

\* Eligibility, dependant upon such qualifications, could never be ascertained without previous examination. The test of eligibility, by examination, was appointed by act of parliament, to be given to the Bishop of London and Dean of St. Paul's, and four approved physicians, before the College of Physicians was incorporated; and the necessity of examination is expressly stated in the statutes of the college of the date 1607\*, the earliest that I have seen. It is therefore obvious, that the college from their earliest existence, adopted the plan of examining every candidate for admission, as to his competency as a medical practitioner.

\* By a succession of admitted members, the perpetuity of the established college was to be maintained; and the president and college were authorized to make by-laws for the *subdole* government, supervising, and correction of the said college, and of all men practising physic, in London and seven miles round. Long after the college was incorporated, the medical practice of the surgeons and the apothecaries was under the controul of the admitted physicians.

\* It has never been directed, either by the charter, or by any act of parliament, in what manner the college were to examine the physicians, whom they admitted; it consequently follows, that their forms of examination, and of subsequent admission, have been prescribed only in their statutes or by-laws.

\* A particular knowledge of the history of any incorporated society, is, certainly, not a requisite qualification for admission to its fellowship. As licentiates of the College of Physicians, we may all, perhaps, on a retrospect of our examination and admission to practice, avow our total ignorance, at that time, of the by-laws, under which the college conducted the one, or granted the other. The by-laws of the college are not published so as to be purchased, they are now neither presented to the licentiates, nor read to them. To bind men to the observance of laws, with which they have not the means of becoming acquainted, is incongruous to every idea of rational and impartial jurisdiction.

\* I have ever considered this conduct in the College of Physicians, with a distrust of its motive, and have as often contemplated, with astonishment, the wide difference of privileges and rank possessed by the fellows of the college and the licentiates. I have neither observed the appearance of greater abilities, nor of maturer judgment, in my intercourse with the former than with the latter. Their public productions have not, oftener, displayed either general learning or professional knowledge. The licentiates have been as industrious as the fellows of the college, in the pursuit of all useful information. They are as conversant in polite literature. They have studied under the same medical professors with many fellows of the college, and have possessed all the advantages of attending the same hospitals.

\* Considering these circumstances I was confident, that not any supe-

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\* \* Cum autem nullo modo (nisi examinatione habita & scrutinio) compertum esse possit, quam sit quisque medicus idoneus, ut secundum regni leges, ad medicinæ praxin admittatur, statuimus, &c.'

riority

riority of claim was to be conceded to the fellows of the college, under the presumption of exclusive excellence, or of preeminent abilities: but my curiosity was not, till lately, excited to investigate the source of so conspicuous a distinction, among the examined, approved, and admitted physicians of this metropolis and its vicinity: a distinction so degrading to the professional character of every licentiate.

In prosecuting the inquiry it was readily discoverable, that the college when they framed their statutes relating to the admission of members, had lost sight of all "due consideration of the design and intention of the crown and parliament in their institution." They have generally established such statutes upon an arbitrary principle; in consequence of which, every licentiate, when admitted to practise, has been directed to subscribe to a declaration of his own comparative ignorance. For he is *constrained* to receive a licence under a by-law, which declares his incompetency to become a member of the college; whilst the graduates of Oxford or Cambridge, or those, who have been incorporated there, are considered exclusively entitled to apply for admission into the corporation.

The demanded testimony of professional capacity and acquirements is, nevertheless, *essentially* the same for the licence and the fellowship. If it were not so, the censors would violate their oath to the college, and their obligation to the public, by a flagrant breach of an important trust; because the right of practising is as unlimited with the licentiates as with the fellows, and it is as requisite to investigate their qualifications. There has been introduced, indeed, of late years, for the sake of a colourable distinction, a trifling difference in the form of examining the candidates for the fellowship. But the licentiates have been denied the very right of undergoing this form of examination for equal privileges.

To this general detail of the subject doctor Ferris adds many spirited remarks, and thus throws down the gauntlet to the fellows, (p. 11.) "After deliberate investigation, I am thoroughly persuaded, that the College of Physicians never had authority, *legally conceded* to them, to ~~take~~ the corporate privileges of the college to any physician, wherefore ever he might have been educated, provided he were competent, by the law of the land, to execute offices of civil trust, and were found, upon examination, *satis doctus et probus*."

The ability of doctor Ferris as a writer is peculiarly conspicuous in the following argumentative and animated appeal to the licentiates, who may be considered on this occasion as his *constituents*.

P. 12.—"You have all been apprized, gentlemen, that an address has been sent to the College of Physicians, requesting admission for others to the fellowship, under the same examinations as those, under which the graduates of Oxford and Cambridge are admitted. Such an answer, as was due to such an address, such an answer, as they were indisputably intitled to, with whose signatures that address was presented, might have rendered this obtrusion, upon the public notice, of their grounds of claim, unnecessary."

That decorous respect from man to man, which is the chief characteristic of civilized society, and that reciprocal observance of becoming ceremony, which is the surest defence of relative rank, are seldom invaded, except from a proud reliance upon a fancied superiority of intellectual accomplishment, or a dubious security of power. It is impossible

possible that the genuine dignity of the College of Physicians can be more highly regarded, than by those, who signed that address, to which the college have not deigned to reply : there are not any more averse, than they, from contention among professional men : there are not any more reluctant, from principle, to commence litigation. " Our application arose," (as expressed in our address) " from no hasty project, or restless spirit of innovation. It was meant to advance a claim, which, we are well warranted to believe, is founded both in law and in equity." A widely different idea, however, has been inculcated. Malevolence has attributed to our zeal a democratical and levelling spirit ; but the rectitude of our intentions, and the moderation of our conduct will appear, when all such malignant aspersions shall be contemplated as the mean subterfuge of stubborn usurpation, to evade the force of argument against assumed power.

Whatever zeal I myself have exerted upon the occasion, if it wore the appearance of such a spirit, it would falsify its principle. Not any man can be more indifferent, than myself, about the advantages derivable from the privileges contended for ; but as there are others of our number, to whom the same consciousness of right imparts a stronger solicitude to obtain it, I should have thought myself unjustifiable, upon the ground of personal indifference, in withholding my attention from the subject, or in disavowing my concern for the event.

I know, gentlemen, that exclusion from the corporate privileges of the college cannot affect all of us equally. There are many of our number so long inured to the oppression, as to have become insensible of its consequences. Others, independent in circumstances, are regardless of professional advancement ; and both may be disposed to exclaim, "*et nos ergo manum ferulae subduximus*," reluctant to submit again to the ordeal of an examination, of which their long establishment and character preclude every pretext of the necessity. But if there be among our number those, who, although they have undergone every material examination, which is ever demanded from the graduates of Oxford and Cambridge, are willing to submit themselves again to the test of inquiry, and to demand probation legally, according to the form for the candidates and fellows of the college ; shall the principle of our common right be abandoned, and those, who are eager to assert it, be left to struggle for themselves ? Will you not ask yourselves, under what liberal or rational idea, under what possible pretence, that has the appearance of benefit to mankind for its object, can such men be denied the right of an examination as candidates for the fellowship of the college, and, however qualified, be excluded from all the advantages of admission ? I have declared myself interested only in the establishment of the general right derivable from the charter ; and I persuade myself that every man among you, of an independent mind, will feel a similar impulse of duty to assist in the general cause, *if he be satisfied that it is a just one*. Should he be indifferent about the advantages for himself, he may promote the good of others, to whose advancement in life they might largely contribute, and who would embrace the opportunities, that might result from a mutual exertion, who, however, act under the firmest conviction that, "*Ea animi elatio, quæ cernitur in periculis et laboribus, si iustitia vacat, pugnatque non pro salute communi, sed pro suis commodis, in vitio est.*"



If the zeal and the talents controversially employed by our author demand the gratitude of his brother licentiates, the historical view, which he presents of the rise and progress of physic as a science in this country, is equally entitled to the praise of the medical antiquary and the man of letters.

The high honours conferred, during the ages of darkness and barbarism, on the smallest and most feeble specimens of medical erudition, and the reverential avidity with which the unenlightened part of our species now \* regard professions of skill in the healing art, afford matter of infinite congratulation to Europe on the degree of perfection, to which the sagacity, learning, and industry of modern practitioners have contributed to advance the noblest of the sciences.

It was not, as our ingenious author observes, till about the beginning of the sixteenth century, that in this country any material progress was made in literature, philosophy, or physic; an absurd mixture of learning and quackery characterized the few physicians of eminence before that period; nor did the regulation of medical practice become an object of legislative concern, till the third year of the reign of Henry the Eighth, when, in the words of our author, it was enacted, *P. 10*, 'that four doctors of physic should be called by the bishop of London, or dean of St. Paul's, at their examination of persons practising as physicians in London, and its vicinity.'

The college of physicians was afterwards founded by a charter of incorporation, granted in the tenth of Henry the eighth, which charter was subsequently reviewed, enlarged, and confirmed by the statute of the fourteenth and fifteenth of the same reign. On this charter and statute Doctor Ferris thus observes.

*P. 23.*—'Much mischief had arisen in the kingdom, from the ignorance, temerity, and avarice of a multitude of daring pretenders to medical science; and the sole object of the crown and parliament was to correct that mischief for the general good of the people. They conceived the best way to accomplish that object was to incorporate those physicians, who had already given proof of their abilities, the *homines docti & graves*, and to invest them with the power of judging of the competency and fitness of others; that the incompetent might be restrained from practising, or punished for their delinquencies; and that the privilege of prescribing remedies might be confined to men of approved skill.'

This construction is both obvious and just, and though, by the special grace and provision of the act, graduates of Oxford and Cambridge were excused from the prescribed mode of examination, there does not appear the least colour of inference in support of those arbitrary by-laws of the college, by which licentiates are denied admission to its corporate honours and advantages.

An elaborate and ingenious analysis of the college statutes is here introduced by the author, who also discovers no small industry of research into the legal authorities on the immediate subject of dispute; and of those tending to illustrate the well known maxim of law and reason, that no corporate body should be permitted by its own acts to contravene the explicit purposes of its institution.

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\* Vide the travels of Bruce, Lampricke, &c.

Doctor Ferris concludes his very able justification of the claims of the licentiates with the following elegant and impressive observations.

P. 144.—‘ The obvious principle, which still pervades and actuates the College of Physicians, in *their corporate capacity*, is extensively felt in its oppressive operation. The *courteous* abrogation, in favour of aliens, of a clause, which debarred all physicians from the order of candidates and of fellows, who were not the natural subjects of Britain, might have served a *temporary purpose*, but the advantages could extend to very few; and although it gave access to the honours, it could not give eligibility to the offices of the fellowship; it was, therefore, rather an instance of personal and partial favour, than of liberal reformation. The arbitrary nature of the by-laws of exclusion is still justly to be complained of. It stamps on the whole government of the college the strong features of a tyrannical system. By disuniting the common interest of medical practitioners, it weakens their powers of serving mankind; for in proportion as it diminishes the opportunities, it retards the progress of improvement.

‘ The brightest talents, if not in alliance with the universities of England, are unavailing titles to patronage from the corporate society of the college. The blaze of unconnected genius may by accident display its brilliancy, but it has to burst its arduous way through a dense cloud of inveterate prejudice. Men of the greatest vigour of mind are often thus depressed, and condemned to toil in obscurity, excluded from all the legal privileges, to which talents and industry, learning and virtue fairly and unequivocally entitle them; whilst the grossest ignorance and empiricism, the most atrocious knavery in physic is tolerated and suffered to roll on, in an uninterrupted course of luxurious prosperity.

‘ When the cause of all this is done away, when the stream of professional preferment is restored to its original channel, and the source of professional fame to its original purity, we may look forward to the accomplishment of the great object, for which the faculty of physic was incorporated; and which is now so extremely neglected, as to be apparently forgotten.

‘ The health, the welfare, the happiness of mankind, might be largely contributed to by the impartial encouragement of professional merit; and by a general and uniform exertion in a liberally regulated college, to suppress a herd of infamous quacks and scandalous impostors, who daily buoy up the hopes and expectations of deluded multitudes, and fatten upon their credulity.’

Just and excellent as these remarks may appear to be, and as they really would be if matters were on a proper footing; upon a nearer and more accurate survey we are fearful it would be found, that the utility of the college, in any case, would not be so extensive as our author seems to conceive. For it must be evident, that the class of practitioners which is regulated by that institution is but very small indeed, and that those who are included within it have at least *some* chance of having been properly educated; while another, and an inconceivably more numerous class, the individuals of which have but a very distant probability of having been fully and properly instructed in the profession, is suffered to exercise the office of prescribing for the diseased, and in a much more extensive manner, without the least restriction or control from this establishment. But this, bad as it is, is

not all; the circumstance of government's *licensing* quackery would seem to strike at the very root of the institution, at least as an useful corporation. It must be obvious to the most superficial observer, that if quackery be countenanced by the government, and the dispensing and vending of pernicious *nostrums* be permitted and even encouraged, for the purposes of increasing the revenue, the advantages to be expected from the college of physicians must be trifling in the extreme.

But to return to our subject; we must observe, that the illiberality of the bye-laws of the college were more than once a subject of reproof from that luminary of our jurisprudence, lord Mansfield; and there cannot be more striking evidence of the mischievous operation of such an illiberal system, than that the writer of this acute and learned publication should be one of those, who are at present excluded from a participation of that professional distinction, which, in our opinion, the college can neither *reasonably* nor *legally* refuse to bestow on competency of talent, and respectability of character.

ART. XI. *Oratio anniversaria, in Theatro Collegii Regalis Medicorum Londinensis, ex Harveii Institutis, habita a Joanne Latham, M. D. Scio: die Octobris Decimo Octavo, festo sancti Luca Evangeliste, A. D. 1794.* Lond. Apud T. N. Longman.

THIS, like the generality of anniversary orations, contains little that is deserving of praise, except it be the elegance of the latinity.

A. R.

#### METAPHYSICS.

ART. XII. *De la Nature et de ses Lois.—Of Nature and her Laws.* By Peyrard, v. o. N. s. P. 8vo. 106 pages. Paris.

WHILE the present has been deemed the *age of reason* by some, it is termed that of *infidelity* by others. Both parties seem however to admit the right and advantage of a free discussion, and there can be no manner of doubt, but the cause of truth will be best supported and promoted in this manner. It is with this intention, and this only, that we now notice a tract lately published in Paris, remarking however, at the same time, in direct opposition to the common opinion, that the advocates for unbelief seem at this moment to be less encouraged, and even to be less numerous in France, since, than previous to the revolution.

The author, in the preliminary discourse, proposes to give an exposition of the opinions of the principal philosophers, who have endeavoured to dissipate the profound darkness in which nature is enveloped. Pythagoras, a native of Samos, is described as travelling in order to initiate himself in the knowledge and mysteries both of the greeks and barbarians. After penetrating into Egypt and Chaldaea, and remaining sometime in Crete and Laconia, in order to study the laws of Minos and Lycurgus, he returned to his native country, but finding it oppressed by Polycrates, he quitted it a second time, and established himself at Crotona, the inhabitants of which, by his means, were reclaimed from luxury

and excess, to a taste for frugality and virtue. Pythagoras was the first who blamed mankind for feeding on the flesh of animals, and his system relative to the origin and formation of nature is evidently derived from the banks of the Nile.

Epicurus, born in a little town of Attica, was the first of the Greeks, who boldly, manfully, and openly, declaimed against superstition. Cheops, king of Egypt, long before, indeed, formed the design of annihilating it in all his territories; he accordingly caused the temples to be shut up, and prohibited the people under pain of death from resorting to them, or professing any religious system whatever, and this he persevered in, during his whole life.

Epicurus employed all his arguments to fore-arm mankind against the fear of death, and actually transmitted a letter to Idomeneus, a little before his demise, beginning as follows: 'I write you this, on the happiest day of my whole life, because it is the last.' It was his first principle, 'that nothing could be made out of nothing.'

Lucretius the contemporary of Cicero, who revised his works, was a disciple of Epicurus, and disembarassed himself of a life, which he considered as a burden.

Locke, an Englishman, demonstrates in his 'Essay on the Human Understanding,' that we cannot comprehend any thing but by the inlets of the senses:

'This truth, which totally overturns every kind of religious ideas, is the basis of the science of man, of that science, which, before him, was founded on no better than vague and absurd suppositions. Locke did not give all that extension to his system of which it was susceptible: this was an honour reserved for Condillac and Helvetius. These two great men, by demonstrating that all our intellectual faculties are reducible to that of perception, have at length carried the knowledge of man to a point of perfection, which will constitute an epoch in future ages.'

The anonymous author of the book entitled 'Système de la Nature,' animated with the love of his fellow-creatures, and braving the fury of priests and tyrants, has snatched away the fatal bandage, which concealed the charms of august truth, from the sight of mortals, 'After having demonstrated in the most clear and convincing manner, that all the *phenomena* of the universe are the necessary results of the combinations of matter, after having overturned those chimeras which carry desolation and delirium into the hearts of affrighted mortals, and after having established the principles of morality on the external connections subsisting among mankind, he proceeds as follows: "Return wandering child, return to nature; she will console thee, she will banish from thy heart those fears which overwhelm thee, those disquietudes which afflict thee, those transports which agitate thee, those hatreds which separate thee from the man whom thou oughtest to love. Restored to nature, to humanity, to thyself, scatter flowers along the path of life; cease to contemplate futurity, live for thyself, live for thy fellow-creatures. Be just, because equity is the support of the human race. Be good, because good-

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ness connects all hearts. Be indulgent, because, feeble thyself, thou livest among beings equally feeble with thee. Be mild, because mildness produces affection. Be grateful, because gratitude nourishes and increases affection. Be modest, because pride disgusts beings, who are actuated by self-love. Pardon injuries, because vengeance renders hatred eternal. Do good to him who injures thee, that thou mayest prove thyself greater than he, and make of an enemy a friend. Be discreet, temperate, chaste, because voluptuousness, intemperance, and excess destroy thy frame, and render thee contemptible,

“ Be a citizen, because the safety of thy country is necessary to thine own welfare. Be faithful and submissive to legitimate authority, because it is necessary to the welfare of society, which in its turn is necessary to thy own happiness. Obey the laws, because they are the expression of the public will, to which thy particular will ought to be subordinate. Defend thy country, for it is she, that renders thee happy, and contains thy property, as well as that of other beings who are dear to thee. Do not permit this common mother of thee and of thy fellow-citizens, to fall into the fetters of tyranny, because from that moment thy native land will be no better than a prison to thee. If thy unjust country refuse thee happiness, if she suffer thee to be oppressed, banish thyself from her insolence, and trouble her no more.”

“ The author next lays it down as a first principle, ‘ that matter, by its mere energy, is capable of producing all the phenomena we contemplate in the universe.’ Nature is defined to be ‘ the assemblage of every thing that exists,’ and of this assemblage, some parts unite with more, and some with less facility than others.— ‘ The molecules of matter, after having formed different beings by means of particular combinations, again separate, and combining once more in a new manner, form new beings :

“ Haud igitur penitus percunt quæcumque videntur :

Quando aliud ex alio reficit Natura : hæc ullam

Rem gigni patitur, nisi morte adiutam alienâ.” *Lucræt.*

“ Omnia mutantur, nihil interit. Errat, et illinc

Huc venit, hinc illuc . . . . .

Utque novis facilis signatur cæra figuris,

Nec manet ut fuerat, nec formam servat eandem ;

Sed ipsa eadem est. . . . .”

*Ovid.*

“ In respect to the *existence of matter*, a subject which has occasioned so much controversy, it is here contended, that it has always existed, it being impossible to conceive, ‘ how that which cannot be annihilated, or cease to exist, could ever have a beginning.’ ‘ If matter had not existed from all eternity, there must have been a time when nothing existed ; it must have accordingly followed from this hypothesis, that matter had passed out of nothing into existence, or that nothing had given it existence, which is absurd.’

“ If the formation of animals, and their mode of action, be a proof of an intelligent being, their destruction and desolation ought also

to be admitted as a proof, that they are the effect of a cause void of intelligence and uniformity : ' enfin si par impossible il existoit une cause puissante & intelligente de tout ce qui existe, loin de reconnoître de la bonté dans cette cause, je n'y verrois au contraire que de la méchanceté.' ' In short, let us examine nature ; let us fix our eyes on what is passing immediately before them, we shall behold famine, the plague, and physical revolutions desolating the world we inhabit ; we shall behold millions of beings that seem only to have received existence, in order to suffer and to perish ; we shall behold them engaged in continual wars, in which they murder one another, the weak constantly becoming a prey to the strong : we shall behold man himself, that pretended favourite of the divinity, every where delivered over to ferocious tyrants, and sanguinary and hypocritical priests ; shall behold him devoted to misfortune, living continually exposed to affliction, and afterwards dying in exquisite torments, in order to furnish food for vile insects.'

Even that hope whence so many derive consolation is here denied them, and it is contended, that mankind are deluded into the toleration of many of their immediate sufferings and oppressions, by this very idea. ' Pour justifier la divinité, les déistes ont imaginé une vie future, où, selon eux, l'homme jouira d'une félicité pure & inaltérable. Mais d'abord, si quelque chose est démontré, c'est l'impossibilité de cette vie future. En effet, si l'homme ne sent que par le moyen de ses organes, n'est-il pas évident que, la structure organique une fois détruite, l'homme doit rentrer nécessairement dans cet état d'insensibilité où il étoit avant de naître \* ? Je demande ensuite à ceux qui pensent que Dieu nous dédommagera dans une autre vie des maux que nous souffrons dans celle-ci, sur quoi ils fondent leurs espérances. Si la sagesse, la bonté de leur Dieu se dément si souvent dans ce monde, qui pourra les assurer que sa conduite cessera un jour d'être la même à l'égard des hommes, qui éprouvent sur la terre tantôt ses bienfaits, tantôt ses disgrâces ? Si Dieu n'a pas voulu rendre ses créatures complètement, heureuses dans ce monde, quelle raison ont-ils de croire qu'il le voudra dans un autre ?'

Universal consent is not allowed to have any weight in relation to a subject of which all are ignorant ; for the once general belief in the existence of ghosts, witches, and forcerers, can never be adduced by way of proof, that there ever were any such.

' What demonstrates the error,' it is added, ' is the consideration that every nation makes it's own god : the laplander adores a rock, the negro prostrates himself before a monstrous serpent, the idolater before a statue, and the christian, who laughs at the laplander, the negro and the idolater, kneels before (un morceau de pain) a consecrated wafer.' This reproach, we apprehend, does not extend to all christians, but only to a particular sect.

' So far, however, from it's being really true, that *all* nations acknowledge a divinity ; we are assured that the hottentots, the

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\* " Mors est non esse ; id quale sit jam scio, hoc erit post me quod ante fuit."

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cafres, the braſſians, have no kind of religion whatever. Eusebius has also preserved the following passage in the work of a philosopher: "Among the Seres, there is a law which prohibits murder, libertinism, theft, and every kind of worship, and this is the reason why, in that immense region, we see neither temple, nor prostitute, nor adulterer, nor thief, nor assassin, nor prisoner\*."

Many of the positions in this tract have been advanced before, but there are others, either entirely new, or at least placed in a new point of light. Some of them have been long since refuted, and it is to incite learned christians to a contention with, and victory over philosophical unbelievers, that we have taken notice of this article.

## LAW.

ART. XIII. *A Syllabus of a Course of Lectures, intended to be delivered in Pursuance of the Order of the Honourable Society of Lincoln's Inn, in their Hall.* By Michael Nolan, Esq. of Lincoln's Inn, Barrister at Law, and L. L. B. 8vo. 84 pages. Price 2s. 6d. Butterworth. 1796.

THE inns of court have long since ceased to be considered as seminaries of education, and for many years past have actually degenerated into mere receptacles for the industrious and the idle, the man of business and the man of pleasure.

The benchers of Gray's inn however, in 1758, invited Mr. Danby Pickering, to supply the loss of ancient discipline by a course of lectures, which were delivered by him for several years, and the same request has been lately made to Mr. Nolan, who, in the scheme now before us, has very properly recurred to the works of Hale and Blackstone for materials.

'There is one part of the plan of these lectures,' says he in his preface, 'of which it is thought right to apprise the reader, as he cannot collect it from a perusal of the syllabus—the attempt to facilitate the knowledge of the practice of the courts of common law. At present, the student who has not been in an attorney's office sees nothing of the proceedings in an action except draughts of the pleadings; and he finds it difficult to comprehend what is thus carried on in a manner invisible to him. Every one must be aware how much the memory is assisted in the recollection of technical distinctions by the exhibition of the very process out of which these distinctions arise. For this purpose it is the intention of the author, when treating of the general form in which remedies at common law are pursued, to produce fac-similes of all the usual proceedings in a common action. By this means the gentlemen who attend his lectures may view the whole progress of a suit as it is actually carried on through the hands of the respective attorneys and through the several offices from the commencement to the conclusion.' We shall here present a sketch of the lectures.

\* "Apud Seras lex est qua cædes, scortatio, furtum, & simul sacrum cultus omnis prohibetur; quare in, &c."

1. Of law in general, and the several kinds to which man is subjected.  
 2. Of the law of England and it's general divisions. Book I. Of rights. Of the rights which concern man's person considered individually. Of the rights which concern property. Of the several relations in which individuals stand to each other, and the rights incident thereto. Book II. Of civil injuries, and the remedies or mode of redress applicable thereto. Of the wrongs and injuries of which courts of law and equity take notice, and the specific modes of redress. Of the wrongs and injuries of which public courts, which observe particular laws, take notice, and the specific modes of redress which they apply thereto. Of the general form in which the remedies for injuries are to be pursued in courts of common law; or, the manner of carrying on an action. Of the general form in which the remedies for injuries are to be pursued in courts of equity. Of the general form in which the remedies for injuries are to be pursued in courts ecclesiastical, maritime, and military.

The arrangement is not so luminous as we could have wished; the idea however is excellent, and we hope that all the Inns of Court will select, and employ able men, for the purpose of giving frequent lectures in the halls of their respective societies.

ART. XIV. *An Abstract of, and Observations on the Statutes imposing Duty on Administrations, Probates of Wills, Property disposed of by Will, and distributable by the Statutes of Distributions: elucidating and rendering the same as clear and comprehensible as possible to every Class of Readers, and describing the Particulars now to be paid in Consequence thereof.* By Peter Lovelace, of the Inner Temple, Conveyancer. 8vo. 61 pages. Price 1s. 6d. Longman. 1796.

THIS pamphlet contains much information relative to the imposts on wills, &c., and also several very useful tables. o.

## GARDENING.

ART. XV. *A Plan of an Orchard: Exhibiting at one View a select Quantity of Trees sufficient for planting an Acre and an Half of Land, properly arranged according to their usual Size of Growth and Hardiness of Bearing; in which is comprised, a Collection of the most esteemed Orchard Fruits, proper for the Table and Kitchen in regular Succession throughout the Season: shewing also, in a distinct Table, others nearly similar in Size, Use, and Time of Maturity: with an Alphabetical List of above Eight Hundred Species and Varieties, such as are now cultivated in England, together with the different Names by which they are generally known.* By George Lindley. Folio sheet. Price 2s. Norwich, Crouse; Lond. Champante and Whitrow. 1796.

THE nature and use of these tables are sufficiently explained in the title. Mr. Lindley's design is, to assist those who are not fully conversant with the various kinds of fruit-trees, and the size to which they generally attain, to plant them with the best advantage. For this purpose a plan is laid down of 90 yards from west to east, and 80 from north to south, in which fruit-trees of various kinds are regularly arranged. In another table, Mr. L. has very ingeniously contrived to bring



bring within a small compass a distinct view of the size, use, and time of ripening and keeping of the several trees comprehended in his plan. A great deal of useful information is here included within a single sheet. The publication will not fail to be acceptable, and useful, to those who attend to this branch of cultivation.

# EDUCATION.

ART. XVI. *An Essay on an Analytical Course of Studies, containing a Complete System of Human Knowledge*, by J. B. Florian, A. M. 8vo. 76 pages. Price 2s. 6d. Stockdale. 1796.

No improvement in the state of society is more earnestly to be desired, than that fundamental change in the mode of education, which would substitute the study of things in the room of the study of words. Whatever advantages may be obtained from the acquisition of learning, much greater are, certainly, to be derived from the attainment of knowledge. If it were true, as the established plans of public education seem to imply, that an accurate acquaintance with the Greek and Roman languages is not to be acquired without the total neglect of scientific pursuits, the inferior object ought to yield to the superior; we have no doubt, however, that, properly conducted, these two objects may be perfectly reconciled; and we have perused with pleasure this essay, in which is proposed a plan for their union, well deserving of attention.

Mr. F., who appears to be a man of science as well as an elegant writer [see his *Numa Pompilius*; and other works, *An. Rev.* Vol. II, p. 253, XII, 360, XVIII, 239], having reprobated the practice of entirely devoting many years of childhood and youth to the dead languages, proposes, as the basis of education, those sciences which rest on physical fact, on sensible ideas, and on moral experience. A plan of education formed upon these principles would be very comprehensive; but, as Mr. F. justly observes, it is in this very circumstance that its utility consists. 'Education,' says this intelligent writer, p. 18. 'is the noviciate of life: and in life manifold and various are the stations. One cannot decide which of them would best suit a subject of whose dispositions and capacity we are ignorant; on the contrary, by teaching him during his youth to know the different means of being useful to society, he will be prepared to serve it afterwards in all its employments; by opening to him the entrance, and by pointing out to him the tract of the different courses he may travel through, he will have acquired light enough to chuse that which agrees the best with his taste and with his talents.'

'Another reason, not less powerful, ought also to determine us to give the preference to the most extensive plan of education. Although the bounds of our understanding do not permit us to render ourselves alike versed in all the branches of philosophy and science, there is nevertheless such a concatenation between them, that it would be impossible to possess one part of them, without having at the same time some cognizance of the others, and of that whole which they compose. All that exists and all that happens is both effect and cause. If

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we study a particular object without considering its connexion with other objects; if we observe a fact independently of the causes that have produced it and the consequences that result from it, it is evident that we omit a great number of circumstances that belong essentially to that fact or that object; and whenever we form a judgment of it, confined in its extent and without due regard to those circumstances, that judgment is necessarily false. Half acquaintances with things are always dangerous: they lead men's judgment astray, in teaching them to content themselves with bare words without diving into the sense of them; to pronounce upon things half understood, upon incorrect observations, or insufficient data; and what is worse, they attach themselves to the errors into which they are plunged, by bonds the most difficult to be broken, those of presumption and self-love.

The analytical method of study, which Mr. F. proposes, comprehends an inquiry into the qualities, properties, and uses of those external objects with which man is connected by his sensations and his wants; an investigation of the manner in which man himself acquires and exercises his natural powers, or the study of our animal and intellectual nature; and the consideration of the relations in which he stands to other men, and the affections and duties resulting from these relations. From this triple division of knowledge Mr. F. distinctly deduces the several sciences and arts, and consequently the several subjects of instruction in a course of scientific education. Mr. F.'s course commences at seven years of age; and he is of opinion that in ten years from that time every branch of science and philosophy may be easily gone through, in a manner sufficiently accurate and profound, to prepare the pupil for taking an active part in society, and fulfilling his duties with distinction.

Leaving religion to the care of parents and ministers, Mr. F. comprises within his course of instruction, the french language; arithmetic; writing, drawing, and music; ancient history; elementary geometry; algebra; mechanics; astronomy and dialling; physics, elements of chemistry; natural history; italian; latin; modern history; anatomy; pneumatology; general and particular grammar; logic, eloquence, poetry; agriculture, mechanical and liberal arts; duties of man in society; political economy; and military science. Physiognomy is also comprehended in this course; but how a science, if it deserve the name, so imperfectly understood, can be advantageously taught, we are at a loss to conceive; or can we see the propriety of admitting into a general course of instruction the theory of surgery, medicine, and pharmacy.—The plan, though in some particulars liable to objection, is on the whole philosophical and liberal; and the author's remarks upon it may at least serve to suggest useful hints on the important design of a general improvement in education. Mr. F. proposes to carry his plan into execution, in an academy, which, with the help of several masters who have taught in some of the public universities in France, he intends to open at Bath, where he may be addressed by letter.

O. S.

## POETRY. THE DRAMA.

ART. XVII. *The Plead'er's Guide, a Didactic Poem, in two Books, containing the Conduct of a Suit at Law, with the Arguments of Counsellor Botber'um, and Counsellor Bore'um, in an Action betwixt John a-Gull, and John-a-Gudgeon, for Assault and Battery, at a late Contested Election.* By the late John Surrebutter, Esq. Special Plead'er, and Barrister at Law. 8vo. 80 pages. Price 3s. 6d. Cadell and Davies. 1796.

THE flowers of poesy were never more elegantly entwined with the thorns of law, than in this pleasant *jeu d'esprit*. The writer appears to be perfectly acquainted with two languages which have very little natural affinity, the language of the muses, and that of the courts. With a lively vein of humour, and a happy facility in versification, Mr. S. reads his cousin Job a course of lectures on the civil and municipal administration of public justice, and on the civil and common law processes; and adds an episode, containing authentic memoirs of Surrebutter's professional career. Too much praise cannot be bestowed on the wonderful ingenuity with which the author has put into rhyme terms which an eminent lawyer \* calls,

' Sounds uncouth, and accents dry,  
That grate the soul of harmony.'

Had Horace himself been acquainted with the language of english law, he would certainly have pronounced it *quod versu dicere non est*. But the ingenious Mr. S. has contrived to interweave it with perfect ease into his piece, and produced a very amusing entertainment, to which he thus invites the grave gentlemen of the robe: p. 6.

' Hear then, and deign to be my readers,  
Attornies, barristers, and pleaders,  
Shrieves, justices, and civil doctors,  
Surrogates, delegates, and proctors,  
Grave judges too, with smiles peruse  
The fallies of a lawyer's muse,  
A buxom lass, who fain would make  
Your sober sides with laughter shake;  
And, good my lords, be kind and gracious,  
And though you deem her contumacious,  
Ne'er to the Fleet, or Bridewell send her,  
But spare a ludicrous offender,  
Who longs to make your muscles play,  
And give your cheeks a holiday.'

The drollery of the text is curiously contrasted with the gravity of the notes: we shall give an example of both in the following quotation, in which the writer's metrical ingenuity keeps even pace with his legal knowledge: p. 54.

\* Sir W. Blackstone's farewell to his muse.

\* Is there one who unprotected  
 Has long his creditors neglected,  
 Without the privilege to shine  
 Or slumber in St. Stephen's shrine,  
 A lazy wight, of snugness fond,  
 Who'd fain from love of ease abscond,  
 And just has learn'd enough of law  
 To make him all its ways abhor,  
 Has heard that \* *Quare clausum fregit*  
 May breed a moniter call'd † *Elegit*,  
 Conceives that ‡ *Ca' sa's* are vexatious,  
 And shudders at a § *feri facias* ?  
 If rich, do thou, O Shrieve make sure  
 His goods or person to secure,  
 Give HIM by way of how d'ye do  
 A smack of your *DISTRINGAS* too,  
 But first || *attach him*, and attend  
 With *capias ad respondend'*,  
 Let loose the dogs of war and furies,  
 \*\* *TESTATUM*, *ALIAS*, and *PLURIES* ;

\* '*Quare clausum fregit*—The writ of *capias* before mentioned as the leading process of the court, is here alluded to under a different name ; if the defendant is to be held to bail, it is used with an *ac etiam*, (of which before) and is called a *bailable capias* ; if not, the *english notice* is (subjoined, in lieu of the *ac etiam*, in pursuance of the 12 Geo. 1. and it is then called a *common clausum fregit*.'

† '*Elegit*—Is a writ of execution against the goods and chattels, and also one half of the defendants lands, to be held by the plaintiff until the debt or damages and costs are satisfied.'

‡ '*Ca' sa's*—A *Ca' sa'*, as it is called, or *capias ad satisfaciendum*, is a writ of execution against the body of the defendant, in satisfaction of the plaintiff's debt.'

§ '*A feri facias* is another writ of execution, directing the sheriff to cause to be made or levied, (*facias feri*), from the goods and chattels of the defendant sufficient to satisfy the plaintiff's debt and damages.'

|| '*Attach him*—The student will observe the order of the process to outlawry regularly pursued ; but it would swell these notes to an inconvenient length, were the editor to dwell longer in detail upon the subject than may be absolutely necessary to illustrate the text. The *original* or *præcipe* has been already mentioned, which is followed by the *attachment*, or writ of *pone* ; the *distringas* and *capias ad satisfaciendum*, concerning which we have already treated.'

\*\* '*Testatum*, or *testatum capias*, is a second writ of *capias*, directed to a sheriff of another county upon the return of the first *capias*, and is so called from the principal word that occurs in it ; it recites the former writ, and states that it is *testified* or  
*(testatum)*

But if at length *non est invent'*,  
 At him again with \* *exigent*,  
 Proclaim him by the act's direction.  
 (Act 31st Eliz. 3d section)  
 Then smite him a *coup de grace*  
 With † *utlagatum capias*.  
*Exacted, outlaw'd, and embruted,*  
 His head to head of ‡ *Wolf* transmuted,  
 Compell'd by writ of *exigenter*  
 The lists against his will to enter,  
 See where the captive wretch in court  
 Meet subject both for gain and sport,  
 By writ, as by the cup of Ciret,  
 Transform'd, and at the plaintiff's mercy,  
 Stands like a roman gladiator,  
 To do a deed against his nature;  
 While we who compass'd his undoing  
 Claim the sole merit of his ruin.'

The first book concludes with an humorous eulogy on those two worthy gentlemen, Mr. John Doe and Mr. Richard Roe, who are thus celebrated in heroics: p. 77.

(*testatum est*) that the defendant *lurks* or *wanders* in the bailiwick of the sheriff to whom the writ is directed; and upon the sheriff's return of *non est inventus*, there issues successively the *alias* writ and the *pluries* writ, which are so called because after the words, "we command you," (*præcipimus*) the words *sicut alias*, or *sicut pluries*, as we have formerly, or, "as we have often commanded you," occur in these writs, as the reason of their being issued.'

\* \* *Exigent*.—If the sheriff returns *non est invent'* upon all the writs, a writ of *exigent* may be sued out, which requires the sheriff to cause the defendant to be proclaimed, required, or exacted, in five county courts successively, and if after being so exacted, he does not appear, he is outlawed.'

† \* *Utlagatum capias* is the writ authorizing the arrest of the defendant, and his commitment to prison till the outlawry is reversed.'

‡ \* *Wolf*.—Alluding to the ancient common law doctrine of outlawry, the punishment whereof was death, and therefore an outlaw was said to bear *caput lupinum*, because any man might kill him as he might kill a wolf. *Utlagata et waviata, capita gerunt lupina quæ ab omnibus impune poterunt amputari, merito enim sine lege perire debent qui secundum lege vivere recusant.* Process to outlawry lies in all actions *vi et armis*; by stat. 13. Ed. 1. it lies in account: by 25 Ed. III. c. 17. it lies in debt, detinue and replevin; and by 19 Hen. VII. it lies in case and in trespass; it is now considered, and used only as a process to compel an appearance, and may be reversed upon the defendant or his attorney appearing in court, and indemnifying the plaintiff in full costs.'

• Hail

' Hail happy pair! the glory and the boast,  
 The strength and bulwark of the legal host,  
 Like \* SAUL and JONATHAN in friendship tried,  
 Pleasant ye lived, and undivided died!  
 While pillories shall yawn, where erst ye stood,  
 And brav'd the torrent of o'erwhelming mud,  
 While gaming peers, and † dames of noble race,  
 Shall strive to merit that exalted place;  
 While righteous Scriv'ners, who when Sunday shines,  
 Pore o'er their bills, and turn their noughts to nines,  
 (Their unpaid bills, which long have learn'd to grow  
 Faster than poplars on the banks of Po),  
 Freely shall lend their charitable aid,  
 To young professors of the gambling trade;  
 While writs shall last, and usury shall thrive,  
 Your name, your honor, and your praise shall live;  
 Jailers shall smile, and with bumbailiffs raise  
 Their iron voices to record your praise,  
 Whom law united, nor the grave can sever,  
 " All hail JOHN DOE, and RICHARD ROE for ever."

In the second book the reader will be introduced to counsellors  
 Bother'um and Bore'um.

ART. XVIII. *The Pains of Memory. A Poem*, by Robert Merry,  
 A. M. 4to. Pages 36. Price 3s. Robinsons. 1796.

THE title of this piece will, of course, bring to the reader's recollection that beautiful poem, "The pleasures of Memory." Without attempting an invidious comparison of the two productions, it may at least be admitted, that Mr. Rogers has the advantage of Mr. M. in his subject; for who would not rather be soothed by pleasing, than tormented by painful, recollections? To represent memory as a tormenting demon, is to pronounce a severe censure upon the constitution of the human mind. If the question were fairly canvassed, it would probably be found, that, with the generality of mankind, the pleasures of memory exceed it's pains: and it is one of the first secrets in the art of happiness, to view life under a bright, rather than a gloomy aspect, and to bring before the mind pleasant, rather than painful images. Mr. M. however, has chosen to make use of the *sombre* pencil, and has presented the public with a picture, boldly indeed designed, and skilfully

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\* \* *Saul*—"Saul and Jonathan were pleasant in their lives, and in their death they were not divided." *2d Samuel*, c. i. v. 23.

† \* *Dames*—Mr. S. in this passage seems to have contemplated the probability of certain characters of both sexes in the fashionable world, exhibiting their persons in the pillory for keeping public gaming tables. It is written in the true spirit of prophecy, and from a late declaration of a learned and noble judge, (no less distinguished for his impartial and independant spirit, than for his great zeal and earnestness for justice) the editor very sincerely hopes Mr. S.'s prophecy will be shortly fulfilled.

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coloured, but little adapted to increase the spectator's satisfaction with the scenes of human life.

The poem opens with some very beautiful lines, which bring before the reader's fancy a set of images well fitted to tinge it with a shade of melancholy, suitable to the subject.—P. 1.

• When mournful evening's gradual vapours spread  
O'er the dim plain, and veil the river's bed;  
While her own star with dull and wat'ry eye  
Peeps through the sev'ring darkness of the sky;  
While the mute birds to lonely coverts haste,  
And silence listens on the slumb'rous waste:  
When tyrant frost his strong dominion holds,  
And not a blade expands, a bud unfolds,  
But nature dead, divested of her green,  
Cloath'd in a solemn pallid shroud is seen:  
When gather'd thunders burst, abrupt, and loud,  
And midnight lightning leaps from cloud to cloud,  
Or rends, with forceful, momentary stroke,  
The ivied turret, and the giant oak;  
Can faint remembrance of meridian mirth,  
Bedeck with visionary charms the earth;  
Renew the season when each wak'ning flow'r  
Lifted its leaves to drink the morning show'r;  
Dispel the gloom, the fiery storm remove,  
Gem the wide vault and animate the grove?

In the sequel, the poet strongly represents the pains which memory brings to old age, regretting past pleasures; to the disappointed and despairing lover; to the female despoiled of her innocence; to the guilty mind tortured by remorse; to the shipwrecked sailor at the moment when he sinks into the waves; to the melancholy, or the frantic maniac; to the wretch who seeks refuge from his own recollections in suicide; or to the nun, who is doomed to eternal regret and "long involuntary prayers." Considering all remembrance of the events of life as a source of infelicity, and man as a wretched pilgrim, who journeys through a path in which a few flowers casually greet his senses, but rending brambles are perpetually clinging round his feet: the poet concludes by invoking Forgetfulness to minister her opiates, or Fancy to employ her potent spell in creating an ideal, instead of the real world. Whatever objections may lie against the plan and tendency of this poem, there is certainly considerable merit in the execution. The several descriptions are strongly conceived, and for the most part expressed with poetic elegance. The general effect of the piece is, however, weakened by some affected, obscure, or negligent lines. We are unable to annex any meaning to the third line of the following passage.

• No more the moon a soothing lustre throws,  
To calm his care, and cheat him of his woes,  
But winnow'd anguish drops from zephyr's wing,  
Veil'd is the sun, and desolate the spring.

Sometimes the expression is feeble and prosaic, as :

• The

• The fond illusions could but *soothe*, *draw*—  
To sooth his heart, and *tell him* not to weep—  
And oft exclaim, • If time would but renew,  
How diff'rent were the system to pursue."

A strange unpoetical word has fallen into the following line :  
—Hear the cold priest re-ratify her fate.

In pointing out these defects we do not mean to cast a general censure on the poem. That we may not leave on the minds of our readers an unfavourable impression concerning it's merit, we shall copy the following affecting description of the habitation of Insanity.—P. 21.

• Observe yon structure stretching o'er the plain,  
Sad habitation of the lost, insane !  
Ha ! at the grates what grisly forms appear,  
What dismal shrieks of laughter wound the ear !  
Heart-broken love the tenderest measure pours,  
Sighs, and laments, incessantly adores ;  
Insatiate fury clanks his pond'rous chains,  
Suspicious av'rice counts ideal gains ;  
Bewilder'd pride the swelling crest uprears,  
And causeless penitence is drown'd in tears :  
Wan jealousy, with scrutinizing glance,  
On ev'ry side sees rival youths advance ;  
While maddest murder waits the sword to draw,  
And ostentation flaunts in robes of straw :  
Pale, piteous melancholy clasps her hands,  
Sunk in deep thought, and as a statue stands ;  
Convulsive joy, imaginary state,  
Low envy, ghastly fear, determin'd hate,  
Loud agonizing horror, dumb despair,  
And all the passions are distorted there.  
Amidst those gall'ries drear, those doleful cells,  
The unrelenting despot, Mem'ry, dwells.  
Fix'd on the burning brain, she urges still  
Her ruthless pow'r, in mock'ry of the will ;  
Regretted raptures, long remember'd woes,  
And ev'ry varying anguish *she* bestows ;  
This is her sumptuous palace, these her slaves,  
She reins triumphant when the maniac raves.  
But O ! her victims feel the heaviest stroke,  
Whene'er at intervals the spell is broke ;  
When casual reason is awhile restor'd,  
And they themselves are by themselves deplor'd."

ART. XIX. *An Ode to a Boy at Eton, with three Sonnets and one Epigram.* By William Parsons, Esq. 4to. 34 pages. Price 3s. Cadell and Davies. 1796.

THE writer of those pieces is much dissatisfied with the sentiments of Gray's Ode on Eton College, which he conceives to have no other tendency, than to encourage boys in idleness, from the dispiriting idea that their future lives must necessarily be miserable. The trite notion, that



that a school-boy's life is happier than that of a man, he thinks to be unfounded, and he ascribes Gray's gloomy picture to

"The moody and dull Melancholy,  
Kinsman to grim and comfortless Despair."

This critic finds several faults in the composition of Gray's ode, and particularly insists upon the redundancy of its epithets, and the laxity of its rhimes. The ode which Mr. P. here presents to the public is a sort of parody of Gray's; it is written in the same measure, has the same number of stanzas, and borrows some of Gray's language, with a studious attention, however, to avoid the redundancy of expression, and confusion of metaphor into which many of his imitators have fallen. The writer's design being to counteract the impression made by a querulous though elegant and animated poet, and to combat the mistaken melancholy which he has made it a fashion to effect, he has given an entirely different turn to the sentiment, and has endeavoured to inspire his young friend with the pleasure of cheerful hope.

ART. XX. *Odes and Miscellaneous Poems.* By a Student of Medicine in the University of Edinburgh. 4to. 62 pages. Price 2s. 6d. Johnson. 1796.

THE pieces here presented to the public are exceedingly various in subject, and unequal in merit. Sometimes the philosophical poet makes a bold attempt to ascend the region of sublimity; sometimes the sentimental elegiast relates in pleasing numbers a mournful tale; sometimes the ardent lover pours forth an impassioned strain; and sometimes the humble versifier trifles in negligent rhimes. In the higher class of odes are some irregular pindarics in celebration of nature, and of the deity under various appellations; in honour of liberty; to the eagle; and in praise of chemistry.

Several pieces in this collection are given as specimens of a work, which the author is preparing for the press, entitled, *Musick, a Poem*; which will be more properly examined when the poem is published entire.

Several of the smaller pieces are not without merit; but the pleasure they afford is frequently interrupted by flat, careless, and inaccurate lines, such as ought not to have escaped the author. Several of these are so faulty that we must point them out for future correction.

ODE IV, P. 5.—'Did you know the *fair* that charms me,  
'Twould account for what alarms me!  
Think not, her accomplish'd mind,  
Well-inform'd in sense refin'd,  
*Wanteib* elegance of form.  
No—*listen, till I thee inform.*'—

Ode v, line 5, to be grammatical must be written;  
Where in soft murmurs *sinkle* by.

The *ninth* ode ought to have been entirely omitted: the second stanza is absolutely profre.

It is pity that a writer who is evidently capable of better things, should not have corrected his performance with greater care.

ART. XXI. *Poems* by the Rev. Henry Rowe, LL.B. Rector of Ringshall, in Suffolk. In Two Volumes. 8vo. 264 pages. Cadell and Davies. 1796.

From the motto prefixed to these poems,

“ ——— Thus with the year  
Seasons return, but not to me returns  
Day, or the sweet approach of ev’n and morn,  
Or sight of vernal bloom, or Summer’s rose; ” —

and from a very respectable list of subscribers, a conjecture naturally arises, that the work is published under the pressure of necessity : and private information authorizes us to confirm this conjecture, and to apprise our readers, that the purchasers of these poems will procure themselves a gratification of a nobler kind, than the perusal of the most sublime production of the muses could afford, that of contributing to the relief of personal and domestic distress. In these circumstances we are not disposed to examine too rigorously the merits of the performance, or to bring them into comparison with the works of the celebrated poet of the same name, to whom the author claims relationship. Some idea of Mr. R.’s poetical talents may be gathered from the following lines at the beginning of a poem entitled, ‘ The Happy Village.’ Vol. 1, p. 105.

• Hail happy Village, hail that sacred grove,  
Where Emma’s blushing bloom’d in Henry’s love,  
Where Newton studied, where th’ immortal Bard,  
Mikoniuck struck the grand inspiring chord,  
Soaring to Heav’n, immeasurable span,  
Paints the once bliss, portrays the fall of man.  
Hail happy tenant of yon rural shade,  
Ye fields, ye bow’rs, for contemplation made,  
Where the high tow’ring lordly manor seat  
Looks down on all, to give to all retreat;  
Where lofty oaks in rude umbrageous form  
Shelter the castle, and defy the storm :  
In palaces like these e’en Monarchs reign’d,  
Securely slept, and Angels entertain’d,  
Till restless beings, covetous of store,  
Fathom’d the mine, and grasp’d the precious ore ;  
Contentment barter’d for dissembling gold,  
The wolf was left to prey upon the fold ;  
Cities were built, meek virtue went astray,  
And vices eclips’d the sunshine of the day.  
Still happy seat of innocence and ease,  
Of harmless frolick, and of lasting peace ;  
Thy rural shades the rural mind invites,  
And Nature dictates what the heart indites ;  
No din of war, no thirst of pow’r alarms,  
And British freedom Britain’s subjects warms.\*

The principal pieces are, Eton College; Ode on the King’s Recovery; Reflections on the Ruins of a Monastery; Ode on the Naval Victory, June 1, 1794; Ode on the intended Marriage of the Prince of Wales; the Happy Village; View of Oxford; The Poet’s Lamentation.

**ART. XXII.** *Miscellaneous Poems* by Mrs. J. Pilkington, Dedicated by Permission, to her Grace the Duchess of Marlborough. In Two Volumes: 12mo. 286 pages. Price 10s. 6d. in boards. Cadell and Davies. 1796.

IN return for this lady's very humble introductory address to the *gentlemen reviewers*, we should be very happy, were it in our power, to pay her the compliment of ranking her as a poet—borrowing her own words—

‘ With those who are destin’d by Nature to shine  
Above Mediocrity’s strait forward line.’

With the hope of finding an occasion of gratifying this author's vanity, as much as she has flattered that of reviewers, we have turned these neatly printed volumes over and over again for an extract or two, that might justify us in giving her poems the characters of *elegant, tender, witty*; or in applying to them some other of those numerous epithets which good humoured criticism has always at hand to bestow upon the productions of female genius. We are sorry that we have not succeeded to our wish: we shall not, however, turn to that *sterile* list of epithets, which we are obliged to keep by us for less agreeable purposes; but shall leave our readers to settle Mrs. P.'s rank among poets, after perusing the two following pieces.

**VOL. I. P. 17. ‘ NOON. A PASTORAL.**

- Stretch'd beneath the oaken shade,  
See the love-sick shepherd lay;  
Distant from the op'ning glade,  
That admits the solar ray.
- Near yon pure translucent rill,  
Hear the sportive lambskins bleat;  
Or reclining on a hill  
Panting with the fervid heat.
- Now the sun with radiant pow'r,  
Sheds his glowing beams of light;  
Whilst the thirsty languid flow'r  
Droops until the dew of night.
- Not a zephyr's gentle breeze,  
Whispers through the sloping vale;  
Not a motion shakes the trees,  
Watted from a western gale.
- The cattle from the noontide blaze,  
In the lake or nat'ral bow'r  
Seek relief, while Sol's bright rays  
Dart their fiercest hottest power.
- Now the birds to distant groves,  
Perch'd upon a pendant spray,  
Warble forth their tender loves,  
Shaded from the glare of day.

**VOL. II. P. 71. ‘ LINES ADDRESSED TO A FRIEND, UPON HER  
KIND ATTENTION DURING THE AUTHORESS'S ILLNESS.**

- Said Hygeia to Friendship, one morning so fair,  
As lightly they flew in the ambient air;

You'll think what I tell you is wonderful strange,  
 But our neighbours below sometimes characters change !  
 And if you, my dear Friendship, approve of the measure,  
 We'll try if the plan is productive of pleasure.—  
 I know, said the goddess, we sometimes impart  
 To mortals—the pow'r to make use of our art,  
 And even this day I received a request,  
 For a few drops of balm to pour into a breast,  
 Which Affliction had pain'd, and Disease had distress. }  
 I therefore, Hygeia, beg leave just to say,  
 Instead of exchanging our natures to day,  
 I'm sure, 'twould be kind—and I think, 'twould be wiser,  
 Our art to depute to the hands of Eliza.—  
 Agreed, said the goddess—And let her be sent,  
 To practise her skill at a village in Kent.—  
 She practised with skill, and improved on their art,  
 And cur'd the disease in the head and the heart !'

ART. XXIII. *Almeyda; Queen of Granada. A Tragedy. In Five Acts.* By Sophia Lee. As performed at the Theatre Royal, Drury Lane. 8vo. 124 pages. Price 2s. Second Edition. Cadell and Davies. 1796.

CONTRARY to the common practice of tragic writers, miss L. has founded her play upon a fiction, wholly invented, except the incident which produces the catastrophe, by herself. This renders it necessary to lay before our readers the outline of the plot.

During a war in Spain between Almanzor, a moorish king of Granada, and Ramirez king of Castile, the former had lodged his queen in a castle on a rock which overhung the Guadalquivir. This castle was assailed and taken by Ramirez; and the queen, in surrendering it, was compelled to give up her infant daughter Almeyda as a hostage. Having never been redeemed, the child was trained up in the castilian court, and remained there till she was reclaimed, as queen of Granada, by her uncle Abdallah the regent. Almeyda, as she grew up, formed a friendship with Victoria, princess of Castile, and a more tender attachment to Alonzo, the king's son.—While Alonzo is in the field of battle, at the instant when Almeyda is demanded, the play commences with a scene between Ramirez and his daughter, in which the latter, in the name of Almeyda, entreats that she may still remain in Castile, and, not being able to obtain her request, laments that her friend's welfare must be entrusted to an ambitious and savage uncle. Abdallah receives Almeyda from the hand of Ramirez, and presents her with the diadem of Granada, which she reluctantly receives.—In the second act Orasmyn, son of Abdallah, and general of the moors, an amiable youth, appears as an admirer of Almeyda; and his passion is encouraged by his father, whose ambition leads him to wish for their union, and who has, by the council, proposed the match to the queen. Abdallah importunes her consent; Orasmyn urges his suit; but Almeyda remains inflexible, and discloses to Orasmyn her passion for Alonzo. Orasmyn generously compassionates her situation, and assures her, that he will not force upon her an union, to which her heart cannot consent.—In the third act, Abdallah, to carry forward his ambitious project, pro-

pagates

pagates a suggestion, that Almeyda is constitutionally subject to intellectual derangement, and gains belief from Nourassin, one of the lords of council. Alonzo, in disguise, by means of a ring formerly given him by Almeyda, obtains an interview; when Abdallah, having been previously informed of the arrival of a stranger, and having contrived means to over-hear the conversation, rushes into the apartment, seizes Alonzo, and orders him to be conveyed to a prison, in the rock, whence state offenders were precipitated into a gulph. This occurrence throws Almeyda into frantic distress. Orasmyn, from her lover become her friend, generously determines to rescue Alonzo; and Hamet, the keeper of the castle, and brother to Abra, Almeyda's female attendant, is persuaded by the queen to attempt the same, and to conduct her to Alonzo in the prison.—At the opening of the *fourth* act, Alonzo appears chained to a pillar in the rocky prison, and is visited by Abdallah, who endeavours to terrify him into concurrence with his designs. Upon his departure Orasmyn descends with a torch, releases Alonzo and conveys him away. Hamet, at this instant, brings in Almeyda, who, seeing only the chain, concludes that Alonzo has been murdered, and sinks into deep despair, which terminates in wild phrenzy. Abdallah returning, and finding Alonzo escaped, threatens Almeyda with instant destruction for having rescued him; when Orasmyn appears, becomes her protector, and conducts her back to the castle.—In the *fifth* act, Orasmyn rejecting his father's proposal of seizing the crown, and declaring his determination to protect the queen's person and rights, Abdallah, who had predisposed the council to his purpose, conducts Almeyda into the assembly, in hopes of extorting from her a resignation of her crown in favour of his son. Reason, at this instant, resumes her seat in the breast of Almeyda; she asserts her claim, and impeaches Abdallah. Orasmyn appears—saves Abdallah from his own sword—devotes himself to the service of his queen, and recalls Alonzo. Abdallah, to complete his black revenge, pretends that Almeyda is poisoned: his son, caught in the snare, intreats him to procure an antidote: Abdallah complies—the goblet containing the antidote is brought; Abdallah himself first tastes it;—Almeyda drinks and is poisoned, and, at the moment when Alonzo is restored, expires.

This plot, beside the merit of unity, and of being comprised, in time, within the moderate limit of twenty-four hours, is most happily contrived to produce an uncommon accumulation of distress, which Miss L., in her dramatic representation, has wrought up with the most powerful effect. The character of Almeyda, which was evidently written to give a diversified display to Mrs. Siddons's unrivalled powers, affords an exhibition of the various turns and aspects of phrenzy, not easily paralleled. The cool villainy of the father, and the generous goodness of the son, are happily contrasted. In the language, the writer has preserved the due medium between prosaic meanness, and the inflated stiffness of many modern poets. The success of the play appears to have arisen chiefly from that which is unquestionably the first merit of tragedy, a bold representation of strong passions, excited by uncommon circumstances of distress.—Amid such excellence, were it not that small blemishes are the more visible, it might seem invidious to mention a few trifling defects. The following lines, with some others, are faulty in measure.

— ne'er knew I.

*To view a tender babe with abhorrence.*

*—We buy an enemy, or we fix a friend.*

In the third act, Orasmyn advises Almeyda to hide her love 'from all eyes, but chiefly from his father's: yet, just afterwards, he himself informs his father of Almeyda's love for Alonzo: is not this inconsistent with Orasmyn's generous character? Perhaps the circumstances, in the catastrophe, of requesting an antidote to the supposed poison from the hand of the wretch Abdallah, scarcely comes within probability. But we dismiss these trifles, to entertain our readers with the scene in the rocky cavern between Orasmyn and Alonzo, A. 74.

ORASMYN (*descends with a torch.*)

Dark labyrinth, for murder sily wrought,  
At length I've reach'd your limit!—or I err,  
Or this dim light gleams on the hapless stranger!  
—His mien bespeaks a deep disdain of death,  
With princely graces blended—youth unknown!  
Dar'st thou reveal at once, thy rank and name,  
With the dark embassy that thus entombs thee?

ALONZO.

Orasmyn! for I need not ask thy title,  
So well thy port bespeaks the prince and lover;  
Why would'st thou know a name like thine renown'd,  
But, oh! unlike thine, never stain'd with murder.

ORASMYN.

Prince, thou art bound by chains, and I by feeling!  
—The sun that ripens in a Moor's warm heart,  
Ev'n virtue into passion, ripens there,  
Those glowing frailties that o'erturn the soil,  
And poison its pure product—I'd forget  
If possible the arts that charm'd Almeyda—

ALONZO.

Can'st thou forbid the bud to blow? The zephyr  
To wake the bird of spring?—As well do this,  
As chill the soul's soft breathings! disunite  
Hearts, which but new to life, like infant plants  
Entwin'd unconscious—lived but by each other!  
Alonzo never knew a guilty thought,  
Or plan'd a guilty union!—if Almeyda,  
Gave him, oh gift beyond all price! her heart,  
Who would not think it cheaply bought with life?

ORASMYN.

Fain would I hate Alonzo! like a rival  
Fain would I hear thy words, survey thy actions!  
But my pure nature does thee noble justice!  
Why wilt thou not view me with equal candor?  
Thou hast Almeyda's heart—oh blest pre-eminence!  
Outstrip me not too in the race of honor—  
To her repose I sacrifice a passion  
Strong as thine own—oh! join with me to save her!

ALONZO.

ALONZO.

' Ah! can'st thou love with so sublime a virtue!  
 She lives but to thy senses—thou ne'er know'st  
 The chaste perfection of that gen'rous nature!  
 Ne'er mingled souls with her, in love as pure  
 As the intelligence that angels hold!  
 —That bliss—that agony was mine—mine only!  
 To thee Almeyda seems impetuous, rash,  
 Touch but her heart and it o'erflows with softness!  
 —Orasmyn, if thou lov'st, 'tis thine to prove it.  
 —A fearful crisis is at hand—when over  
 Oh! soothe; support, console, the sorrowing angel,  
 Protect her from thy fierce obdurate fire,  
 I dare implore thee, from thyself protect her!  
 —So shall that mortal hour no being yet  
 Encounter'd with indifference, be met  
 By me with fortitude! the long hereafter  
 So shalt thou less regret!—and ev'n Almeyda,  
 At length perhaps forget me—

ORASMYN.

Never—never

When the soft fibres of the heart expand,  
 And thus enclasp another, time, or space,  
 In vain would break the hold, or make us single!  
 —I see no more in thee a hated rival.  
 Virtue's own awful form appears before me—  
 Bids me behold a monarch's glorious heir!  
 The gallant leader of victorious armies!  
 The idol of whole nations!—more, oh! more,  
 Her own devoted pupil!—shall I then  
 Leave thee to dye, and sin against society?  
 —Oh my proud soul how it disdains the thought!  
 Yet for my father's sake, ere yet I free thee,  
 Assure me—

ALONZO.

' Spare thy gen'rous cheek the blush  
 Of asking that unworthy thine own honor,  
 Nor less unworthy mine!

ORASMYN.

' Away with bonds—

For, ev'n were *vows* unknown, a noble soul  
 Would feel untold a fellow-sufferer's sorrows,  
 And blend self-love with social.—Why, oh! why  
 Were we born enemies?

ALONZO—*snatching his band.*

Ere yet we were,

Our finer tones of mind some guardian spirit  
 Touch'd into harmony; and, when we met,  
 Th' according strings struck forth a sound so sweet,  
 That heav'n itself might listen! love! ev'n love,  
 That brand of discord, burns within our bosoms,  
 Pale—cold—before the steady flame of virtue!

N 4

ORASMYN,

ORASMYN.

' The camp alone is mine. Once in its districts,  
No human pow'r can reach thee. ' It were wise  
To wait the hour that waits thee o'er the river.'

**ART. XXIV.** *Precious Relics; or the Tragedy of Vortigern rehearsed. A dramatic Piece: In two Acts. Written in Imitation of the Critic. As performed at the Theatre-Royal, Drury-Lane. 8vo. 62 pages, Price 1s. 6d. Debrett. 1796,*

*Forre usse andde ourre tragedye  
Heere slooppynge toe yourre clemmyncye  
Wee begge yourre bearrynge pachyenthye.*

THOUGH this piece is not a very exact imitation of *The Critic*, it is a tolerable *hum* on certain *precious relics* lately exhibited. The writer is not very lavish of his wit; but a small portion of wit is sufficient to expose things in themselves perfectly ridiculous. Our readers have had their patience tried by a tedious investigation, concerning the authenticity of certain supposed Shakspearian manuscripts: but here they may find themselves amused. E. D.

#### THEOLOGY,

**ART. XXV.** *An Apology for the Bible, in a Series of Letters addressed to Thomas Paine, Author of a Book entitled, The Age of Reason, Part the Second, being an Investigation of True and of Fabulous Theology. By R. Watson, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. 12mo. 385 pages. Price 4s. sewed. Evans. 1796.*

It is wholly unnecessary to occupy any portion of this article in general eulogy on bishop Watson. His lordship's eminent talents, his extensive acquaintance with science and literature, and the liberality of his sentiments on theological and political subjects, are too apparent in his writings, to need panegyric. As an apologist for revelation, the bishop possesses a large portion of deserved reputation. His 'Apology for Christianity,' written about twenty years ago, is still read and admired as the best answer to Mr. Gibbon's indirect attack upon revelation, in his 'History of the Decline and Fall of the Roman Empire.' It is with equal credit to himself, and satisfaction to the public, that bishop W. resumes his pen in the same important cause, against a writer, who, though in learning, and all the studied graces of fine writing, not to be mentioned in comparison with Mr. Gibbon, nevertheless, as his lordship does not scruple candidly to acknowledge, possesses a considerable share of energy of language and acuteness of investigation. After lamenting that these talents have not been applied in a manner more useful to human kind, and more creditable to himself; deploring the ill effect which 'The Age of Reason' has probably had upon the morals and the happiness of multitudes; and cautioning the reader, not to infer the truth of Mr. Paine's opinions from the confidence and sincerity with which he declares them; the learned author proceeds to the direct refuta-



tion of Mr. P.'s allegations againſt the ſcriptures. The apology is deſignedly drawn up in a popular manner, that the answer might ſtand a chance of being peruſed by that claſs of readers, for whom Mr. P.'s work was particularly calculated, but, at the ſame time, bears evident marks of extenſive reading.—It will be impoſſible for us, in an analyſis, to do any degree of juſtice to the literary merit of the work; our only wiſh is, to ſtate the argument, with as little diminution of it's force as poſſible: and if, in doing this, we ſhould treſpaſs againſt our uſual limits, the importance of the ſubject, and the value and ſeaſonableneſs of the publication, muſt be our apology. Biſhop W.'s reply to Mr. P. is in ſubſtance as follows.

*Letter 1.* The narrative, in the Old Teſtament, of the deſtruction of the canaanites by the iſraelites, in obedience to the expreſs command of God, is no impeachment of divine juſtice. If it be not repugnant to the moral juſtice of God to ſuffer families and cities to be ſwallowed by an earthquake, or drowned by an inundation, it was not repugnant to his juſtice to doom to deſtruction the wicked inhabitants of Canaan: the former is as much the effect of divine power as the latter; for the laws of nature are adminiſtered by God: natural and revealed religion muſt, in this reſpect, ſtand, or fall together. The canaanites had long been a wicked people, whom it might be conſiſtent with juſtice to exterminate; and their puniſhment would be an awful warning to the iſraelites and to ſurrounding nations.—The early diſpenſations of heaven to the human race were ſuited to their infantile ſtate, when they had very weak conceptions of deity: ſenſible and extraordinary proofs were given of his exiſtence and attributes to one nation, that they might convey through all ages, and to all men, the knowledge of one ſupreme being. If there be any thing ſtrange in theſe accounts, the appearances in nature are alſo wonderful.

*Letter 11.* The Bible is not to be concluded to be falſe becauſe it's truth does not admit of mathematical demonſtration. Henry VIII exiſted, though the fact cannot be demonſtrated like a theorem in Euclid. A *genuine* book is that which was written by the perſon whoſe name it bears: an *authentic* book is that which relates matters of fact as they really happened. A book may be genuine, without being authentic; or authentic, without being genuine. The books aſcribed to Moſes, Joſhua, Samuel, may be authentic, though written by different perſons. A hiſtory may be true, though the author be not known, and whether the facts related be natural, or miraculous. It has been queſtioned by Hobbes, by Spinoza, by Le Clerc, in the early part of his life, and by others, whether the Pentateuch were written by Moſes: ſo ſome have aſſerted, that the hiſtory of Herodotus was written in the time of Conſtantine, and that the claſſicks are forgeries of the 13th or 14th century. Affirmative evidence that Moſes wrote theſe books is not wanting. It was the faith of the jews in the time of their kings and judges; during their captivity; in the time of Chriſt; in the time of Maimonides in the 11th century; and it is their faith at preſent. Joſephus expreſſly aſcribes the Pentateuch to Moſes. Among profane authors Moſes is ſpoken of as a writer and as a lawgiver. Compare Exod. xxiv, 3, 7; Deut. xxxi, 24—26, where Moſes is ſaid to have written the words  
of

of the law in a book.—But even if the Pentateuch were not written by Moses, if Samuel, or Ezra, or some other learned jew composed these books from public records, every fact may be true. That these books speak of Moses in the third person, is no proof that he was not the author. Xenophon, Josephus, Cæsar write of themselves in the third person. The character given of Moses as the meekest of men might be afterwards inserted by some one who revered his memory; or, if he wrote it himself, he was justified by the occasion, which required him to repel a foul and envious aspersions. It is no proof that Moses was not the author of Deuteronomy, that the reason given in that book for the observance of the sabbath is different from that given in Exodus: for the book of Deuteronomy is a repetition, or explanation of the law, after an interval of forty years: and where is the wonder, that some variations and additions should be made to a law, when a legislator thinks fit to republish it many years after its first promulgation? The sabbath was probably from the beginning observed in commemoration of the creation, and afterwards enjoined with greater strictness on the israelites, with reference to their deliverance from Egypt: the sabbath might be kept on both accounts, as the 5th of november celebrates the deliverance from the gunpowder-plot, and the revolution. The law, Deut. xxi, 18, &c., which authorizes parents to bring their children, to have them stoned to death for stubbornness, is so far from countenancing the arbitrary power of a father over the life of his child, which was common in ancient nations, that it prevented the exercise of this power by obliging both parents to refer the judgment to the magistrates, who were to determine whether the child were ‘stubborn and rebellious, a glutton and a drunkard.’—The payment of rishes does not rest upon Deut. xxv, 4, but upon equity: ‘the labourer is worthy of his hire.’ See a letter of Pisistratus in Digenes Laertius’s Life of Solon.

*Letter III.* The word *Dan* being found Gen. xiv, 14, is no proof that the book was not written till above 330 years after Moses, when *Isaiah* received this name: this name might be inserted by a subsequent transcriber; or this might be a different town from that mentioned in Judges: or, it might very probably be a river; it is said, Abraham pursued Lot’s enemies to *Dan*: a river was full as likely as a town to stop a pursuit; and Lot was settled on the plain of *Jordan*, composed, as we know, of the united streams of two rivers, called *Jor* and *Dan*.—The verses, Gen. xxxvi, 31—40, were probably inserted after the book of Chronicles was written: such insertions have happened to other books, without destroying their genuineness, or authenticity. The facts of the creation, fall, and deluge, related in Genesis, the oldest book in the world, are frequently alluded to in other ancient books. This book explains the origin of nations, in a manner confirmed by profane history. Any one who has heard of the *assyrians*, the *elamites*, the *lydians*, the *medes*, the *ionians*, the *thracians*, will readily acknowledge, that they had *Assur*, *Elam*, *Lud*, *Madai*, *Javan*, and *Tiras*, grandsons of Noah, for their respective founders.—As to the destruction of the canaanites, it was a just punishment of their sins, and a merciful warning to other nations: and Moses, in executing the divine commission,

mission, was no more guilty of murder than a judge in condemning criminals. The midianites by the vicious instrumentality of their women, had seduced the israelites to the impure worship of Baal-peor: for this offence, 24,000 israelites had perished in a plague from heaven: an army was sent, by divine command, against Midian; it returned victorious, but had spared the women: upon which Moses gave orders, that the boys and the women should be put to death, but that the young maidens should be kept alive for themselves. What is there in this proceeding but good policy combined with mercy? The young men might have become dangerous avengers of what they thought their country's wrongs; the mothers might have again allured the israelites to licentiousness and idolatry; but the young maidens, not being polluted by the flagitious habits of their mothers were kept alive, not for debauchery,—the charge is a gross misrepresentation—but for slavery, generally practised in former times. The iron bed of Og, king of Basan, might have been made larger than was necessary, through royal vanity; and it has not been proved, that the existence of a man twelve or fifteen feet high is in the nature of things impossible.

*Letter iv.* Anonymous writings are not necessarily without authority. *Domesday book* is anonymous, yet referred to as of authority. If this book has been preserved among the records of the nation, so were the hebrew records, several of which are referred to in the jewish history. The books of the Old Testament were composed from these records, and have been always received as true by the jews. The books of Joshua and Samuel may then be books of authority, though it should be admitted that they were not written by the persons whose names they bear. The tradition of the miracle of the sun standing still is perhaps alluded to in Herodotus's *Euterpe*: the miracle was possible to the power of God: the historian alleges the authority of the book of Jasher for the fact, which proves that the writer believed the fact, and that the people of Israel admitted the authority of the book of Jasher as a real history. The objection against the genuineness of the book of Joshua from the phrase, *until this day*, ch. viii. 28, is of little weight: Joshua, having lived 24 years after the event referred to, might properly make use of this expression: see Deut. xi. 4. It appears from Joshua xxiv. 26, that, a few years after the death of Moses a book existed, which was called the book of the law, and that Joshua wrote a part at least of his own transactions in that very book, and therefore, probably, recorded other material events, 1 Kings xv. 34, proves, that the book of Joshua is older than the first book of Kings.—Let the Bible be considered as composed by upright and well informed, though in some points, where they do not profess to deliver the will of God, fallible men; let them have the same credit and the same allowance which is given to other historians; and objections from chronological, geographical, or genealogical errors; from apparent mistakes, or real contradictions, as to historical facts; from needless repetitions and trifling interpolations, will vanish.—The book of *Ruth* is an interesting story of a poor young woman, following in a strange land the advice, and attaching herself to the fortunes, of the mother of her deceased husband.—It is generally admitted that Samuel did not

not write any part of the second book which bears his name, and only a part of the first. See Hartley on the books of Scripture. It is of little consequence by whom the books of Samuel, Kings, and Chronicles were written; since we have the testimony of Josephus, the talmuds, and the Old Testament itself, to prove, that the annals of the jewish nation were written by men of ability, who lived in or near the times of which they write. See 1 Chron. xxix, 29; 2 Chron. ix, 29; xii, 15; xx, 34.—The wickedness of the jews is not to be attributed to their religion: for above 2300 years they have witnessed to all nations the unity of God, and his abomination of idolatry. The gifts of nature are distributed in different degrees to different creatures, probably as the means of producing the greatest sum of happiness to the whole system: so, the religious dispensation to the jews was given, not so much for their own benefit, as for the general benefit of mankind, to whom they have been a beacon set upon a hill to warn from idolatry, and light them to the sanctuary of the true God.—The omission in Chronicles of miraculous relations found in Kings is no proof of their falsehood, especially in a supplement, or abridgement.—See a prophecy delivered 1 Kings xiii, 2, and fulfilled 2 Kings xxiii, 15, 16.—The verses which are the same Gen. xxxvi, 31, and 1 Chron. i, 43, may have been copied in the latter passage from the former, and both from the public records of the nation.

*Letter v.* The books of Ezra and Nehemiah, acknowledged to have been written 536 years before Christ, refer to the preceding history as authentic. The inconsistency in the accounts of the numbers returned from Babylon, may be imputed to the mistakes of transcribers, easily made on account of the great similarity of the hebrew numerical letters.—The name of Satan occurs not only in Job but in Sam. xix, 22; 1 Kings v, 4, &c. The nature of the jewish prayers may be seen in 1 Kings viii, 22, &c. The worship of images, as such, prevailed; else why the prohibition of the second commandment? The psalms of David is a collection of odes or songs, but greatly superiour to every other collection in matter and manner. Solomon was no jester, but a wise man; with his sins we have nothing to do, but to avoid them.—The prophecies of Isaiah have received such a full and circumstantial completion, as to establish the divine authority of the book. Compare the burden of Babylon with the event. Concerning the chapter which predicts Cyrus's conquest of Babylon, there is no proof that it was written 150 years after the death of the prophet: the supposition is wonderfully absurd; for a captive jew, meaning to compliment a persian prince, who probably held the persian doctrine of two independent principles, would not have written ch. xlv, 6, 7. From comparing the prophecy Isa. vii, with the history 2 Chron. xxviii, it will appear, that the prediction was fulfilled.

*Letter vi.* A confusion in the arrangement of the prophecies of Jeremiah is acknowledged; and whether it be ascribable to Baruch the collector, or to the carelessness of subsequent transcribers, is not known: Jeremiah is not chargeable with duplicity: he told the truth in part, to save his life; but was under no obligation to tell the whole to men who were certainly his enemies, and no good sub-  
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jects to his king. See ch. xxxviii. This prophet is not chargeable with false prophecy in ch. xxxiv. The prophecy was fulfilled in all its parts, as may be seen by comparing it with 2 Chron. xxxvi, 19; 2 Kings xxv, 5. Zedekiah did not die by the sword; he died *peaceably* in his bed, though in a prison; and it is probable, that he would not be buried without customary funeral honours. Prophecies were often delivered in poetical language, but a prophet was something more than a poet. There were false prophets, but they are always spoken of with censure. The predictions of the true prophets were fulfilled. Compare Isaiah's prediction to Hezekiah delivered above 100 years before the event, with 2 Kings xxiv, 13; Dan. i, 3. Elisha's conduct to Jehoram showed his courage, and his respect for the prophetic character: his cursing the children, or youths, was the act of the prophet, but the punishment was the act of God, who best knows who deserves punishment: such a signal judgment would probably have a good effect on the idolatrous inhabitants. The hypothesis, that Ezekiel and Daniel carried on an enigmatical correspondence for the recovery of their country from the babylonish yoke, is wholly unsupported by evidence or probability. The prediction, Ezek. xxix, 11, was fulfilled: see bishop Newton; and the sequel of the prophecy. The book of Daniel is admitted to be genuine, and herein a great concession is made in favour of christianity, clearly predicted in the 9th chapter.

*Letter VII.* The New Testament is not founded solely on the prophecies of the old: these are necessary to prove Christ the Messiah; but his miracles without these prove his divine mission. No two persons can write the life of the same person, without considerable diversity: but differences in minute circumstances do not invalidate their testimony, much less render the whole a fable. Though Matthew and Luke differ in their genealogies of Christ, they cannot on that account be esteemed incompetent to bear testimony to the transactions of his life: though the genealogies differ, both may be true; Matthew giving the genealogy of Joseph the reputed father of Jesus; Luke, that of Mary his mother. In the genealogical list of Matthew, three generations are omitted between Joram and Ozias, which being restored, the difficulty from the uncommon length of life is obviated. The occasional varieties in the gospels prove the writers to be *unconnected* witnesses; their general agreement proves their credibility. The angel who announced the conception of Jesus appeared, according to Matthew, to Joseph; according to Luke, to Mary: he appeared to both, as may be seen in the history. The story of the massacre of children by Herod may be true, though only mentioned by Matthew: it was certainly correspondent to the character of Herod. John, who was six months older than Jesus, might escape, as not coming within the sentence of Herod, which *probably* reached no further than to those who had completed their first year. The inscription on the cross is indeed given in different words: but this was likely to happen; it was written in different languages, and related, after a considerable interval, by different persons. Peter deserves credit, notwithstanding his denial of his master, because he repented, and suffered martyrdom in attestation of the truth of christianity. John mentions the *sixth* hour as  
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the time of the crucifixion, because he wrote in Asia where the roman method of computing time was in use. The incidental circumstances of the crucifixion are so natural, as to afford a strong confirmation of the truth of the narrative. Mark and Luke agree with Matthew concerning two of the miracles said to have accompanied the crucifixion: on the rest they are silent; but they probably thought these sufficient to convince any person, that Jesus was the son of God. John omits these and many other particulars, because his gospel was written as a supplement to the rest: he has added circumstances of great importance. If Matthew had not given a true account of the crucifixion, every jew he met would have stared him in the face, and told him he was an impostor: he would not have dared to publish such accounts, had they not been generally known to be true.

*Letter VIII.* The seeming confusion in the accounts given by the evangelists of the resurrection arises from their brevity: They attest, that one of them saw the sepulchre of Jesus empty, and the rest heard from eye witnesses that it was empty;—that none of the followers of Jesus took away the body;—that they saw the body when it was dead, and afterwards, when alive; and, from their long and intimate acquaintance with Jesus when alive, knew his person perfectly; and that they had visible and tangible proofs of the reality of the body. The chief priests requested a guard for the sepulchre, because they had heard of his prediction of his death and resurrection; the former part of which they had accomplished; the latter, they were desirous to prevent. There is no disagreement in the evidence with respect to the time when the women went to the sepulchre, except as to the degree of twilight which lighted them; or as to the persons who went thither, for if Mary Magdalene went, as John states, she might go with the other women mentioned by Luke: the reformed Magdalene was not an improper witness. Matthew alone mentions the earthquake, the rolling away of the stone, and the angel sitting upon it; but the silence of the others is no proof that these things did not happen: they do not deny the facts; they take notice that the stone was rolled away *before* the women arrived: there was sufficient time for all the changes of position which the narratives ascribe to the angels; the different historians do not speak of the angel, or angels, as seen at one particular time, or place, by the same individual. The chief priests are answerable for the bungling story about stealing away the body. In Matt. xxviii, 7, the angel doth not say, *Christ is gone*, but *Christ goeth before you into Galilee*; which might be said though his going was at some distance of time. In the subsequent verse, *then* the eleven went into Galilee, there is no word in the original answering to *then*. Matthew, intent upon the appearance in Galilee, passes over many appearances mentioned by John, and thus seems to connect the day of the resurrection with that of the departure for Galilee: the eleven who saw Christ in Jerusalem were the same who *afterwards* went into Galilee. *Judas* was not one of the apostles. Christ did not appear to all the people, because they had given proofs of invincible incredulity after the resurrection of Lazarus. Had Jesus shown himself after his resurrection, the chief priests would probably have gathered another council

council and put him to death. As to us, the evidence is more convincing than if Jesus had appeared openly in Jerusalem: for then we should have suspected that the whole story had been fabricated by the jews. Paul appeals to above 250 living witnesses, and makes this appeal at Corinth, where he had made the jewish converts his adversaries by turning to the gentiles, and where unconverted jews abounded, who would gladly have proved, had it been in their power, the falsehood of his assertion: his testimony therefore is of great weight.—John, though he does not relate the particulars of the ascension, refers to it ch. xx, 17. Peter refers to it a few days afterwards, Acts ii, 33. The interval between the resurrection and ascension was more than *three or four days*. John says, after *eight days*, he appeared to them again, and again, *after these things*, he showed himself at the sea of Tiberias, sixty or seventy miles from Jerusalem: and Luke (Acts i, 3) says he was seen of his disciples *forty days*. There may be some irreconcilable differences in the accounts of the life of Jesus, and his resurrection, without destroying the credibility of the history in any of its essential points.

*Letter 1x.* To say that there was no such book as the New Testament till more than 300 years after Christ, is to mislead common readers. Of the twenty-seven parts of which the New Testament consists, the epistles to the hebrews, of James, 2d of Peter, 3d of John, Jude, and Revelation, were long doubted: the rest were owned, says Du Pin after Eusebius, at all times and by all christians. The greater part of the books were in general use long before the council of Laodicea was held, in the constitutions of which are enumerated all the books of the New Testament, except the Revelation, as canonical: before the middle of the second century they were read in every christian society, and received as a rule of faith and manners: all the four gospels are quoted by Justin Martyr, in his Apology addressed to the emperor Antoninus Pius, not fifty years after the death of St. John, and it is expressly said that on the sabbath a portion of them was read in christian assemblies; and St. Paul's epistles were known to Clement, Ignatius, and Polycarp, contemporaries with the apostles. *Three days and three nights*, in jewish language denoted three days: see Gen. vii, 12, 17. Christ was in the grave on the friday, saturday, and sabbath; and a part of a day is often spoken of as the whole. St. Paul was himself a witness of the resurrection: his conversion cannot be accounted for, without admitting the reality of our Saviour's appearance to him. See lord Lyttleton's observations on his conversion. St. Paul's popular language, in illustration of the doctrine of a resurrection, is strictly vindicable. St. Paul's epistles being admitted to be genuine (of which there is *unquestionable* proof) the truth of the christian religion may be thus proved. St. Paul wrote several letters to christian converts, in which he affirms, that he had wrought miracles in their presence, and that many of them had received miraculous gifts of the holy ghost. The persons to whom these letters were addressed must have known whether Paul affirmed what was true, or told a plain lie: and can any man believe, that Paul, a man certainly of great abilities, would have written public letters, full of lies, and which could not fail of being discovered to be lies as soon as his letters

letters were read? See Gal. iii, 2, 5; 1 Thess. i, 5; 1 Cor. ii, 4. Let this argument be duly weighed.

*Letter x.* A real miracle performed in attestation of a revealed truth is a certain criterion by which we may judge of the truth of that attestation. Christ appealed to miracles: Mohammed wrought no miracles. Prophecies, too, are certain criterions of revelation, because certain proofs of divine interposition. The Gospel teaches pure morality, on the sublime principles of religious faith and hope: it instructs us, *that the distinction between duties of perfect and imperfect obligation is done away by the new commandment of universal love.* It is not the design or tendency of christianity to keep men in ignorance, or to deprive them of their rights. The works of nature prove the wisdom, power, and goodness of God: these are also displayed in revelation: why should it's blessings be undervalued? Deism has it's difficulties: why should either natural or revealed religion be abandoned, on account of the difficulties which attend them? The importance of revelation is by nothing rendered more apparent, than by the discordant sentiments of learned and good men concerning a future state. Let the truth of christianity then be investigated with seriousness and impartiality.

We close our analysis of this excellent work, by earnestly recommending it to the attention of every one, who has read the publication to which it is a reply. The right reverend author sends this production into the world with a declaration, that he does not mean to engage in any controversy in it's defence.

**ART. XXVI.** *Sermons preached in the Parish Church of St. John, Manchester, on the following Subjects: Fast-day; Lent; Easter-day; Ascension-day; the Lord Jesus Christ the great Householder; Putting away Evil the great Essential of Religion; Christian Perfection, or the Duty of doing what we can.* By the Rev. J. Clowes, M. A. Rector of the said Church, and late Fellow of Trinity-College, Cambridge. Vol. II. 12mo. 257 pages. Price 2s. 6d. in boards. Rivingtons. 1796.

THE author of these sermons seems desirous of reviving a style of preaching, much in vogue among the puritans of the last century, but in the present day almost fallen into disuse, that of exhibiting theological truths in the dress of similitude and allegory. Almost the whole of this volume is filled with a series of discourses on that parable of the Gospel, in which Christ is represented under the character of a householder, and his church under that of a vineyard planted by his hand. According to the fanciful doctrine of this preacher, the spiritual hedge planted about the vineyard denotes a distinction of principles in the religious life for spiritual defence; the spiritual wine-press signifies examination of the motives of our actions; the spiritual tower expresses the elevation of truth, and the protection thence derived; and the householder going into a far country is the apparent distance of God from the soul. Other similar applications are made of the phrases of the parable, through sixteen sermons. Discourses of this kind can only be acceptable to that particular class of readers, who have accustomed themselves to the allegorical and mystical



mytical contemplation of religious subjects. From the following short passage taken out of a sermon on Easter, our readers will have a sufficient insight into the character of these sermons, to excuse our dismissing them without further notice. p. 16.

Let me direct your eyes to that rising Lord, whom you just now saw emerging from the sepulchre. Look at that divine body again and again, till you are sure you discern the divine powers and virtues which it contains. Perhaps you regard it only as the body of another man, and possessing no higher degree of life and excellence. But look yet again. That body contains the quintessence of all life and of all excellence. There is a virtue in it, and a virtue proceeds from it, which, if it was but suffered to produce it's effects, would reform and re make the whole world, and every thing in it. For look again, and ask yourselves the question, What is that inconceivable power and life in that sacred body, which hath enabled it to raise itself from death? You must be forced to confess it is the power and life of God himself, manifesting himself with all the certainties of demonstration to a fallen world, for the express purpose of blessing and of saving it, by raising it from the death of sin unto the life of righteousness.

ART. XXVII. *The Principles and Duties of Christianity inculcated and enforced: a Sermon preached at Sunbury, Middlesex, on Wednesday, May 25, 1796, being the Anniversary Meeting of two Friendly Societies of Poor Tradesmen and Day Labourers in that Parish, instituted for mutual Support, in Cases of Sickness, Accident or Old Age.* By James Cowe, M. A. Vicar. 4to. 22 pages. Price 1s. Robtson. 1796.

THE writer of this sermon, with a very judicious attention to the circumstances of his hearers, and the occasion of his discourse, contents himself with brief and general views of christian doctrine, or principles, and chiefly expatiates on christian duties. He does not treat an illiterate auditory with abstruse speculations which they cannot comprehend, or with an elegant declamation, in which it is impossible, that they should feel themselves much interested; but he gives them plain and useful, sensible and manly, instruction on the duties of social life; describing, in a style sufficiently familiar without meanness, the temper and conduct which christians ought to maintain in the several relations in which they stand towards mankind in general, towards their fellow-citizens and neighbours, towards those who differ from them in religious opinions, towards their respective families, and towards each other as members of voluntary societies formed for their common benefit. If discourses, thus happily fitted to answer the purposes of moral instruction, by inculcating the mutual exercise of candour and benevolence, were every where delivered from the pulpit, and were, on proper occasions, circulated from the press among the common people, the public offices of religion would be in less danger of being slighted and neglected, and the character of a parish priest, of falling into contempt.

**ART. XXVIII.** *Christian Philanthropy; a Sermon preached before the associated Friendly Societies of the City of Bath, on Monday, the 16th Day of May, 1796.* By the Rev. Richard Warner, Curate of St. James's Parish. 8vo. 24 pages. Price 1s. Bath, Cruttwell; London, Dilly. 1796.

THE motive, assigned by the author of this sermon for giving it to the world, every one must approve. A christian preacher cannot be more laudably employed, than in endeavouring to promote and encourage philanthropy, friendship, and good-neighbourhood. The discourse, though in style, perhaps, too elevated for the occasion, is in sentiment well adapted to answer the preacher's benevolent purpose.

**ART. XXIX.** *Moral Beauties of Clarendon: Compiled from his Reflections on the Psalms of David, and a Selection from those Psalms, arranged under the appropriate Titles of their various Subjects.* In Two Volumes. 12mo. 636 pages. Price 7s. boards. Rivingtons. 1796.

LORD Clarendon, though better known in the present age as a historian, than as a theologian, wrote a pious and moral work, entitled, *Reflections on the Psalms of David*, containing many just and important practical sentiments, expressed with that compass and variety of language, which distinguished the writings of this nobleman. The work, though tinged with notions, which, in a more enlightened period, may not appear easily reconcilable with true principles of philosophy, is, nevertheless, well worth preserving; and the public is obliged to the editor of the volumes before us, who has taken the pains to select from the original work those parts which he judged most valuable and useful, and to arrange the passages under proper heads. The compilation appears to have been undertaken with the laudable design of diffusing the principles of piety and virtue; and we think the publication very well calculated to answer this purpose. The subjects are partly devotional, and partly moral: among the former are such topics as these: piety in general; religious worship; praise, thanksgiving, and prayer; obedience; the fear and love of God; repentance: among the latter are, virtue; innocence; justice; charity; gratitude; patience; truth; humility; detraction; envy; revenge; &c.

There is in these volumes little of a political nature; but in a few passages the author's high notions concerning the origin and power of monarchy are strongly expressed. In a chapter on prayer for the king, loyalty is represented as a *religious* duty, on the ground that the king is 'the deputy of God Almighty, of whose person he is so zealous, as his substitute, that any disrespect to him is interpreted as a neglect or affront to the majesty of God himself.'

In the selection from the Psalms, the compiler has omitted such as are personal, local, or temporary, and such as, contrary to the christian spirit, make peculiar and severe vengeance the subject of petition. The compilation bears some resemblance to a late work by Mrs. Barbauld, entitled, *Devotional Pieces*, compiled from the psalms and the book of Job.

*Advice to a Young Clergyman on entering into Priest's Orders.* 1795

ART. XXX. *Claude's Essay on the Composition of a Sermon, formerly Translated from the French, by the Rev. Robert Robinson: with an Appendix, containing One Hundred Skeletons of Sermons several being the Substance of Sermons preached before the University, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge.* Royal 8vo. 374 pages. Price 10s. boards. Cambridge, Deighton; London, Matthews. 1796.

THE first part of this work, the republication of Mr. R.'s translation of Claude's Essay on the Composition of a Sermon, cannot require particular notice, unless it be to inform our readers, that almost all Mr. R.'s notes are omitted; because, says the editor, 'they are replete with levity, and teem with acrimony against the established church.'

The second, and original, part is an attempt to assist young preachers in the composition of sermons, by providing them with schemes, or skeletons of discourses, in which the leading divisions of the subject are distinctly laid down, and hints of thoughts proper for the illustration of each branch are suggested, which the composer is to fill up from his own invention. By means of these skeletons, the author hopes to lead young divines into a method of writing sermons less defective than that which is at present commonly adopted, and to instruct them how to deduce from a text a regularly connected train of appropriate thoughts and observations, and thus to give an interesting variety to their sermons. The design is certainly laudable, and promises utility; and Mr. S. appears to have bestowed much pains upon the execution. One material objection, however, appears to us to lie against the adoption of the schemes of sermons here furnished; which is, that the greater part of the subjects which the author has introduced rather respect systematic and mystic theology, than practical morality. The strain of preaching, which they are adapted to encourage, is that which will be called by some evangelical, and by others methodistical, but which is certainly less useful than those practical addresses on moral topics, which "come home to men's business and bosoms."

Mr. S. informs his readers, that these skeletons are given as a specimen of a future work, in which he hopes to form a system of doctrinal, practical, and experimental divinity, in a series of sermons, each of them contained in two pages, like those of this volume.

ART. XXXI. *Advice to a Young Clergyman, upon his entering into Priest's Orders. In Six Pastoral Letters.* By a Divine of the Church of England. 8vo. 114 pages. Price 2s. 6d. Rivingtons. 1796.

THE writer of these letters appears to be a dutiful and affectionate son of the church of England, in whose eyes his spiritual mother is without spot or blemish. The creeds and articles of faith, the ceremonies, the liturgy and discipline of the church are the subjects of his indiscriminate and unlimited admiration; and his object seems to be, to impress the same sentiment in it's full force on the minds of his younger brethren. Of the sacredness of the clerical character this divine entertains so high an opinion, that he pronounces it impossible for any one, who has once taken upon himself the office of a priest, or even of a deacon, to lay it aside. He recommends to his young friend a strict adherence to the instructions of the rubrics, under the rigorous notion, that any occasional omission in the service is a breach of the ordination engagement, which falls very little, if any thing,

short of perjury.—‘It is,’ says he, p. 7, ‘no matter what objections may be raised by unreasonable disputers against the form itself: the wisdom of our forefathers digested it well; and you have, I hope, upon mature deliberation, given your unfeigned assent to it. It is to no purpose, after this, or a bad one, to cavil at some particulars, or to try to raise to yourself difficulties about the propriety or impropriety of them. Do not presume, by searching out for these, to set up your own opinion against the judgment of the most discerning men; but modestly acquiesce in a practice which has the sanction of the highest authority for the use of it, and your own promise of conformity.’

The athanasian creed is thus vindicated:—p. 10.

‘It may be possible that you cannot satisfy the scruples of every half-informed quibbler upon the points contained in this very ancient creed: it is the fashion, no one can give a good reason why, to decry this rule of faith, although every sentence of it is founded upon scripture, and may be proved from thence: and although it is the most valuable bulwark we have against many dangerous heresies, considered, as it ought, in the general tendency or particular explanation of the doctrines contained in it.

p. 40.—‘The body of the creed contains the sum and substance of all orthodox divinity, the doctrines of the Trinity, and incarnation of Jesus Christ, guarded against the innovations of schismatics and heretics; together with the mysterious union of godhead and manhood in one person, illustrated by the no less mysterious, though undoubted, union of soul and body, which none but the materialists, and scarcely they, can deny. All the rest is only an occasional enlargement of these fundamental articles, and therefore he, who believes these, virtually believes every other sentence of this creed, which was added only to illustrate and secure the truth of these main points. These are the articles which are declared to be necessary to salvation; and the scripture has declared the same; for the whole fabric of christianity rests upon them. Surely then, none need be offended at the public repetition of it in our churches; for it condemns none but those who will not believe and be saved.’

The preceding extracts sufficiently manifest this writer’s zeal. In the sequel we do not find sufficient proofs of superiour judgment or erudition, to authorize our recommending his work to the attention of young clergymen as a guide in their studies, their clerical duty, or their personal conduct. Some of the author’s suggestions may claim attention, particularly the letter on the composition and delivery of sermons; but the general subject of these letters has been much better treated by bishop Burnet, archbishop Secker, Dr. Napleton, and others.

M. D.

POLITICS. POLITICAL ECONOMY.

ART. XXXII. *L’Etat Réel de la France, &c.—The real State of France, at the End of the Year 1795, and the political Situation of the Powers of Europe at the same Epoch.* 12mo. 275 pages. Price 5s. Printed at Hamburgh, and imported by De Boffe. Vol. I. 1796.

THE author tells us in the introduction, that in Germany and all the other countries in the north of Europe, there are watchmen to inform the inhabitants while reposing on beds of down, about the state of the weather, the hour of the night, &c. In times like the present, he

he deems it absolutely necessary to have watchmen during the day, and it is in this new capacity he now addresses himself to the public.

'The star,' says he, 'which protects sovereigns and empires is obscured; that which presides over the disorders of society is in the zenith. The present hour teems with disasters; worthy men have not a minute to lose, and if they wish to know how many moments they can call their own, they must learn this from the state of the political atmosphere.'

This continental *alarmist* then proceeds to lament the disastrous system which has overwhelmed France, and undone Europe. To be convinced of this, it is no longer necessary to open books—we have only to open our eyes, experience is preferable to reasoning. If on the one hand it have always been the study of the *revolutionists* to destroy every thing, on the other it has been that of the zealots for the restoration of monarchy to build upon chimeras, and dream about plans, which only want a basis to be solid. This basis is said to be an accurate knowledge of the internal situation of France, the spirit that prevails there, and the factions which govern it.

It is a great mistake that France is in a state of anarchy: there exists an authority hated, detested, but dreaded and absolute; this is the authority of the government, which is a parricide that will some day devour it's own mother.

The following is the classification given of the factions that prevailed in the late convention:

1°. Those denominated *nostres poutis*, always devoted to the strongest party;

2°. The eighty members who did not vote for the death of the king, and who were considered as secretly attached to monarchy;

3°. The *thermidoriens*, such as Tallien, Fréron, Garnier de l'Aube, and Rouere, who would have had no objection to join with the eighty, had they found them provided with a proper plan, for being only 'revolutionists from speculation,' they would have preferred that government which was most likely to protect the wealth they had acquired.

'Persuaded that the republican form which they happened to take a liking to was not befitting France, they would have made a merit of their adoption of royalty, in order to have saved their lives and fortunes from the vicissitudes of faction, blotted out their crimes by the re-establishment of the throne, and recompensed the monarchy by restoring a limited power which might guaranty that impunity, they had a right to demand.'

4°. The republicans, consisting of the *gironde*, the apostates from jacobinism, 'and a few hypocritical ruffians,' who, being unable to obtain a republic of *sans culottes*, were glad to get any thing in the shape of a republic. At the head of this faction, which at present governs, we find Chenier, Louvet, Bourdon de l'Oise, le Gendre, Carnot, Letourneur, Lareveilliere, Lepaux, and all those of that party noted for either talents or energy. The fifth of october by forcing the girondists and thermidorians to unite for their common safety, which is a far different thing from the safety of the people, formed the pedestal on which they have erected that constitution which still wants a base.

They are grossly deceived who calculate on the hatred which the different factions bear to each other; royalty can reap no benefit from it during a foreign war: when that is over indeed, a proper use may be

made

made of some of those republicans; but so strong are their prejudices, 'that they are far more likely to be disgusted, than converted.' On such men threats have no effect, we are told, as the humiliating idea of a pardon renders them outrageous. The *good cause* has also but little to expect from any insurrection in Paris, which is now purged of vagabonds, and governed by a class of men rather enlightened than brave, better disposed to think right than to act right, and terrible only in the *tribune*. They, for the most part, possess property, and are therefore more attached to their fortunes and families, than to their royal master! One great advantage, however, consists in this, that the revolution has lost all its *novelty*; an attraction on which the author seems greatly to depend, from a long and intimate knowledge of the characters of his countrymen.

In the chapter which has for its title *de la guerre civile & étrangère*, the author seems at a loss to determine whether the policy of the allies have excited most scorn or hatred on the part of the french nation; it is not a party, but a whole people, that has united against them, and what the republicans have done from principle, the friends of monarchy have acceded to from pride,

Notwithstanding all this, we are here assured, that the royalists, in which class are included all those who are attached to a limited monarchy, form the 'passive majority' of France, and among their secret auxiliaries are reckoned the *egoists*, the *incertains*, and the *indifferents*. The projects of the once formidable party of the *constitutionnels* are considered as so many 'political poems.' Lafayette, heretofore so popular, were he now at Paris, would not be able to procure the suffrages of one hundred citizens. Dumouriez, who, next to Barrère, is considered as the most wonderful 'cameleon' the revolution has produced, is actually despised. The following passage accords with what Mr. de Calonne has said on the same subject;

'Among the other dreams of the emigrants, is that of their having carried a large portion of the money out of the kingdom, and yet, on due calculation it will be found, that these rich proprietors have not exported above one twelfth of the current specie. It ought to be recollected, that at Coblenz, and all along the banks of the Rhine, this money, which they expended in profusion, returned with rapidity, into France, in search of those articles of luxury and sensuality, which they had not then learned to do without. If the french nobility, the richest of all Europe, had not considered their emigration as a party of pleasure, or a journey which would occupy but a few months, there can be no manner of doubt, but that, by making great sacrifices, they might have carried off enormous sums, and perhaps exhausted the wealth of the kingdom; but it is needless to repeat here, how fatal a blind confidence has proved to them. In short, so far from thinking that the circulating medium had been all exported in 1792, it is to be supposed, on the contrary, that upon a fair balance it had not then been diminished; and if it be recollected what quantities of money must have been left by the prussian, austrian, and emigrant armies, in consequence of fifty days residence in Lorraine and Champagne, it must be confessed, that the morning's rain restored all the moisture that the evening's sun had exhale. It is indeed impossible to convey all the money out of any country, for nations, like individuals, will always possess it in the exact proportion of their real wealth. Gold and silver

resemble all fluid bodies; they every where seek, and are sure to find their own level.

While treating on religion, it is observed with great justice, that had the ruling party professed atheism, and persecuted christianity, the blood of the martyrs would have reared up new proselytes to the church. The unlimited liberty of conscience, which is here uncandidly termed 'a scheme more perfidiously adroit,' has begotten a total indifference on this subject, and stifled those sentiments which the sufferings of the catholic clergy were on the point of reviving.

To the conduct of the allies much of the success of the french in respect to their domestic arrangements is attributed. Were a candid republican asked to what the government ought to attribute it's success? he would ingenuously confess, that it was to the obstacles opposed by the enemy. 'The republicans have acted during these last three years like men who thought their principles were equally fallacious, and inapplicable; their antagonists, as if they were persuaded that the democratic government is so advantageous, that it would be highly improper to permit them to enjoy it's blessings even for a single moment; and they have affected so much to deprecate the organization of a republic, that were another Cook or Bougainville to bring home an inhabitant of the Pacific Ocean, and it were possible to place before his eyes the proceedings of Europe for these last six years, he would be heard instantly to exclaim: "why will so many kings, out of mere contradiction to these brave legislators, found a republic in France?"' The author is an avowed advocate for monarchy, and blames the coalesced powers for having aimed at partitioning his native country. He relies much on the idea, that the french, from their natural fickleness, will soon be tired of a republic, and recall Lewis XVIII in the same manner as the english did Charles II. Should this ever happen, we trust that he will not prove so worthless a prince.

We shall now take our leave of this publication; after mentioning two anecdotes, detailed in the notes. The president d'Al— was arrested at Aix, during the *monarchy* of Robespierre. Upon being interrogated about the concealment of 100,000 crowns buried by his wife, he was discharged; but a confidential servant was taken up, and confined, it being proved that he was privy to the transaction. Every possible mode was tried to prevail upon him to discover the place where this treasure was deposited, and he was repeatedly offered his life on this condition. The president himself repaired to the prison, released him from the oath of secrecy he had taken, and commanded him to disclose the particulars of the transaction. The faithful domestic however replied as follows: 'When I was entrusted with the secret, both your wife and myself knew beforehand that it would be improper to confide it to you, and my firmness will hereafter prove beneficial to your children.' Having said this, he walked forward to the scaffold prepared for the occasion, and was instantly executed.

The other, no less extraordinary, is as follows: a violent jacobin called Maignot; who had assumed the name of Brutus, was president of the revolutionary tribunal of Rennes. On the execution of Carrier, Brutus was ordered to be conducted a prisoner to Paris. He happened to be escorted by a single *gendarme* only, whose confidence and respect he had found means to acquire to such a degree, that conscious of approaching death, and desirous of enjoying all the pleasures

of the capital, he actually prevailed on him to allow him to retire by himself wheresoever he pleased for a few hours. The only security given was the word of the prisoner, who solemnly agreed to surrender himself into the hands of his guard at midnight, and the rendezvous was the door of the committee of general safety. At the time and place appointed, the republican, faithful to his promise, delivered up his person to his keeper, and his head to his enemies.' The reader will no doubt be pleased to know, that the committee of government was so much charmed with this mark of heroism, as to procure his pardon; Brutus is still alive!

This is said to be written by Servan, formerly *président* of the parliament of Grenoble.

ART. XXXIII. *Coup d'Œil politique sur les Puissances neutres dans le Nord, &c. A Political Glance at the Northern neutral Powers, and a Refutation of some Errors that have been circulated abroad.* 8vo. 48 pages. Printed at Strasbourg. 1795. Sold in London by De Boffe.

It is here very feelingly lamented, and every sympathetic heart will beat in unison to the sentiment, that the wars of an enlightened age should be longer, more murderous, and more terrible, among polished nations, than they usually are among barbarians.

The author congratulates Sweden on the enjoyment of an uninterrupted tranquillity, and all the advantages of peace, amid the furious storm in which the greater part of Europe is involved. He also compliments the duke-regent, for refusing to take a part in the conflagration 'lighted up by ambition alone.'

The emperor of Germany and the empress of Russia are both accused of the *jacobinical* project of creating a revolt in Sweden, in revenge for not acceding to the coalition against France. In respect to Russia, we learn the following particulars: 1. That on account of the extent of her frontiers, notwithstanding the number of her forces, she is extremely weak; 2. That she is destitute of magazines, except in the neighbourhood of Poland and the Ukraine; that the turks ought to attack her on the banks of the Dnieper, instead of those of the Danube; and that her frontier from Courland to the Black Sea is entirely destitute of fortifications; 3. That the newly conquered provinces are ripe for revolt; and that if Kosciuszko, here perhaps with more propriety termed *Kotchiustko*, had penetrated into White Russia, an insurrection would have taken place, and the independance of Poland been insured. Under this head, a *hint* is given of the immense domains presented 'to the multitude of young nobles, who have successively been in the *good graces* of that august princess the empress;' 4. Slavery. 'This alone will overturn the empire, if the government do not adopt sage measures to enfranchise the people by degrees; but this does not appear to be its system. On the contrary, the servitude of the people has been aggravated in Livonia and Little Russia. Despotism never conquers but to subjugate, shackle, and enslave.' It is impossible to conceive how averse the people are to the yoke under which they are



are bent; were they but properly supported [and it is hinted that Sweden could do this] an insurrection would take place to-morrow, and liberty be reconquered. Had Kotchiufko but proclaimed freedom in Poland, and announced it in White Russia, he would have succeeded. The flame would not have been confined to the frontier provinces: it would have penetrated to Moscow. All the merchants, and a great number of the nobles, desire it; but it is in a more particular manner among the domestic slaves that it would have found partizans. Nearer to the persons of their masters, they are better acquainted with their foibles; they have justly appreciated the despots; they have calculated their numbers; they ask one another why they tremble; the memory of Pugatschef is not obliterated, and it is not unfair to conclude from the success of this robber, and the alarm which he occasioned, that a well concerted revolution for the destruction of slavery might be easily effected in that country.' 5. Russia is represented as nearly exhausted in respect to men, in consequence of the late turkish and polish wars, and 6. in respect to finances, the profits of the custom-houses being mortgaged, and the imposts doubled, the latter of which circumstances has caused universal consternation. 7. Russia, we are assured, can never have a marine, as she neither possesses sea coasts, sailors, nor commerce. It is asked of a great princess how she can sleep with the spectres of 22,000 innocents butchered in the suburbs of Warsaw, men, women, and children, continually floating before her eyes?

'The memory of the tyrant is detested in France, who caused 800 guiltless persons to perish by the guillotine: what then ought mankind to think of her, who, in cold blood, authorized the carnage of 22,000 human beings, assassinated also in cold blood; of her, who has sworn not to put to death any one criminal during the whole of her reign; of her, who leads so delicious, so voluptuous a life within the walls of her palace? What sentiments does she excite? Are they those of love and admiration?'

'Sovereigns, too long has your ill directed ambition occasioned the misfortunes of mankind. Let but the happiness of your respective nations form the sole object of your wishes, and peace will soon regenerate throughout the universe. Consider with attention both the ills of Europe, and the proportionate remedies. The present epoch may still be that of happiness and of peace. Forget your personal interests; think only of the interests of your people, and do not suffer mankind to become miserable on account of the ambition of Catherine II.' If we be to give full credit to the pamphlet before us, the government acts as if the Russians were born for slavery, and formed expressly for servitude. We are told, indeed, that they seem not to be a nation, but a herd of slaves, dragging their chains over a soil watered with their tears, and oppressed by an aristocracy armed with whips, which at once enforce their servitude and their labour.

In respect to their boasted armies, out of 100,000 recruits, the officers themselves are reported to affirm, that 25,000 perish under the cane of the drill serjeants, adjutants, &c.; another

25,000

25,000 by disease, and in consequence of that neglect, with which a commander is accustomed to treat a soldier who is a slave. The desertion among such troops is said, and we can readily believe it, to be alarming. The famous code of laws, formerly panegyrised by 'penal writers,' has never been carried into execution, and so far from enfranchising the peasantry, as her imperial majesty once pretended to do, 'she has proclaimed slavery in provinces that were never before acquainted with its degrading yoke.'

This seems to be the production of some diplomatic pen in the service of Sweden. The manner in which the late revolution in that country is spoken of, as it affords a striking example, so ought it to be a salutary warning to such nations as yet retain any portion of their ancient liberties. It is here allowed, that the royal authority acquired some little increase under Gustavus: it is however evident that it became despotic. The 'consent of the states' is also urged; when it is notorious, that this was extorted by a mercenary army. Absolute, undefined, unlimited power, is termed an *additional activity on the part of government*, 'a salutary concentration of force, a repression of foreign influence,' &c. Tyranny is always attempted to be disguised under a popular name. 5.

ART. XXXIV. *Sketch of Democracy.* By Robert Bisset, LL. D. 8vo. 377 pages. Price 6s. in boards. Mathews. 1796.

THE value of experimental knowledge we are not inclined to dispute. We perfectly agree with the author of the present work in the opinion, that experience is the foundation of science, and the guide to practice. Its use in the advancement of physical knowledge no one, who is acquainted with the history of physics since the days of lord Bacon, can call in question. Or is it less evident, that induction is the best means of improving political science, and that it is only upon the broad basis of facts, that practical plans of policy can be securely built. But from these premises it is not to be too hastily inferred, that general principles are to be thrown aside, as seducing theories merely hypothetical. It might not be difficult to show, that those political principles, which are commonly received as axioms by the friends of liberty, are the ultimate result of long experience.

In deducing political conclusions from the vast mass of facts which history furnishes, the great difficulty is, to preserve the mind perfectly free from the influence of preconceived opinions, and from the bias of prior attachments or aversions. Without discussing the general question, whether simple democracy, or a mixed form of government; be more eligible, we remark, that the author of the work now before us appears to have written under the impression of a strong aversion to the former, and predilection for the latter. Doctor Bisset professes to exhibit from history the real nature of democracy, and the real effects which have proceeded from that form of government, particularly in the Grecian and Roman republics: but it will be very manifest to any one who is acquainted with the history of Greece and Rome, that his selection of facts is partial, and the aspect under which they are presented

sentent oblique: in short, that the author has rather performed the office of an advocate, than that of an historian.

In the political institutions of the heroic ages of Greece, as described by Homer, doctor B. finds a strong resemblance of the modern British government of king, lords, and commons. The democracy of Athens he represents as affording an example of *universal suffrage*, and, in the election of the senate, of an *annual parliament*, although, from the want of legislative power without the concurrence of the general assembly of the people, this senate was a mere organ of the popular will. The inconveniences which, in fact, resulted from this plan, in the discouragement of distinguished merit, and in the opportunity which it afforded for the intrigues of aspiring demagogues, are represented in their full magnitude: but in comparing the athenian democracy with modern institutions, the wise provision against these evils in the modern system of *representation* is entirely and very unfairly overlooked. The mischiefs which arose from the temporary tyranny of Pisistratus are ascribed to the nature of democratic government. The administration of Pericles is said to have been productive of much more evil than good, through the operation of the democratic spirit. In order to confirm the idea of a near resemblance between the ancient popular governments and the modern system of political freedom, the author makes use of the ingenious expedient of describing ancient facts in the appropriate terms of modern politics. 'Pericles,' says doctor B., 'conquered and fraternized Samos, but the mob, who were friendly to the athenians, finding themselves really subjects, regretted having received the *fraternal embrace* of democracy.' Upon democracy are cast the disgrace and guilt of the murder of Socrates.

P. 127.—'Inflamed by the comedian, by the sophists, and demagogues, the envy and hatred of the athenians against Socrates rose to a great pitch. At last he was tried under a pretended charge for impiety. His accusers were two of those sophistical lecturers, who earn their bread by gratifying the prejudices of the people and incensing them against dignified characters. Principles of the highest use for restraining the wickedness of the times, were represented by those lecturers as dangerous innovations. He was tried by a court, composed of the most furious and ignorant of the populace, previously inflamed by the declamations of his accusers. Perjured witnesses were brought to make depositions of which every man of sense must have seen the inconsistency and absurdity; in short the trial was equally impartial as if a set of modern democrats, piping hot from the lecture room were to sit in judgment on Mr. Burke. Before such a court even Socrates could not escape condemnation. He was sentenced to death, and suffered with a wisdom, a magnanimity and resignation that bore the most convincing testimony to the virtue and innocence of his life. Such was the consequence of extraordinary virtue in a democracy.'

The doctor concludes his review of the athenian government with the following general reflections,

P. 144.—'In the whole of the athenian history we see, that their misfortunes were chiefly owing to the nature of their government, their successes to a temporary deviation from that government. When for a time they invested men of talents and virtue with the supreme power,

power, they seldom failed of success. This however was only occasional; they generally acted nominally for themselves, and really through the influence of demagogues, who flattered their vanity, and gratified their vices. In this conduct the athenians were not worse than other democrats. The athenians did not corrupt the democracy, the democracy corrupted the athenians. In point of intellect, they were equal to any people that ever existed; but their government gave a pernicious direction to their mental powers. No nation ever existed, and if we may conclude from experience, no nation ever will exist, in which the mass of the people will be fit for governing.

Every man who is not an idiot, may be an useful member of society. Whoever is an useful, is a respectable member; but one can only be useful, by steadily and habitually pursuing objects within the sphere of his powers and knowledge. The mechanic, the journeyman, the labourer, are useful, nay respectable members of every well-constituted society; but it is as mechanic, journeyman, and labourer that they can possess that usefulness, and consequently respectability. When therefore the carpenter, the shoemaker, the labourer, instead of fashioning timber, leather, or earth, to beneficial purposes, takes to fashioning the state, he does a double mischief, by neglecting that which he can do, and trying that which he cannot. This idleness makes him poor, and consequently internally a burden to the community, to which his political projects, from his incapacity of forming or executing good ones, would be both internally and externally ruinous. Within their own sphere, the lower orders are a great support of society; going beyond it, they bring ruin on themselves and others. So it fared with the athenians; and similar causes will always produce similar effects. Whoever with care and intelligence studies the history of the athenians, will be from that alone convinced of the inefficacy of democracy, to the production of general happiness.

The spartan government is contemplated by our author with approbation, as consisting of three estates, two kings, a senate, and a popular assembly. The permanent prosperity of this state is imputed to that form of government; and, in conclusion, it is observed, that their limited monarchy restrained the bad affections, and directed the good; while the democratic government of the athenians mislaid the good, and gratified the bad.

With the same limited design, and with at least equal partiality, this writer reviews the history of the roman republic. The absurd superstitions instituted by Numa were, in his judgment, a wise system of religious observance, which in after ages operated powerfully in forming the characters and guiding the actions of the romans. In the republican state of Rome, after the introduction of the tribunes, the democratic part is said to have been by far too powerful. The first attempt to introduce an agrarian law is thus described: p. 169.—'Scarcely had the tribunes established the *comitia tributa*, than designing demagogues began to meditate an equal division of landed property, known by the name of the agrarian law. That is a scheme that never fails to please the lower orders, for the obvious reason, that the acquisition of property without industry, would be much more expeditious and easy than with labour. Whilst the tribunes were

were forming a project of this kind, Spurius Cassius, the consul, regardless of his rank and dignity, and of the justice that would accrue to proprietors, proposed a division of lands among the indigent citizens. Cassius, like every grandee who will descend from his station to court the mob, was in high favour with that order of men. The RIGHTS OF THE PEOPLE were the constant theme of his harangues. These rights, as he describes them, were *wrongs* to men of rank and property. An accidental scarcity of corn, he imputed to the rapacity or mismanagement of the nobles, and proposed a gratuitous distribution of the produce of the land to the poorer citizens, as well as division of the lands themselves. He harangued and inflamed the people against their superiors. The obvious inference from such a conduct, was that he intended by means of the poorer citizens, to subvert the constitution, and rise on the ruins of his country. Cassius being with reason suspected of such designs, was tried, convicted, and put to death.

Throughout this review of the roman republic, all the external success and glory of Rome is ascribed to it's aristocracy, and all it's internal disorders to the prevalence of a democratic spirit. On the attempt made by Tiberius Gracchus to revive the agrarian law, doctor B. thus remarks :

P. 228.—' Had Rome been a mixed government, had the senate possessed a legislative power equal to that of the people, had there been a supreme magistrate, with a voice in the legislation, which, in any contest between the senate and the assembly of the commons, he would use against that party which was in the wrong, the bill of Tiberius would have been thrown out, and the flame would have been allayed without any serious mischief. The supreme magistrate would have seen, that the proceedings of the commons were violent and pernicious, and that it was his duty to himself and the country, to throw his weight into the scale of the senate. At Rome there was no such salutary control. The constitution being in so great a degree democratical, the senate could not resist decrees, however destructive, which the popular assembly chose to pass. They were obliged to associate all individuals against the destroyer of property, and consequently of rational liberty. Scipio Nalica headed the association for defending liberty and property, and rescuing the country from the distraction, anarchy, and injustice, which the proceedings of Tiberius threatened. Their usual resource in times of emergency, the creation of a dictator, was then unattainable with safety to the state. The consul who had the nomination of that high magistrate, was known to be favourable to the views of Tiberius. Tiberius prepared by force to oppose the association of men of property and patriotism. A scuffle ensued, in which Tiberius fell. Rome was, for the present, saved from anarchy and confusion by an association of defenders of liberty and property, against innovators and levellers.

Specimens have now been given of this work abundantly sufficient to enable our readers to judge both of the talents and the intention of the writer. Of the former they will probably form no mean idea : with respect to the latter, it seems pretty evident, that it has been in the author's contemplation, to counteract the impression made by a certain political declaimer, whom, surely with no great propriety he stigmatises as a *hireling* lecturer. The democratic harangues of this orator

on classical history; doctor B. has thought it necessary to oppose by aristocratical harangues on the same subject. Leaving the public to bestow the palm where it shall appear, to be due, we shall only add, that it is a pretty strong refutation of the leading argument of this work, that, while the roman state continued republican, it rose to a degree of splendour wholly unparalleled in the history of the ancient world, and that when it fell into the hands of despots it's glory and prosperity vanished.

L. M. S.

**ART. XXXV.** *Traacts on political and other Subjects, published at various Times, by Joseph Towers, LL. D. and now first collected together. In three Volumes. 8vo. 1298 pages. Price 1l. 1s. in boards. Johnson, 1796.*

DR. Towers is well known to the public as a writer of considerable ability, and as a steady and zealous advocate for civil and religious freedom. For upwards of twenty years past, he has occasionally communicated his sentiments to the world in publications, which having been, for the most part, called forth by other writings, or by political occurrences, have been in some danger, after the first perusal, of being thrown by, and forgotten, among the pamphlets of the day. It was, however, very desirable, that so much good sense, and so many just observations and reflections, should not be lost: and we have no doubt, that the friends to the liberties of britons, and the rights of men, will be pleased to find these pieces collected, and reprinted in a form in which they may find a respectable place in their libraries. It will not be expected that traacts, which have all, at different times, appeared before the public, and passed under the animadversion of literary journalists, should be again distinctly criticised. A brief enumeration of the contents of the volumes will be sufficient: these are as follows.

**Volume I.** A vindication of the political principles of Mr. Locke, in answer to the objections of the rev. Dr. Tucker, dean of Gloucester, first published in 1782.—A letter to Dr. Samuel Johnson, occasioned by his late political publications; with an appendix, containing some observations on a pamphlet published by Dr. Shebbeare, 1775.—Observations on Mr. Hume's History of England, 1778.

**Volume II.** Observations on the rights and duties of juries, in trials for libels: together with remarks on the origin and nature of the law of libels, 1784.—A letter to the rev. Dr. Nowell, occasioned by his very extraordinary sermon preached before the house of commons, on the 30th of january, 1772.—An examination into the nature and evidence of the charges brought against lord William Russell, and Algernon Sydney, by sir John Dalrymple, bart. in his memoirs of Great Britain, 1773.—A dialogue between two gentlemen, concerning the late application to parliament for relief in the matter of subscription to the thirty-nine articles and liturgy of the church of England, 1772.—A review of the genuine doctrines of christianity, 1763.—An oration delivered at the interment of the rev. Caleb Fleming, D. D., 1779.

Volume

Volume 111. Thoughts on the commencement of a new parliament: with an appendix, containing remarks on the letter of the right hon. Edmund Burke, on the revolution in France, 1790.—A dialogue between an associator and a well-informed englishman, on the grounds of the late associations, and the commencement of a war with France, 1793.—Remarks on the conduct, principles, and publication of the association at the Crown and Anchor in the Strand, for preserving liberty and property against republicans and levellers, 1793.—An essay on the life, character, and writings, of Dr. Samuel Johnson, 1786.

From the preceding list it will be obvious to our readers, that many of these pieces, though published on particular occasions, contain matter of a general nature, and sentiments, which it will at all times be of importance to impress upon the minds of citizens, and which were never more seasonable than at the present moment.—The last piece, on the character of Dr. Johnson, partakes of the general spirit of the publication, and is a just and spirited vindication of several eminent men, from the severe strictures of an illustrious writer.—The work is handsomely printed; a head of the author is prefixed; and a general index of contents annexed.—We could have wished, that the author had introduced the publication by an address to the public adapted to the times.

ART. XXXVI. *The Speech of Mr. Ames, in the House of Representatives of the United States, when in Committee of the Whole, on Thursday, April 28, 1796, in Support of the following Motion: Resolved, That it is expedient to pass the Laws necessary to carry into Effect the Treaty lately concluded between the United States and the King of Great Britain.* 8vo. 60 pages. Philadelphia. 1796.

THE result of the debate, of which the speech here published was a part, is well known. Happily for both countries, after the beam had long vibrated between peace and war, the scale of peace preponderated. The wisdom of this decision, as far as concerns America, is strongly stated in this speech. The topics on which Mr. A. expatiates are, the importance of preserving national faith; the preponderancy of public opinion in favour of the treaty; the consistency of peace with England, with the preservation of the alliance between America and France, and the national interest in preserving peace. On the general topic of national faith, Mr. A. expresses noble sentiments in animated language.

P. 41.—‘To expatiate on the value of public faith may pass with some men for declamation—to such men I have nothing to say. To others I will urge, can any circumstance mark upon a people more turpitude and debasement? Can anything tend more to make men think themselves mean, or degrade to a lower point their estimation of virtue and their standard of action?’

‘It would not merely demoralise mankind, it tends to break all the ligaments of society, to dissolve that mysterious charm which attracts individuals to the nation, and to inspire in its stead a repulsive sense of shame and disgust.

‘What

What is patriotism? Is it a narrow affection for the spot where a man was born? Are the very clods where we tread entitled to this ardent preference because they are greener? No, sir, this is not the character of the virtue, and it soars higher for its object. It is an extended self-love, mingled with all the enjoyments of life, and twisting itself with the minutest filaments of the heart. It is thus we obey the laws of society, because they are the laws of virtue. In their authority we see, not the array of force and terror, but the venerable image of our country's honor. Every good citizen makes that honor his own, and cherishes it not only as precious, but as sacred. He is willing to risk his life in its defence, and is conscious that he gains protection while he gives it. For what rights of a citizen will be deemed inviolable, when a state renounces the principles that constitute their security? Or, if his life should not be invaded, what would its enjoyments be in a country odious in the eyes of strangers and dishonored in his own? Could he look with affection and veneration to such a country as his parent? The sense of having one would die within him, he would blush for his patriotism, if he retained any, and justly, for it would be a vice. He would be a banished man in his native land.

I see no exception to the respect that is paid among nations to the law of good faith. If there are cases in this enlightened period when it is violated, there are none when it is decried. It is the philosophy of politics, the religion of governments. It is observed by barbarians—a whiff of tobacco smoke or a string of beads, gives not merely binding force, but sanctity to treaties. Even in Algiers, a truce may be bought for money, but when ratified, even Algiers is too wise or too just to disown and annul its obligation. Thus we see neither the ignorance of savages, nor the principles of an association for piracy and rapine, permit a nation to despise its engagements. If, sir, there could be a resurrection from the foot of the gallows, if the victims of justice could live again, collect together and form a society, they would, however loath, soon find themselves obliged to make justice, that justice under which they fell, the fundamental law of their state. They would perceive it was their interest to make others respect, and they would therefore soon pay some respect themselves to the obligations of good faith.

ART. XXXVII. *A Plan for the Payment of the National Debt, and the Reduction of the Taxes Two Millions per Annum.* By William Wood. 4to. 35 pages. Price 3s. 6d. Seeley. 1796.

It is the professed design of the author of the work now before us, to endeavour to lighten the burthens of which the nation universally complains, to aim at removing those impediments which threaten to clog the operations of government, to project measures for the relief and instruction of the poor, to meditate a system for conciliating the jarring interests of contending parties, and to propose a plan, which has for its object the general interests and happiness of society.

After successfully contending against the ridiculous sophisms, that a national debt is necessary to our prosperity, and that our debt is no evil, Mr.

W. pro-



W. proceeds to unfold his system of relief, which is no other than the fabrication of *assignats*!

'The mode of payment I wish to recommend, is that by instalments, of a certain sum for a certain number of years; and to render it intelligible to every capacity, I have calculated three tables, all upon one principle, and only differing in regard to the time and amount to be discharged, which would be, according to the

'First, 50 millions in 12 years.

'Second, 100 millions in 17 years.

'Third, 300 millions in 26 years.

'This is to be effected by issuing bills, under the sanction and authority of parliament; payable at such times as there will be funds sufficient for their discharge, as per the above-mentioned tables; which bills shall not bear interest from government, but be constituted a lawful tender in all money transactions between man and man.'

The author seems to be one of those well-meaning men, who defer so much to the opinions of every ministry as to second them in all their mad projects of ambition, and after beholding the country reduced to imminent danger by an unnecessary contest, would actually, from the continued impulse of original alarm, rush into new schemes, big with ruin and bankruptcy.

We must be candid enough, however, to observe, that Mr. W. displays great liberality respecting tithes, that cause of 'continual heart-burning,' and thinks it hard 'that a man who differs from him in opinion should be taxed double—that is, that he should contribute to his own pastor by choice, and to mine by compulsion.' By way, we suppose, of outwitting the bulk of the dissenters, he proposes to *buy off their clergy*, as government, 'the common guardian of all,' would perhaps, 'find its account in providing a competent number of teachers for all sects and persuasions, whose tenets are not inimical to the safety of the state.' The last phrase is loose, indeterminate, and insidious.

ART. XXXVIII. *Observations on Mr. Paine's Pamphlet, entitled, the Decline and Fall of the English System of Finance; in a Letter to a Friend, June 4, 1796.* By Ralph Broome, Esq. 8vo. 73 pages. Price 1s. 6d. Debrett.

Mr. B. begins by affirming, that the contents of Mr. P.'s book can excite no emotion, except that of *contempt* in the mind of any man who is thoroughly acquainted with the english system of finance. 'I strongly suspect,' adds he, 'that he is not the author, and that he has lent his name for the sake of giving the work a degree of celebrity and circulation, which it might not otherwise be able to acquire. It is most likely to be a device of the executive directory of France, suggested to them by the report of Mr. Pitt's having encouraged the forgery of assignats. Viewing it in that light, it is nothing more than natural vengeance which this nation may reasonably expect; it being fully as justifiable in the french to depreciate the english credit, as it was in the english to depreciate that of the french. Whether the one or the other be reconcileable to the law of nations is not my business to inquire.'

The author next points out the difference between an *assignat*, or *mandat*, and a bank note, the latter being only a *voluntary* tender, in point of law, whereas the former is compulsive. The one too, is issued by a trading company, but the other appertains to government.

As to the exchequer bills, debentures, &c., they are allowed to resemble the paper money of France, 'but they make no part of the circulating money of this country; they are never offered in payment for a debt, but are matter of merchandize.' Mr. B. owns, that the people here are to the full as ignorant of the state of the bank of England, as the dutch ~~were~~ relative to that of the bank of Amsterdam. He also deprecates the idea of a fictitious credit, and thinks, 'the issuing exchequer bills, by way of helping the credit of speculating traders, is rather a symptom of decay: it seems like the hot medicines of quack doctors, which revive the spirits for a time, but the patient goes off the sooner in spasms and convulsions.'

He seems also to entertain doubts about 'the wonderful prosperity of india affairs,' as the half million, which in 1794 was consecrated to the payment of the interest of eleven millions funded that year, has not been paid by the company hitherto; and it appears surprising to him how it can divide ten and a-half *per cent* out of it's profits, when it cannot make good it's engagements with government. Another alarming circumstance is, that since the year 1787, about four millions have been paid to the proprietors, by way of dividend, while those very proprietors have paid back again, by way of increasing their stock, to the amount of near five millions sterling.

A more pleasing subject succeeds the dry detail of financial arrangements; this is an enumeration of what might be done to meliorate the condition of the people. The first proposition is a commutation of ecclesiastical tithes, by way of modus, and the passing a law obliging the *lay rectors*, or improPRIATORS, to sell theirs at a fair valuation. The second, to frame the taxes so as to fall entirely on the rich. Both of these schemes are highly laudable, in point of intention, but the latter is impossible, and the former, although salutary, would meet with the most powerful opposition. "Great is Diana of the ephesians!"

Mr. B., towards the conclusion, insists on the folly of attacking the credit of the bank, and asks if, 'what an actual rebellion could not effect, is to be done by three sheets of coarse paper.'

ART. XXXIX. *The Use and Abuse of Money: or, an Inquiry into the Causes of the Present State of Civil Society; in which the Existence of the National Debt is denied and disproved. Earnestly recommended to the Consideration of the Public, previous to the ensuing General Election.* By the Author of Essays on Agriculture. 8vo. 48 pages. Price 1s. Scott, Paddington-Street. 1796.

THERE is in this pamphlet a mixture of argument and declamation, of truth and error, which renders it necessary to examine it with some attention. The writer's leading object, manifestly, is, to bring the funding system into discredit, and to persuade the public, that the national debt neither can nor *ought to be* paid, but that, with the reserve of annuities to creditors, not exceeding one hundred a year, it should be immediately declared null and void. In exposing the injurious nature of the plan of contracting public debts, the author, from the principles, that bodily labour is the foundation of all property, and that all taxes ultimately fall upon the labourer, concludes the system to have been fundamentally unjust; because the debt, which was at first temporary, was afterwards made perpetual; because the paper-circulation, which this debt creates, raises the price of

the necessaries of life; and because the taxes, which are required to discharge the interest of the debt, deprive the labourer of a large portion of the fruits of his industry. Much of what is offered under these heads appears to be fairly stated, and forcibly urged. But when the author proceeds to maintain, that the national debt never ought to be paid, because the creditor *never parted with a valuable consideration to raise the loan*, the argument is evidently unfounded; for of what use at any time would mere paper have been to a minister in carrying on a war? The payment of every loan has been made, mediately or immediately, in hard cash, which was of the specified value both to the lender and the borrower, and which the representative of the former has a right to claim from the representative of the latter. The author of this pamphlet has, therefore, not proved, that it would be injustice to ourselves, and to posterity, to pay the debt if we could: it would certainly be unjust not to pay it if we were able; and in the mean time, it would be equally unjust not to pay to the creditors the interest for which the public faith is pledged. Nevertheless, it must be owned, that the national debt is become a grievous burden to the labouring part of the community, and that humanity, as well as policy, requires that load to be lightened by every equitable expedient, which it would be injustice to throw off by one violent effort. The style and spirit of this pamphlet may be seen in the following passage, in which the operation of the debt is forcibly described.—P. 26.

‘The national debt! Of what does it consist?—*Paper*. And for this paper labour is to pay and luxury to receive *interest*! Aye, and for which too labour is to be brought in *debtor*, to the amount of millions, and millions, and hundreds of millions of money, though it never cost *them*—the *fabricators* of this money—the *receivers* of our taxes—the *creditors*: I say though it never cost *them* the value of so many pins!!! Wonder, O heavens, and be astonished, O earth, at the folly, the stupidity, and the villainy of mankind! What a picture have we here presented to our view!—*Industry*, the mother of plenty and independence, inextricably involved in debt and in rags! *Idleness*, the source of beggary and vassalage, rolling in luxury, and claiming industry as her property!—*Natural* property, which supplies us with *all* the necessaries of life, without which our very existence could not be protracted beyond a few hours, swallowed up in the all-voracious vortex of *artificial* property, which consists of no one article, but which we could do without! This is *monopolizing* with a vengeance! We have lately heard a great noise about monopolizing butchers, and bakers, and farmers, and many more, who on account of their ranking with the most useful of society, have been first singled out and most abused, and no doubt have, *according to their means*, been guilty; but who in business is not guilty? for by our *extravagant abuse of money*, and particularly by that money mountain, the national debt, and its causes and consequences, there is *necessarily established*, from the chancellor of the exchequer, to the day labourer, a *systematic gradation of monopoly*, of both property and of power; and every branch of trade and stage of society produces monopolizers, and is injured by it: for when some get *more* than their share, others *must* do with less than theirs.

‘To be at the top, or to gain one step in ascending this mountain, is the ambition and struggle of every party and profession, and almost of every person, however low. Nor is this to be wondered at. For

those who are at the top, or towards the top, are able to overlook, or rather to stand upon the heads of their fellow mortals; whilst those who bear its base upon their shoulders, the laborious, are bending beneath the pressure of its weight. Who would not avoid the last? And, by simply endeavouring to get at a distance from one extreme, we necessarily find ourselves climbing towards the other.

“ O, sons of earth! attempt ye still to rise,

“ By mountains pil’d on mountains to the skies?

“ Heav’n still with laughter the vain toil surveys,

“ And buries madmen in the heaps they raise.”

**ART. XL.** *A few Reflections on the present State of Commerce and public Credit, with some Remarks upon the late Conduct of the Bank of England.* By an old Merchant. 8vo. 24 pages. Price 6d. Sewell. 1796.

THE purport of this pamphlet is, to apologize for the late conduct of the bank directors in refusing to assist the mercantile world with as much accommodation in the loan of money as formerly; and at the same time to censure the late conduct of administration, in attempting to furnish a prop to mercantile credit by issuing five millions of paper under the denomination of exchequer bills. This measure is considered by this old merchant as a precedent that will lead to more false reasoning on our actual resources, and be more likely to produce serious mischief to the monied concerns of the nation, than any plan which has been adopted for this half-century. He is apprehensive that the extension of paper currency, which expedients of this kind promote, have a tendency to produce a fatal depreciation of public credit. Hence he concludes, that the bank-directors, whose long experience had convinced them how alarming the enormous increase of paper credit was become, and who had observed the effect of this artificial credit in raising the price of every commodity, acted wisely in endeavouring to prevent this growing evil. On the contrary, he is of opinion that the opposite measure of administration, by which paper circulation was increased, whatever temporary advantage it might yield to the revenue, was injurious to the nation. The pamphlet, though not elegantly written, is evidently the result of sound sense, and cool observation.

**ART. XLI.** *Letter to the Right Hon. William Pitt, showing how Crimes may be prevented, and the People made happy.* By John Donaldson, Esq. 8vo. 22 pages. Price 1s. Cadell and Davies. 1796.

MR. DONALDSON has long been known to the public as a projector in political economy. His first project in the present pamphlet is to prohibit, entirely, hair-dressing with powder; the expense of which is averaged at ten guineas a year for each person, and the time consumed, at an hour a day. The powder-room, in every house, Mr. D. proposes to convert into a family-library. Several regulations are also suggested respecting provision, for which we must refer to the pamphlet. Of Mr. D.'s benevolent intentions we have no doubt; but we have little expectation that his projects will be adopted.

**ART. XLII.** *The Curate's Ait examined, and its Advantages and Disadvantages fairly discussed; containing Observations how to render its Operation*

**Duke de Liancourt's *View of mild and sanguinary Laws*: 213**

*Operation effectual, and to counteract the Danger of some of its Clauses: With earnest Addresses to the Members of the late House of Commons, the new Parliament, and the benedicted Clergy, and an humble Apology to the Right Reverend the Bishops and Metropolitans; concluding with a Word of Advice to the Curates. By a Country Curate. Fourth Edition. 8vo. 56 pages. Price 1s. Allen and West. 1796.*

As long as so absurd a system of ecclesiastical policy shall be continued, as that which assigns to one man the labour, and to another the benefit of clerical incumbency, the condition of curates must be degrading and oppressive. The curate's bill promises them some alleviation of their hardships; but nothing can completely remedy the evils which have given rise to this bill, but such an ecclesiastical reform as should convert every curate into a rector, or every rector into a curate, that is, should oblige every clergyman to perform the duties of his own cure.

A copy of the bill in question is given at length in this pamphlet; and the writer comments individually upon its several clauses. He insists particularly upon the propriety and utility of that clause, which gives authority to the bishops to license curates actually employed, even without nomination, and to appoint them a stipend, or allowance, not exceeding seventy-five pounds a year, beside the house of the rectory or vicarage, where the incumbent does not reside at least four months in the year. The pamphlet, which is modestly and handsomely written, has already attracted much attention, and, if the affair should be resumed in the next session of parliament, will probably still continue to have many readers.

**ART. XLIII.** *A comparative View of mild and sanguinary Laws; and the good Effects of the former exhibited in the present Economy of the Prisons of Philadelphia.* By the Duke de Liancourt. 12mo. 48 pages. Price 6d. Philadelphia printed. London, reprinted for Darton and Harvey. 1796.

THE correction of our code of penal laws is an object, to which every consideration of justice, humanity, and sound policy solicits the attention of the legislature. After the laudable and most encouraging example of the substitution of mild, instead of sanguinary laws, which has been set in North America, in the state of Pennsylvania, this alteration can no longer be regarded as a rash experiment. The author mentions the general circulation of Mr. Bradford's pamphlet (see Anal. Rev. Vol. xxiii, p. 102) and the good effects it is likely to produce. It fully appears from details given in this pamphlet, that the measure which it recommends, while it preserves to the state the benefit of useful lives, tends to diminish the number of public offenders. The result of a trial of four years is stated by this intelligent writer as follows:

P. 33. 1<sup>st</sup>. That many persons formerly lost to society are restored to it, become useful members of the community, and bring back into it those habits of labour and industry, which in every quarter of the globe are the most certain and powerful preservatives against wickedness and crimes.

2<sup>dly</sup>. That the expence of their detention does not fall upon the public. Since the state which had formerly to support only the expences of repairs, and of servants' wages, (even before the establish-

ment of the nail manufactories) is at this time burdened with no part of the expence; but has, on the contrary, an excess of income arising from this fund, which is thrown into the public treasury, to be employed in other public works.

The success of the new system is on the point, therefore, of being more compleat than Howard himself had ventured to contemplate: for he considered the hope, that the labour of prisoners would defray the expences of their detention, as an illusion; and yet, those in the gaol of Philadelphia, on their dismissal, besides paying their expences of every kind, take with them an overplus of profit. His opinion was, likewise, that feters, and even whipping, were indispensable in the management of prisons; and yet, all corporeal correction, as well as irons, are forbidden in this gaol. And lastly, the punishment of death, which, according to Howard, the law ought still to inflict on house-breakers, incendiaries, and murderers in general, is confined here to murderers of the first degree. This punishment, so often enacted by legislators, merely because they were embarrassed how to dispose of the criminals to whom they granted life, ought then only, according to every principle of morality and sound policy, to be pronounced, when no other means exist of preserving the community from some great peril. In every other case, it becomes a cruelty detrimental to its true interests; which, after all, punishes the criminal less severely than a rigid and long detention, than that exact and close confinement in separate cells, which leaves the insulated criminal to the heart-rending recollection of his crimes; condemns him to drag on, in sad inquietude, long days of listless uneasiness; and makes him feel that he is a stranger, and as it were, alone, in the universe.

The following table shows, still more accurately, the benefit of this plan. P. 45.

CRIMES.	From January 1787 to June 1791, under the old system.	From June 1791 to March 1795, under the present system.
Murder, - - - -	9	5
Manſlaughter, - - -		3
Robbery, - - - -	39	16
Burglary, - - - -	77	163
Larceny, - - - -	374	10
Forgery, - - - -	5	4
Counterfeiting, - - -	6	3
Misdemeanor, 1st. deg. - - -	4	1
Do. 2d. deg. - - -	13	1
Receiving stolen goods, 1st. deg. - - -	26	5
Do. 2d. deg. - - -	6	27
Horse-stealing, - - -	10	3
Defrauding, - - - -	3	1
Bigamy, - - - -	1	6
Violent assault to kill, - - -	6	5
Harboring convicts, - - -	5	10
Disorderly houses, - - -	10	2
Total,	594	243

The author concludes with some general remarks on the practicability and propriety of adopting such regulations in Europe.

MISCELLANEOUS.

**ART. XLIV.** *Anecdotes, Historical and Literary; or a miscellaneous Selection of curious and striking Passages from eminent modern Authors.* 8vo. 456 pages. Price 6s. in boards. Verner and Hood. 1796.

THE industrious compiler of amusing anecdotes, and striking passages, from books not commonly known, or seldom read, is entitled to commendation, provided only that the materials of his miscellany be worth preserving. To the industry which has produced the present compilation we are disposed to allow considerable credit; for we observe, that the author has read, or at least consulted, many volumes, and we find in his work many things not commonly to be met with in books of this kind. We cannot, however, bestow equal praise upon the compiler's judgment, taste, and delicacy in selection. With some truly curious and amusing articles are mixed many dull and trifling, several extravagant and absurd, and some low and disgusting stories. The collection may have some claim to a higher place in literature than a common jest book: but its value might have been increased by lessening its quantity, and half would have been better than the whole.—Among the more curious articles are, the history of cards; bells; particulars relating to the jews; extracts from old sermons; gentoo customs; greenland poetry; instances of extraordinary memory and forgetfulness; contempt of death; ingenuity of blind men; animal magnetism; &c.

**ART. XLV.** *Observations on the various Accounts of a late Family Difference in High Life, now happily adjusted to the Satisfaction of all Parties concerned.* 4to. 44 pages. Price 1s. Faulder. 1796.

Some literary adventurer here seizes the occasion, furnished by the eager curiosity of the public to be informed of certain anecdotes concerning a certain family in very high life, and publishes a complete collection of all the articles which have appeared in the public prints, relative to the family difference which has attracted such universal attention. The *Observations* in this publication are few: except five pages of compliment to the royal family, the pamphlet is wholly made up of newspaper scraps.

**ART. XLVI.** *The Correspondence between the Earl and Countess of Jersey, and the Rev. Dr. Randolph, upon the Subject of some Letters belonging to Her R. H. the Princess of Wales, of late so much the Topic of public Conversation.* 8vo. 37 pages. Price 1s. White. 1796.

A serious misunderstanding has lately occurred in one of the higher circles, during which the public generously participated in the real or supposed injuries of an illustrious female, and felt

for a foreign princess, with a glow of animation truly english. On the present, as on many other occasions, the moral agency of a people was eminently conspicuous, and finally triumphed.

Soon after, lady Jersey, in the language of the day, *resigned*, which, at court, means being disgraced.

The earl on this, with a very edifying promptitude, now comes forth in print, and asserts it to be his 'duty' to see his lady's *character* 'justified' respecting a letter supposed to be intercepted by her, and conveyed 'to a certain great personage.'

The epistle immediately following the introductory one, signed 'Jersey,' the contents of which we have just alluded to, is written by the Rev. Dr. Randolph to the Right H. the countess of Jersey, stating that his wife's unhappiness at his intended departure had prevented him from conveying the packet entrusted by her R. H. the princess of Wales to Brunswick. Lady J., in a note dated September 1, 1795, mentions the uneasiness of the princess, at not receiving the dispatch, which he had promised to return. This produced an answer from the Dr. dated September 4, asserting that 'he had transmitted it by means of the Brighton post coach, which, as he had learned at Carleton house, was the usual conveyance of the prince's papers and packets. He added, that he had taken care to have it 'booked' at the office.

This is the sum and substance of the pamphlet before us, the conclusion to which we shall here subjoin:

'The letters not being returned by Dr. Randolph, as was expected, every possible search was made by different persons, at all the places in Brighton where parcels are detained, but nothing could be heard of it; I joined the more anxiously in this repeated enquiry, because, exclusive of the desire which must naturally have arisen not to lose what belonged to her R. H. other parcels addressed to lady Jersey not having been received, it grew to be a serious object of concern to me, to find out to *whom* it *could* be an interest, to pry into and intercept them; an object which I shall never leave uninvestigated. Jersey.'

A still further 'investigation' seems absolutely necessary, as this very extraordinary affair, instead of being cleared up, is rendered more perplexed and equivocal than before, and that too by a publication, the evident intent of which was, or ought to have been, *elucidation*.

ART. XLVII. *Chess made easy. New and comprehensive Rules for playing the Game of Chess; with Examples from Philidor, Cunningham, &c. To which is prefixed, a pleasing Account of its Origin; some interesting Anecdotes of several exalted Personages who have been Admirers of it; and the Morals of Chess, written by the ingenious and learned Dr. Franklin.* 12mo. 72 pages. Price 1s. 6d. Symonds.

THIS small volume appears very properly compiled to answer the purpose of an easy introduction to the knowledge of the game of chess. The introductory parts are curious, amusing, and instructive. The principles of the game are concisely and clearly laid down, and five or six different games are described with explanatory remarks. It will be an acceptable manual to those who are fond of this amusing exercise of the judgment.

D. M.

LITERARY



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. IMPERIAL ACADEMY OF SCIENCES AT PETERSBURG.

Of seven german essays and one russian sent to compete for the first prize [see our Rev. Vol. XXII, p. 105] no one appeared completely satisfactory, but two were deemed of sufficient merit to have the prize divided between them. One, by Fred. W. Gerlach, prof. of phil. and mechanics at the imperial academy of engineers at Vienna, was an 'Essay on the direct and oblique percussion or resistance of fluids, according to which the experiments perfectly agree with the theoretic principles.' The other, by Mr. C. W. Bœbert, superintendent of the royal prussian mines at Rothenburg on the Saale, was on 'the means of averting storms from mines by new invented machines for changing the state of the atmosphere [*Luftwechsel-Maschinen*].' At the same time an *accessit* was granted to the inventor of 'a new machine for measuring the most extensive provinces in a very short time, and at little expense, which may be called a geometrical carriage.' Unfortunately the machine, though very ingenious, is so extremely complicated as to be very costly, and has so many delicate parts as to be unable to bear the shaking of the carriage for any long time.

To the second question [see as above] no answer was sent.

## ART. II. ACADEMY OF SCIENCES AT PARIS.

At one of the late meetings Guyton Morveau read a chemical essay, in which he related circumstantially the experiments he had made with the hyacinth of Expailly, in the department of the Upper Loire. Prof. Klaproth's analysis of the jargon of Ceylon appears to have given occasion to these experiments. A portion of the hyacinths, the crystals of which were obviously tetraedrous, was powdered in an agate mortar, by Mr. G. M. The powder was mixed with vegetable alkali, and fused in a crucible of platina. One half of the melted mass was dissolved in distilled water, the other half in muriatic acid. Both solutions were complete. The method described by prof. K. was followed with little variation, and according to this, the french hyacinth, as well as the jargon, consists of siliceous earth, calx of iron, and more than six tenths of a peculiar earth, which is distinct from all the other known earths: for, 1st, this earth is completely soluble in mineral acids, and does not unite in the dry way with fixed alkali; so that it is not siliceous earth: 2dly, when combined with vitriolic acid, a salt very difficult to crystallize is obtained: whence it cannot be barytes: 3dly, this earth can have nothing in common with calcareous earth; for calcareous earth precipitates it from the menstruum in which it is dissolved; 4thly, it is not magnesia; for it will neither form Epsom salt, nor unite with aerial acid: 5thly, when united with vitriolic acid

acid it does not form alum; and when it is perfectly pure, the strongest boiling will not enable vegetable alkali to dissolve it: therefore it cannot be aluminous earth. Besides, this earth has peculiar properties, that of being precipitable with iron by the phlogisticated alkali, and of being again soluble by aerated alkalies, which had before precipitated it from solution in acids.

### ART. III. UNIVERSITY AT LEYDEN.

The professors of this university, who have the management of the Stolpian prize, have announced the following question for the present year. *What are the principal points in which nations differ from one another; and what are the physical and moral causes of the difference of national character? Ought moral teachers to pay any attention, or in what degree, to this difference, in the precepts of morality they deliver to the people?*

The essays must be written in latin or dutch, and sent, according to the usual restrictions, before the first of july, 1797, to professor Nich. Paradys, secretary. The prize is a gold medal of the value of 250 fl. [22l. 10s.].

### THEOLOGY.

ART. IV. Hilburghausen. *D. J. G. Rosenmuelleri Historia Interpretationis Librorum sacrarum, &c.* Dr. J. G. Rosenmueller's History of the Interpretation of the Holy Scriptures in the Christian Church, from the Age of the Apostles to that of Origen. Part I. 8vo. 251 p.

This is a republication of five theses by Dr. R., with corrections, omissions, and additions. The following are the results of Dr. R.'s inquiry. 1. It appears, that the greek fathers of the first century never used our gospels and apostolical epistles: what they quote of the history of Jesus is taken from some other gospel, or from tradition. Clement of Alexandria is the first who used all the books of the New Testament. The reason why the other fathers before and during his time did not is partly because they were among the number of those, who thought the Old Testament of more importance than all other writings, even than those of the apostles themselves, partly because there was then no precise canon of the New Testament. The collection known under the name of *ἡ ἀποστολική* and *ἀποστολική* certainly did not exist before the time of Justin Martyr. 2. Notwithstanding most of the christian teachers valued the Old Testament above all other writings, still there were some among the catholics who entertained no very high opinion of it. They did not indeed reject it like the gnostics, but they chose rather to abide by the New Testament. 3. Among the greek fathers of this period were some who did not approve the allegorical exposition of scripture. 4. It was the fashion to consider the mosaic law, which concerns the jews alone, as binding on christians. The christians were particularly disposed to adopt the ordinances relative to the jewish priesthood, in order to exalt their own clergy. 5. Almost all the greek writers of this period held the arian doctrines respecting Christ. 6. The miserable mode of exposition, particularly the allegorical,

gical, followed in the primitive church, was highly detrimental to christianity: yet men did not profit by the example of it's ill effects, for they continued to expound in the same way even after the reformation.

*Jen. Allg. Lit. Zeit.*

ART. V. Erfurt. *Lehrbuch der christlichen Religion, &c.* Elements of the Christian Religion, for the Use of Academies and Schools of the middle Rank. By Christian Gotthilf Herrmann, Prof. Phil. Ext. &c. 8vo. 174 p. 1796.

To impress on the minds of youth from fourteen to eighteen proper ideas of the christian religion, in a school-book that might safely come into general use, is no easy task, but prof. H. has executed it with considerable ability.

*Jen. Allg. Lit. Zeit.*

MEDICINE.

ART. VI. Gottingen. *De Aeris fixi inspirati Usu, &c.* An inaugural Dissertation on the Utility of inspiring fixed Air in Consumption of the Lungs, by G. F. Muehry. 4to. 68 p. 1796.

After an account of the ancient modes of employing aeriform remedies in phthisis, the able author makes some observations on the theory, and then gives the history of one asthmatic and four consumptive cases, in which fixed air was employed without benefit. He also relates the case of a consumption cured by Dr. Girtanner, from Hufeland's Journal of the Practice of Physic, but adds, that the patient died within a twelvemonth after, though the circumstances of his death appear not to be mentioned. [As pneumatic medicine has occupied so much attention of late, we notice this publication, though we do not know enough of the contents to be able to form any inductions from them.]

*Jen. Allg. Lit. Zeit.*

ART. VII. Berlin. *Abhandlung ueber die Krankheiten der Kinder, &c.* A Treatise on the Diseases and physical Education of Children, by Dr. Christ. Girtanner, Member of various Societies, &c. 8vo. 432 p. 1794.

Dr. G. is more full in the physiological, pathological, and semei-otic parts of his work, than in the practical. However, it is a very valuable addition to our stock; though we cannot always assent to the doctrines advanced in it: sugar, for instance, the Dr. considers as affording wholesome nutriment to children; and he asserts, that the opinion of it's being injurious is the result of prejudice alone; but we are persuaded, that we have perceived bad effects from it's use; for in the country where we live it is very common to bring up children without the breast, and to give them sugar in all their food; but scarcely any so brought up are healthy, and most of them are affected with glandular obstructions and indigestion, though Dr. G. considers it as excellent for assisting the digestive faculty. It is remarkable, that out of ten of these children at least six will have both their upper and under incisive teeth decayed, by the time they are five or six years old.

*Jen. Allg. Lit. Zeit.*

## MATHEMATICS.

ART. VIII. Frankfort on the Main. *Vollständiger Unterricht ueber den Gebrauch der Mikrometer, &c.* On the Use of the Micrometer in ascertaining Distances upon the Surface of the Earth, with practical Instructions for making Glass Micrometers, by a Machine purposely constructed for dividing them. By G. Theoph. Schmidt, Prof. of Math. at Gießen. 8vo. 76 p. 2 plates. 1795.

This is an instructive tract on the subjects expressed in the title.

*Jen. Allg. Lit. Zeit.*

ART. IX. Berlin. *Der mathematische Maler, &c.* The mathematical Painter, or the fundamental Principles of Perspective according to various methods; with an Appendix on theatrical Perspective, and a Description of a new perspective Instrument, by Abel Bürja. 8vo. 230 p. 1795.

This may properly be considered as a continuation of Mr. B.'s treatise on optics [see our Rev. Vol. XX, p. 217], and is executed with his usual precision.

*Jen. Allg. Lit. Zeit.*

## ASTRONOMY.

ART. X. Berlin. The celebrated prof. Bode is about to publish a grand celestial Atlas, which will contain all the discoveries and observations of himself and other modern astronomers. It will consist of twenty sheets, three feet three inches wide, and two feet two inches high. Four are to be published next Easter, and a similar number annually, at four rixdollars [13s. 6d.] each number: the money for the first number to be paid in advance, and that for each of the others on the receipt of the preceding one. A complete catalogue of the fixed stars, and instructions for the use of the Atlas, in French and German, will be delivered with the last number, at a fair price.

## GEOGRAPHY.

ART. XI. Philadelphia. Mr. Moreau de St. Mery, formerly king's councillor in the chief court at Cape François, a late deputy from St. Domingo to the national convention, has established a French printing office in this city, and is now publishing an important work, The political and natural History of the late Spanish Part of the Island of St. Domingo, written by himself, from which much valuable information is expected.

## GEOMETRY.

ART. XII. Mr. Benj. Donne, an ingenious teacher of mathematics and natural philosophy at Bristol, who some years ago invented mechanical or palpable demonstrations of the most important propositions in Geometry, is about to publish an Essay on mechanical Geometry, with an apparatus, which will no doubt render this useful science more easy of acquisition. He says of it: 'The apparatus will consist of upwards of fifty schemes, and models in card-paper, wood,

wood, and metal. By it may be conveyed to very young persons the knowledge of the fundamental propositions in Geometry, as well those of Euclid as some others which do not occur in that author. To acquire mathematical information will be rendered by this contrivance an amusement instead of a task. The repugnance generally excited by the ordinary method will be avoided, and proficiency in the exact sciences will be much expedited, by so advantageous an introduction. Nor can the apparatus be accounted dear, as by it more propositions may be taught in an hour than in a week by Euclid, or any other treatise of abstract Geometry. The author is not singular in believing that his work will be found highly useful in boarding schools or academies, and even in the universities themselves.

The subscription is two guineas:—one to be paid on subscribing, the other on delivery of the box of models, with the pamphlet describing their use.—As the encouragement privately given to this undertaking has secured its completion, the author thinks he may venture to promise that the articles shall be delivered to the subscribers in six months after subscribing; probably in three.\*

## POLITICAL ECONOMY.

ART. XIII. In our Rev. Vol. XVIII, p. 116, we gave an account of the new french weights and measures, with their reduction into the old french and those used in England. The names that were then adopted we find have since been changed: in the measures of length the *mètre* and its decimal divisions have retained their names; but the measure of ten *mètres* is called *décamètre*, 100 *hecto-mètre*, 1000 or the *millaire*, *kilomètre*, 10000 *myriamètre*: so in land measure, the *are* and its divisions remaining the same, the measure of ten *ares* is called *décare*, 100 *hectare*, 1000 *kilare*, 10000 *myriare*. In the measures of capacity the term *pinte* is exchanged for *litre*, which is divided into the *décilitre* or tenth, and the *centilitre* or hundredth; the measure of ten *pintes*, or the *centicade*, is now called *décalitre*, of a hundred, or the *décicade*, *hectolitre*, of a thousand, or the *cade*, *kilolitre*, and of ten thousand, *myrialitre* or *stere*. In the weights the word *gramme* is substituted for *grave*; so that the terms now stand *centigramme*, *décigramme*, *gramme*, *désagramme*, *hectogramme*, *kilogramme*, and *myriagramme*, the *centigramme* answering to the *centigravet*, the *kilogramme* to the *grave*, and the *myriagramme* to the *centibar*.

## PHILOSOPHY.

ART. XIV. *Zullicbau*. Prof. Jakob has published a new edition of his proof of the Immortality of the Soul [see our Rev. Vol. X, p. 356], with corrections, and considerably enlarged, it being extended to 240 pages beside the preface. The prof. has availed himself of all the criticisms that have been published on his work, and gives an account of them in the preface, in such a style as evinces him to have nothing more at heart than the discovery of truth.

*Jen. Allg. Lit. Zeit.*

## ORIENTAL LITERATURE.

ART. XV. Parma. *Annales Hebræo-typographici Sec. XV, &c.* Annals of Hebrew Printing in the fifteenth Century, with copious Remarks, by J. Bern. de Rossi, Ling. Or. Prof. 4to. 208 p. 1795.

This very splendid work does still more honour to prof. de R.'s industrious research than his Historico-critical Inquiry into the Origin of Hebrew Printing, which he published nineteen years ago.

*Jen. Allg. Lit. Zeit.*

## ANTIQUITIES.

ART. XVI. A new work has been announced to be preparing at Bombay by Mr. Wales, who has with much labour, and at a considerable expence, made drawings of several of the excavated temples in India, which were before unknown to Europeans. The Elephanta is greatly inferior to several which he has visited. At Verrool Gooftishwer\*, which lies nearly two hundred miles north-east from Poona, there are more than twenty temples of this description, one of which, called the Keylas, or Paradise, has been executed by a labour of no less magnitude than was requisite for the largest pyramid of Egypt.

The sculpture in these temples relates to the mythology of the Hindoos, and the stories from which the numerous groups are taken Mr. W. states to be found in their sacred books, the Mohabarar and Raamayon, which are still familiar to the learned of India.

## HISTORY.

ART. XVII. Paris. Among the great number of important mss. on ecclesiastical and profane history, which the national library has acquired from the benedictine monasteries, particularly that of St. Maur, the following deserve notice. *L'Art de verifier les Dates avant J. C. &c.*: 'The Art of verifying Dates before the Birth of Christ: by fath. Clement: *Extraits des Historiens Arabes sur les Croisades, &c.*: 'Extracts from Arabian Historians respecting the Croisades: on these fath. Bertheraud, who died last year, was employed the whole of his life: during the revolution he received 2000 l. [83l. 6s. 8d.] from the national convention, as a reward for his perseverance in this undertaking: it will be printed, with the arabic text, and the necessary notes, and will make about a folio volume: every thing relating to the Fatimites and Aïubites will be added in an appendix: *Epistolæ Romanorum Pontificum, &c.*: 'Epistles from the Roman Pontiffs, and to them, from Clement 1, to Innocent III; Vol. II: this is by fath. Constant, who published the first volume in 1722: *Histoire de la Congregation de St. Maur, &c.*: 'History of the Congregation of St. Maur, by Fath. Martene, with a Continuation by Fath. Forlet; 3 Vols: the superiours, for what

\* Commonly called Verroo or Ellora. These excavations have been mentioned by other European travellers, but in such a manner as to render it impossible to form an idea of them.

reason we know not, would not suffer this to be printed, though it has been finished some years. There are also materials for a fourteenth volume of the Writers on French History, *Rerum Gallicarum et Francicarum Scriptores*, thirteen volumes of which have been published; and for a continuation of the Literary History of France, *Histoire littéraire de la France*, the twelfth volume of which was published by fath. Clement in 1673.

ART. XVIII. Where printed not mentioned. *Belgicarum Rerum Liber Prodrumus*, &c. Prospectus of a Work on the Affairs of the Netherlands; or a Commentary on the History and Historians of the Netherlands, in which are given a Catalogue of the Records to be published, the Argument of the Work, and the Heads of it. From the Library of Corn. Francis de Nelis; Bishop of Antwerp. 8vo. 127 p. with a head of the bishop. 1795.

The history of the Netherlands forms so conspicuous a part of that of Europe in times past, that our curiosity is greatly excited for the work of which this is the harbinger. The volume is elegantly printed, and the learned prelate has written it not only in latin, but in pure latin, which is a singular phenomenon in the present day.

*Jen. Allg. Lit. Zeit.*

## BIOGRAPHY.

ART. XIX. Paris. *Confessions de J. J. Rousseau*.—*Noms qui ne sont indiqués que par des Lettres initiales dans les Editions imprimées*.—&c. The Confessions of J. J. Rousseau.—The names which are pointed out by Initials only in the printed Editions.—Unpublished Passages, or Variations from the Editions of Rousseau, which occur in the Manuscript presented to the Convention by Theresä Levasseur.—The Manuscript of Theresä Levasseur has the following motto, which is in none of the Editions: *Intus & in Cune*. 8vo. 93 p. 1796.

The additions to the Confessions here given are not of any great importance: the names, and brief characteristic remarks on the persons mentioned, are more interesting. The pamphlet contains also, though not mentioned in the title, some variations in the *Emilius*, which the licenser of the press would not suffer to be printed.

*Jen. Allg. Lit. Zeit.*

## FINE ARTS.

ART. XX. Paris. *Essais sur la Peinture*, &c. Essays on Painting, by Diderot. 8vo. 1795.

Diderot was employed, or took upon himself, to give the empress of Russia a critical account of the exhibition of paintings at the Louvre in 1765; and this was the origin of the present volume, which remained in manuscript confined to a few hands, till D.'s friend von Grimm thought proper to publish it. The work is divided into two parts: the first contains observations on the principal parts and requisites of the art of painting; the second, a criticism of the paintings exhibited. It has considerable merit, but is not altogether devoid of causticity.

*Jen. Allg. Lit. Zeit.*

MISCEL-

## MISCELLANIES.

ART. XXI. Paris. *Oeuvres de Champfort, &c.* The Works of Champfort, collected and published by one of his Friends. 4 vols. 8vo.

Guinguené, the editor, has prefixed to these volumes a life of Champfort, which contains many interesting anecdotes respecting the revolution, as Champfort was to Mirabeau, at Paris, nearly what Mauvillon is said to have been to him in Germany. In the first volume are the eulogies of Moliere and Lafontaine, which procured C. his admission into the french academy, and a violent speech against academies composed for his friend Mirabeau, who was to have delivered it in the national assembly if he had lived. Some of the pieces were never before published. *Jen. Allg. Lit. Zeit.*

ART. XXII. Königsberg. *Das Gastmahl von Schloffer.* The Feast, by Schloffer. 8vo. 156 p. 1794.

A sage here recites the history of a feast of sages, assembled on the birthday of an aged friend. The story serves merely to give a zest to the conversation, the two principal subjects of which are education and government. The various opinions offered by the guests on the proper means of attaining a sound mind in a sound body, and the discussion of the principles of government, are highly instructive, and at the same time delivered in a pleasing manner. *Jen. Allg. Lit. Zeit.*

## EDUCATION.

ART. XXIII. Gotha. *Nachricht von der gegenwärtigen Verfassung des Herzogl. Gymnasiums, &c.* Account of the present Regulations of the ducal Academy at Gotha, by Fred. W. Doering, ecclesiastical and scholastic Counsellor, and Director of the Academy. 8vo. 40 p. with 36 p. of tables. 1794.

As the school at Gotha is undoubtedly one of the best in Germany, some useful hints for similar institutions may no doubt be derived from this pamphlet. It may be remarked, that for the whole course of instruction, including french, and excluding only music, dancing, drawing, fencing, and riding, each scholar pays no more than a dollar a quarter. *Jen. Allg. Lit. Zeit.*

ART. XXIV. Helmstadt. *Aufsätze pädagogischen und philologischen Inhalts, &c.* Pedagogical and philological Essays by J. H. P. Seidenstuecker. 8vo. 143 p. 1795.

These essays have considerable merit. The first contains useful hints to the teacher of latin; as the second does on the manner in which history should be taught in schools. In the third Mr. S. denies the *Batrachomyomachy* to be Homer's from internal evidence. The fourth and fifth contain many excellent observations on the hebrew and greek conjugations. *Jen. Allg. Lit. Zeit.*



# THE ANALYTICAL REVIEW.

FOR SEPTEMBER, 1796.

ART. I. *Narrative of a Five Years Expedition against the revolted Negroes of Surinam, in Guiana on the Wild Coast of South America; from the Year 1772 to 1777; elucidating the History of that Country, and describing its Productions, viz. Quadrupeds, Birds, Fishes, Reptiles, Trees, Shrubs, Fruits, and Roots; with an Account of the Indians of Guiana, and Negroes of Guinea.* By Capt. J. G. Stedman. Illustrated with 80 elegant Engravings, from Drawings made by the Author. In two Volumes 4to. 812 pages. Price 3l. 3s. in boards. Johnson. 1796.

THE principle of curiosity cannot be more agreeably gratified, than by a faithful account of countries hitherto little known. In this respect, the present publication has the advantage over many late volumes of travels, which have repeated, even to satiety, things already often told. The colony of Surinam in Dutch Guiana, extending a hundred miles along the north-east coast of South America, between the fifth and seventh degrees of north latitude, has been known for many years past. But the deep inundations, and the obstruction of the woods, have been such hindrances to discovery, that very little information has hitherto been obtained concerning the interior country.— Captain Stedman, though his habits of life may not have been very favourable to the attainment of literary distinction, has had great opportunities of becoming acquainted with the country of which he writes. During the five years to which his narrative is limited, he was employed in the dutch service, against the revolted negroes, and, in pursuing them through various parts of the uncultivated country, gained much information concerning the native indians, and met with many interesting adventures. The details of the expedition, which form the main body of the work, read in series, will not only afford much amusement, but suggest to the contemplative mind matter for important reflections. The miscellaneous particulars dispersed through the narrative, respecting customs and manners, natural history, commerce, &c., form a large mass of curious, entertaining, and affecting information. It will be impossible to peruse the numerous relations of shocking cruelties and barbarities contained in these volumes without a degree of painful sympathy, which will often rise into horror. Many of the facts are indeed so dreadful, that nothing could justify the writer in narrating them, but the hope of inciting in the breasts of his

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readers a degree of indignation, which will stimulate vigorous and effectual exertions for the speedy termination of the execrable traffic in human flesh, which, to the disgrace of civilized society, is still suffered to exist and is, even in christian countries, sanctioned by law. Of the veracity of captain Stedman's narrative, we see no reason for entertaining doubts, and we are willing to believe, that there is still sufficient humanity left, to render such relations of cruelty as occur in this work strongly impressive. Other facts of a less painful, and many of them of an amusing kind, are related. Among the latter is the story of the rise, progress, and termination of the author's tender attachment to a beautiful mulatto; a story, which wears something of the air of romance, but which the captain declares to be circumstantially true. We shall begin our extracts with captain Stedman's portrait of his Johanna. VOL. I. P. 86.

' This charming young woman, I first saw at the house of a Mr. Demelly, secretary to the court of policy, where I daily breakfasted; and with whose lady Joanna, but fifteen years of age, was a very remarkable favourite. Rather taller than the middle size, she was possessed of the most elegant shape that nature can exhibit, moving her well-formed limbs with more than common gracefulness. Her face was full of native modesty, and the most distinguished sweetnefs; her eyes, as black as ebony, were large and full of expression, bespeaking the goodness of her heart; with cheeks through which glowed, in spite of the darkness of her complexion, a beautiful tinge of vermillion, when gazed upon. Her nose was perfectly well formed, rather small; her lips a little prominent, which, when she spoke, discovered two regular rows of teeth, as white as mountain snow; her hair was a dark brown inclining to black, forming a beautiful globe of small ringlets, ornamented with flowers and gold spangles. Round her neck, her arms, and her ankles, she wore gold chains, rings and medals: while a shawl of India muslin, the end of which was negligently thrown over her polished shoulders, gracefully covered part of her lovely bosom, a petticoat of rich chintz alone completed her apparel. Bare-headed and bare-footed, she shone with double lustre, as she carried in her delicate hand a beaver hat, the crown trimmed round with silver. The figure and appearance of this charming creature could not but attract my particular attention, as they did indeed that of all who beheld her; and induced me to enquire from Mrs. Demelly, with much surprize, who she was, that appeared to be so much distinguished above all others of her species in the colony.

"She is, sir," replied this lady, "the daughter of a respectable gentleman, named Kruythoff; who had, besides this girl, four children by a black woman, called Cery, the property of a Mr. D. B. on his estate called Fauconberg, in the upper part of the river Comewist.

"Some few years since Mr. Kruythoff made the offer of above one thousand pounds sterling to Mr. D. B. to obtain manumission for his offspring; which being inhumanly refused, it had such an effect on his spirits, that he became frantic, and died in that melancholy state soon after; leaving in slavery, at the discretion of a tyrant, two boys and three fine girls, of which the one now before us is the eldest \*."

\* In Surinam all such children go with their mothers; that is, if she is in slavery, her offspring are her master's property, should their father be a prince, unless he obtains them by purchase.

For the interesting particulars of the subsequent connection we refer to the narrative. An amusing account is given of the town of Paramaribo, the capital of Surinam, containing about 1400 houses, and of its inhabitants. Part of the description is as follows. p. 292.

“The whites or europeans in this colony, and who reside principally in town, are computed at five thousand, including the garrison. The negro slaves at about seventy-five thousand. The military mount guard every morning at eight o'clock, in the fortress; but the safety of the town is entrusted to the burghers or militia, who keep watch during the night. At six o'clock in the morning, and the same hour in the evening, the morning and evening guns are fired by the commanding ship in the harbour; at the evening signal, all the flags are instantly lowered on board the different vessels; their bells are set a ringing, whilst the drums and fises beat the *tattoo* through the town. The watch is then set, and no negro of either sex is allowed to appear in the streets or on the river, without a proper pass signed by his owner; without this he is taken up, and infallibly flogged the next morning. At ten at night, a band of black drums beat the burgher, or militia retreat, through the streets of Paramaribo.

“At this time the ladies begin to make their appearance, who are particularly fond of a *lête-a-lête* by moon-light, when they entertain with *sherbet, sangaree*\*, and wine and water; besides the most unre-served and unequivocal conversation concerning themselves, as well as the peculiar qualifications of their husbands, and the situation of their female slaves, whom they propose the acceptance of to the gentlemen they converse with at so much *per week*, according to their own estimation. Sometimes placing half a dozen of them in a row, the lady says, “Sir, this is a *callebassee*, that is a maid, and this is not”—thus are they not only unre-served in their conversation, but also profuse in their encomiums upon such gentlemen as have the honour of their instructive company, and whose person or figure meets with their approbation.

“They are also rigid disciplinarians, as the backs of their poor slaves, male and female, sufficiently testify. Thus every country has its customs, and from these customs exceptions are to be made; for I have known ladies in Surinam, whose delicacy and polite conversation would have graced the first circles in Europe. Besides the amusements of feasting, dancing, riding, and cards, they have a small theatre, where the inhabitants of fashion act plays for their own amusement, and that of their friends. As they are elegant in their dress, so they keep their houses extremely clean. They use the finest linen, exquisitely well washed with Castile soap; its whiteness can only be compared to mountain snow, and would make the best bleached linen in Europe appear like canvass. Their parlour floors are always scoured with four oranges cut through the middle, which gives the house an agreeable fragrance: the negro girls taking one half in each hand, keep singing aloud while they rub the boards. Such is the town, and such are the inhabitants of Paramaribo, the capital of Surinam; and the character will apply to the natives of all the dutch settlements in the West Indies.” p. 297.

“To give the reader a more lively idea of these people, I shall des-

\* \* Water, madeira wine, nutmeg and sugar.

cribe

scribe the figure and dress of a quaderoon girl, as they usually appear in this colony. They are mostly tall, straight, and gracefully formed; rather more slender than the mulattoes, and never go naked above the waist, like the former. Their dress commonly consists of a satin petticoat, covered with flowered gauze; a close short jacket, made of best india chintz or silk, laced before, and shewing about an hand-breadth of a fine muslin shift between the jacket and the petticoat. As for stockings and shoes, the slaves in this country never wear them. Their heads are adorned with a fine bunch of black hair in short natural ringlets; they wear a black or white beaver hat, with a feather, or a gold loop and button: their neck, arms, and ankles are ornamented with chains, bracelets, gold medals, and beads. All these fine women have european husbands, to the no small mortification of the fair creolians; yet should it be known that an european female had an intercourse with a slave of any denomination, she is for ever detested, and the slave loses his life without mercy.—Such are the despotic laws of men in Dutch Guiana over the weaker sex.

The aborigines, or Guiana indians, are particularly described in a distinct chapter, from which we shall copy two or three passages.

P. 382.—‘All the Guiana indians believe in God as the supreme author of every good, and never inclined to do them any injury; but they worship the devil, whom they call *Yarwahoo*, to prevent his afflicting them with evil, and to whom they ascribe pain, disease, wounds, and death; and where an indian dies, in order to avert future fatality, the whole family, soon after, leave the spot as a place of residence.

‘The Guiana indians are a perfectly free people, that is, they have no division of land, and are without any government, excepting that in most families the oldest acts as captain, priest, and physician, to whom they pay a reverential obedience: these men are called *peti* or *papayvi*, and, as in some civilized nations, live better than all others.

‘Polygamy is admitted among them, and every indian is allowed to take as many wives as he can provide for, though he generally takes but one, of whom he is extremely jealous, and whom he knocks on the head the moment he receives a decided proof of her incontinency. These indians never beat their children on any account whatever, nor give them any education, except in hunting, fishing, ruming, and swimming; yet they never use abusive language to each other, nor steal; and a lye is totally unknown among them. To which I may add, that no people can be more grateful when treated with civility, of which I shall in future relate a remarkable instance: but I must not forget that, on the other hand, they are extremely revengeful, especially when, as they suppose, they are injured without just provocation.

‘The only vices with which to my knowledge they are acquainted, if such amongst them they may be called, are excessive drinking when opportunity offers, and an unaccountable indolence: an indian’s only occupation, when he is not hunting or fishing, being to lounge in his hammock, picking his teeth, plucking the hairs from his beard, examining his face in a bit of broken looking glass, &c.

‘The indians in general are a very cleanly people, bathing twice or thrice every day in the river, or the sea. They have all thick hair, which never turns grey, and the head never becomes bald; both sexes pluck out every vestige of hair on their bodies, that on the head only excepted:

excepted: it is of a shining black, which the men wear short, but the women very long, hanging over the back and shoulders to their middle; as if they had studied the Scriptures, where it is said that long hair is an ornament to a woman, but a disgrace to a man.

The Guiana indians are neither tall, strong, nor muscular: but they are straight, active, and generally in a good state of health. Their faces have no expression whatever, that of a placid good-nature and content excepted; and their features are beautifully regular, with small black eyes, thin lips, and very white teeth. However, all the Guiana indians disfigure themselves more or less by the use of *arnotta* or *rocow*, by them called *cosewie*, and by the dutch *orlean*. The seeds of the *arnotta* being macerated in the juice of lemon, and mixed with water and gum that exudes from the *maruma* tree, or with the oil of castor, composes a scarlet paint, with which all the indians anoint their bodies, and even the men their hair, which gives their skin the appearance of a boiled lobster; they also rub their naked bodies with *caraba* or crab-oil. This, it must be allowed, is extremely useful in scorching climates, where the inhabitants of both sexes go almost naked. One day, laughing at a young man who came from the neighbourhood of Cayenne, he answered me in french, saying, "My skin, sir, is kept soft, too great perspiration is prevented, and the musquitoes do not sting me as they do you: besides its beauty, this is the use of my painting red. Now what is the reason of your painting white?" [meaning powder in the hair]. "You are, without any reason, wasting your flour, dirtying your coat, and making yourself look grey before your time." P. 392.

In pronunciation the language of the indians in general much resembles the italian, their words being sonorous and harmonious, mostly terminating with a vowel, as may be observed by the few specimens above. They have no calculation of time, a string with some knots being the only calendar they are acquainted with. Their musical instruments consist of a kind of flute called *too-too*, and made of a single piece of thick reed, on which they make a sound no better than the lowing of an ox, without either measure or variety. Another instrument is also used by them to blow upon, called *quarta* (by Ovid a *strinx*; by some poet's *Pan's chanter*) and consists of reeds of different lengths, that are joined together like the pipes of an organ, but even at the top, which they hold with both hands to the lips, and which by shifting from side to side, produces a warbling of clear but discordant sounds, agreeable to none but themselves; nor have I seen a better representation of the god Pan playing on his chanter, than a naked indian among the verdant foliage playing upon one of those reedy pipes. They also make flutes of the bones of their enemies, of which I have one now in my possession. Their dancing, if such it may be called, consists in stamping on the ground, balancing on one foot, and staggering round in different attitudes for many hours, as if intoxicated.

The indians are a very sociable people among themselves, and frequently meet together in a large wigwam or carpet that is in every hamlet for the purpose, where, if they do not play or dance, they amuse each other with fictitious stories, generally concerning ghosts, witches, or dreams, during which they frequently burst out into immoderate fits of laughter. They greatly delight in bathing, which they do twice at least every day, men, women, boys, and girls, promiscuously.

misceously together. They are all excellent swimmers without exception. Among these parties not the smallest indecency is committed, in either words or actions. p. 308.

The indian girls arrive at the time of puberty before twelve years old, indeed commonly much sooner, at which time they are married. The ceremony consists simply in the young man's offering a quantity of game and fish of his own catching, which, if she accepts, he next proposes the question, "Will you be my wife?" If she answers in the affirmative, the matter is settled, and the nuptials celebrated in a drunken feast, when a house and furniture is provided for the young couple. Their women are delivered without any assistance, and with so little inconvenience or suffering, that they seem exempt from the curse of Eve. They go about the menial services for their husbands the day after their delivery; then, however ridiculous and incredible it may appear, it is an absolute fact, that every one of these gentlemen lie in their hammocks for above a month, groaning and grunting as if they had been themselves in labour, during which time all the women must attend them with extraordinary care and the best food. This the indian calls enjoying himself, and resting from his labour. Most of these people esteeming a flat forehead a mark of beauty, they compress the heads of their children, it is said, immediately after their birth, like the chactaws of North America.

No indian wife eats with her husband, but serves him as a slave: for this reason they can take but very little care of their infants, which, nevertheless, are always healthy and undeformed. When they travel, they carry them in small hammocks slung over one shoulder, in which sits the child, having one leg before and the other behind the mother. For an emetic they use the juice of tobacco, which they seldom smoke.

When the indians are dying, either from sickness or old age, the latter of which is most frequently the cause, the devil or *Yarwahoo* is at midnight exorcised by the *piri* or priest, by means of rattling a calabash filled with small stones, peas, and beads, accompanied by a long speech. This office is hereditary, and by these pretended divines no animal food, as I have before said, is publicly tasted, and yet on the whole they live better than all the others. When an indian is dead, being first washed and anointed, he is buried naked in a new cotton bag, in a sitting attitude, his head resting on the palms of his hands, his elbows on his knees, and all his implements of war and hunting by his side; during which time his relations and neighbours rend the air by their dismal lamentations; but soon after, by a general drunken riot, they drown their sorrows till the following year. This practice, by the way, bears some affinity to Dr. Smollet's description of a burial in the Highlands of Scotland. At the expiration of the year, the body, being rotten, is dug up, and the bones distributed to all the friends and acquaintance, during which ceremony the former rites are repeated for the last time, and the whole neighbourhood look out for another settlement. Some tribes of indians, having put their deceased friends in the above posture, place them naked for a few days under water, where the bones being picked clean by the *piree* and other fish, the skeleton is dried in the sun, and hung up to the ceiling of their houses or wigwams; and this is done as the strongest instance of their great regard for their departed friend.

Our traveller gives an amusing description of a Surinam planter Vol. II, p. 54: "A planter in Surinam, when he lives on his estate, (which is but seldom, as they mostly prefer the society of Paramaribo) gets out of his hammock with the rising sun, viz. about six o'clock in the morning, when he makes his appearance under the piazza of his house; where his coffee is ready waiting for him, which he generally takes with his pipe, instead of toast and butter; and there he is attended by half a dozen of the finest young slaves, both male and female, of the plantation, to serve him; at this *sacrum-sanctorum* he is next accosted by his overseer, who regularly every morning attends at his levee, and having made his bows at several yards distance, with the most profound respect informs his greatness what work was done the day before; what negroes deserted, died, fell sick, recovered, were bought or born; and; above all things, which of them neglected their work, affected sickness, or had been drunk or absent, &c.; the prisoners are generally present, being secured by the negro-drivers, and instantly tied up to the beams of the piazza, or a tree, without so much as being heard in their own defence; when the flogging begins, with men, women, or children, without exception. The instruments of torture on these occasions are long hempen whips, that cut round at every lash, and crack like pistols shot; during which they alternately repeat, "*Danke, meester*;" (thank you, master). In the mean time he stalks up and down with his overseer, affecting not so much as to hear their cries, till they are sufficiently mangled, when they are untied, and ordered to return to their work, without so much as a dressing.

This ceremony being over, the dressy negro (a black surgeon) comes to make his report; who being dismissed with a heavy curse, for allowing any slaves to be sick; next makes her appearance a superannuated matron, with all the young negro children of the estate, over whom she is governess; these, being clean washed in the river, clap their hands, and cheer in chorus, when they are sent away to breakfast on a large platter of rice and plantains; and the levee ends with a low bow from the overseer, as it began.

His worship now fastens out in his morning dress, which consists of a pair of the finest Holland trowsers, white silk stockings, and red or yellow Morocco slippers; the neck of his shirt open, and nothing over it, a loose flowing night-gown of the finest India chintz excepted. On his head is a cotton night-cap, as thin as a cobweb, and over that an enormous beaver hat, that protects his meagre visage from the sun, which is already the colour of mahogany, while his whole carcass seldom weighs above eight or ten stone, being generally exhausted by the climate and dissipation. To give a more complete idea of this fine gentleman, I in the annexed plate present him to the reader with a pipe in his mouth, which almost every where accompanies him, and receiving a glass of Madeira wine and water, from a female quadreroon slave, to refresh him during his walk.

Having loitered about his estate, or sometimes ridden on horseback to his fields, to view his increasing stores, he returns about eight o'clock, when, if he goes abroad, he dresses, but if not, remains just as he is. Should the first take place, having only exchanged his trowsers for a pair of thin linen or silk breeches, he sits down, and holding out one foot after the other, like a horse going to be shod, a negro boy puts on his stockings and shoes, which he also buckles, while another dresses his

hair, his wig, or shaves his chin, and a third is fanning him to keep off the mosquitoes. Having now shifted, he puts on a thin coat and waist-coat, all white; when, under an umbrella, carried by a black boy, he is conducted to his barge, which is in waiting for him with six or eight oars, well provided with fruit, wine, water, and tobacco, by his overseer, who no sooner has seen him depart, than he resumes the command with all the usual insolence of office. But should this prince not mean to stir from his estate, he goes to breakfast about ten o'clock, for which a table is spread in the large hall, provided with a bacon ham, hung-beef, fowls or pigeons broiled; plantains and sweet cassavas roasted; bread, butter, cheese, &c. with which he drinks strong beer, and a glass of Madeira, Rhenish, or Mozell wine, while the cringing overseer sits at the further end, keeping his proper distance, both being served by the most beautiful slaves that can be selected;—and this is called breaking the poor gentleman's fast.

After this he takes a book, plays at chess or billiards, entertains himself with music, &c. till the heat of the day forces him to return into his cotton hammock to enjoy his meridian nap, which he could no more dispense with than a spaniard with his *siesta*, and in which he rocks to and fro like a performer on the slack-rope, till he falls asleep, without either bed or covering; and during which time he is fanned by a couple of his black attendants, to keep him cool, &c.

About three o'clock he awakes by natural instinct, when having washed and perfumed himself, he sits down to dinner, attended as at breakfast by his deputy governor and sable pages, where nothing is wanting that the world can afford in a western climate, of meat, fowls, venison, fish, vegetables, fruits, &c. and the most exquisite wines are often squandered in profusion; after this a cup of strong coffee and a liqueur finish the repast. At six o'clock he is again waited on by his overseer, attended as in the morning by negro-drivers and prisoners, when the flogging once more having continued for some time, and the necessary orders being given for the next day's work, the assembly is dismissed, and the evening spent with weak punch, sangaree, cards and tobacco. His worship generally begins to yawn about ten or eleven o'clock, when he withdraws, and is undressed by his sooty pages. He then retires to rest, where he passes the night in the arms of one or other of his sable sultanas (for he always keeps a seraglio) till about six in the morning, when he again repairs to his piazza-walk, where his pipe and coffee are waiting for him; and where, with the rising sun, he begins his round of dissipation, like a petty monarch, as capricious as he is despotic.

The following strange circumstance is related as a part of the captain's own history,

7. 142. I cannot here forbear relating a singular circumstance respecting myself, viz. that on waking about four o'clock this morning in my hammock, I was extremely alarmed at finding myself weltering in congealed blood, and without feeling any pain whatever. Having started up, and run for the surgeon, with a fire-brand in one hand, and all over besmeared with gore; to which if added my pale face, short hair, and tattered apparel, he might well ask the question,

"Be thou a spirit of health or goblin damn'd,  
Bring with thee airs of Heav'n or blasts from Hell!"



The mystery however was, that I had been bitten by the *vampire* or *spook* of Guiana, which is also called the flying-dog of New Spain, and by the Spaniards *perrovolador*; this is no other than a bat of a monstrous size that sucks the blood from men and cattle when they are fast asleep, even sometimes till they die; and as the manner in which they proceed is truly wonderful, I shall endeavour to give a distinct account of it. Knowing by instinct that the person they intend to attack is in a sound slumber, they generally alight near the feet, where while the creature continues fanning with his enormous wings, which keeps one cool, he bites a piece out of the tip of the great toe, so very small indeed that the head of a pin could scarcely be received into the wound, which is consequently not painful; yet through this orifice he continues to suck the blood until he is obliged to disgorge. He then begins again, and thus continues sucking and disgorging till he is scarcely able to fly, and the sufferer has often been known to sleep from time into eternity. Cattle they generally bite in the ear, but always in such places where the blood flows spontaneously, perhaps in an artery—but this is entering rather on the province of the medical faculty. Having applied tobacco-ashes as the best remedy, and washed the gore from myself and from my hammock, I observed several small heaps of congealed blood all round the place where I had lain, upon the ground: upon examining which, the surgeon judged that I had lost at least twelve or fourteen ounces during the night.

As I have since had an opportunity of killing one of these bats, I cut off his head, which I here present to the reader in its natural size, and as a great curiosity, with the whole figure flying above it on a smaller scale. Having measured this creature, I found it to be between the tips of the wings thirty-two inches and a half; it is said that some are above three feet, though nothing like in size to the bats of Madagascar. The colour was a dark brown, nearly black, but lighter under the belly. Its aspect was truly hideous upon the whole, but particularly the head, which has an erect shining membrane above the nose, terminating in a shrivelled point: the ears are long, rounded, and transparent: the cutting teeth were four above and six below. I saw no tail, but a skin, in the middle of which was a tendon. It had four toes on each wing, with sharp nails divided like the web-foot of a duck\*; and on the extremity of each pinion, where the toes are joined, was a nail or claw to assist it in crawling, like those of its hinder feet, by which it hangs suspended when asleep to trees, rocks, roofs, &c.

A singular proof of the sagacity of bees will be seen in the following paragraph, in which the traveller speaks of a habitation, accessible only at the top, which he raised, at his favourite station, the Hope, on the border of the Commewina river.

p. 236. 'On the 16th I was visited by a neighbouring gentleman, whom I conducted up my ladder; but he had no sooner entered my aerial dwelling, than he leapt down from the top to the ground, roaring like a madman with agony and pain, after which he instantly plunged his head into the river; but looking up, I soon discovered the cause of his distress to be an enormous nest of wild bees, or *quassee-wassee*, in the

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\* In Vol. IV. plate the 83d, by the count de Buffon, a bat is represented with only three toes on each wing.

stretch, directly above my head; as I stood within my door; when I immediately took to my heels as he had done, and ordered them to be demolished by my slaves without delay. A tar mop was now brought, and the devastation just going to commence, when an old negro stepped up, and offered to receive any punishment I should decree if ever one of these bees should sting me *in person*. "Maffera," said he, "they would have stung you long ere now had you been a stranger to them; but they being your tenants, that is gradually allowed to build upon your premises, they assuredly know both you and your's, and will never hurt either you or them." I instantly assented to the proposition, and tying the old black man to a tree, ordered my boy Quaco to ascend the ladder quite naked, which he did, and was *not* stung; I then ventured to follow, and I declare upon my honour, that even after shaking the nest, which made its inhabitants buzz about my ears, not a single bee attempted to sting me. I next released the old negro, and rewarded him with a gallon of rum and five shillings for the discovery. This swarm of bees I since kept unhurt; as my body-guards, and they have made many overseers take a desperate leap for my amusement, as I generally sent them up my ladder upon some frivolous message, when I wished to punish them for injustice and cruelty, which was not seldom.

Numerous descriptions of plants and animals are introduced in the course of this narrative, which though not given in scientific terms will be very acceptable to the naturalist, and amusing to the general reader. Of these we must content ourselves with one specimen, an account of the *tygers* of Guiana.

VOL. II, p. 48. "The count de Buffon asserts, that there are no tygers in America, but animals much resembling them, which go by that name. I shall, however, describe them, from actual observation, as I found them, and leave the reader to determine whether they are tygers or not.

"The first and largest is that called the *jaguar* of Guiana. This animal, which has by some been represented as a despicable little creature, not larger than a greyhound, is, on the contrary, very fierce, strong, and dangerous; some of them measuring, from the nose to the root of the tail, not less than six feet: and let us not forget the print of that enormous tyger's foot, seen by myself in the sand, near Paramaribo; though it may be allowed, that creature was of an extraordinary size; and the sand very loose. The *jaguar* is of a tawny orange colour, and the belly white; on the back it is spotted with longitudinal black bars; on the sides with irregular rings, light coloured in the center; and all over the rest of the body, and the tail, the spots are smaller, and perfectly black: its shape is in every sense, like that of the African tyger, and being all of the cat kind, they need no particular description; but their size and strength being so much greater than that little domestic animal, they devour a sheep, or a goat, with the same facility as a cat would kill a mouse or a rat; nay, cows and horses are not protected from their attacks, for these they frequently kill on the plantations; and though they cannot carry them off into the forest on account of their weight, they tear and mangle them in a dreadful manner, only for the sake of the blood, with which this ferocious animal is never glutted. It has even happened that the *jaguar* has carried off young negro women at work in the field, and too frequently their children. This contemptible animal, as it is called and misrepresented by some authors,

authors, will beat down a wild boar with a single stroke of its paw, and even seize by the throat the strongest stallion that ever was mounted in Guiana; while its savage nature, and thirst after blood, is such that it cannot be tamed: it will, on the contrary, bite the very hand that feeds it, and very often devours its own offspring; still this creature is not a match for the *aboma snake*, which, when it comes within its reach, has the power of crushing it to a jelly in but few moments.

The next is the *couguar*, called in Surinam the *red tyger*.—This indeed may, with more propriety, be compared to a greyhound, for its shape, though not for its size; being much larger than the dog which it resembles in make, but it is not in general so large and heavy as the *jaguar*. The colour of this animal is a reddish brown; the breast and belly are a dirty white, with long hair, and not spotted; the tail an earthy colour, the extremity black; the head is small, the body thin, the limbs long, with tremendous whitish claws; the teeth are also very large, the eyes prominent, and sparkling like stars. This creature is equally ferocious with the former.

Another of the same species is the *tyger-cat*, which is extremely beautiful. This animal is not much larger than I have seen some cats in England: it is of a yellow colour, with small annulated black spots, which are white within; the belly is a light colour, the ears are black, with a white spot on each; the hair is smooth, and the skin is very much esteemed: the shape like that of the *tyger*. The *tyger-cat* is a very lively animal with its eyes emitting flashes like lightning; but ferocious, mischievous, and untameable, like the rest of the kind.

In Guiana is still another of this species, called the *jaguanetta*, of a blackish colour, with still blacker spots; but of this last I can say very little, having never seen one; and, indeed, the others but very seldom. Of the *jaguar* however, and the *tyger-cat*, I present the reader with a drawing. All these animals have long whiskers, like common cats; they sometimes climb trees, but generally lie in ambush under the verdure, whence they bound with uncommon agility on their helpless prey; which, having murdered, they drink the blood warm, and never cease to tear and devour it till they are gorged; but when no longer animated by hunger they are cowardly, and may be put to flight by a common spaniel. Of fire also they are exceedingly afraid, which is the best guard to keep them at a distance, and as such, made use of every night by the indians in Guiana. More than once it has been observed, that tygers had entered our camps for want of these precautions, but fortunately without committing any depredations.

Our duty to the cause of humanity obliges us to harrow our readers' feelings with an extract, descriptive of the cruelties exercised towards slaves in Surinam.

Vol. i, p. 325. The first object which attracted my compassion during a visit to a neighbouring estate, was a beautiful samboe girl of about eighteen, tied up by both arms to a tree, as naked as she came into the world, and lacerated in such a shocking manner by the whips of two negro drivers, that she was from her neck to her ankles literally dyed over with blood. It was after she had received two hundred lashes that I perceived her, with her head hanging downwards, a most affecting spectacle. When, turning to the overseer, I implored that she might be immediately unbound, since she had undergone the whole of so severe a punishment; but the short answer which I obtained was, that

that to prevent all strangers from interfering with his government, he had made an unalterable rule, in that case, always to double the punishment, which he instantaneously began to put in execution: I endeavoured to stop him, but in vain, he declaring the delay should not alter his determination, but make him take vengeance with double interest. Thus I had no other remedy but to run to my boat, and leave the detestable monster, like a beast of prey, to enjoy his bloody feast, till he was glutted. From that day I determined to break off all communication with overseers, and could not refrain from bitter imprecations against the whole relentless fraternity. Upon investigating the cause of this matchless barbarity, I was credibly informed, that her only crime consisted in firmly refusing to submit to the loathsome embraces of her detestable executioner. Prompted by his jealousy and revenge, he called this the punishment of disobedience, and she was thus dead alive. Not having hitherto introduced the samboe cast, I take this opportunity, by here representing the miserable young woman, as I found her, to the attention of the sympathizing reader.

A samboe is between a mulatto and a black, being of a deep copper-coloured complexion, with dark hair, that curls in large ringlets. These slaves, both male and female, are generally handsome, and chiefly employed as menial servants in the planters' houses.

At my return to the Hope, I was accosted by Mr. Ebber, the overseer of that estate, who with a woeful countenance informed me he had just been fined in the sum of twelve hundred florins, about one hundred guineas, for having exercised the like cruelty on a male slave; with this difference, that the victim had died during the execution. In answer to his complaint, so far from giving him consolation, I told him his distress gave me inexpressible satisfaction.

The particulars of this murder were as follow: during the time that captain Tulling commanded here, which was a little time before I came to the Hope, it happened that a fugitive negro belonging to this estate had been taken upon an adjoining plantation, and sent home, guarded by two armed slaves, to Mr. Ebber; which fugitive, during the time Ebber was reading the letter that accompanied him, found means to spring aside, and again escaped into the forest. This incensed the overseer so much, that he instantly took revenge upon the two poor slaves that had brought him, tying them up in the carpenter's lodge. He continued flogging them so unmercifully, that captain Tulling thought proper to interfere, and beg for mercy; but, as in my case, his interference produced the opposite effect: the clang of the whip, mixed with their dismal cries, were heard to continue for above an hour after, until one of them expired under the cruel lash, which put an end to the inhuman catastrophe. A law-suit was instantly commenced against Ebber for assassination. He was convicted, but condemned to no other punishment than to pay the afore-mentioned hundred guineas, which *price of blood* is always divided between the fiscal and the proprietor of the deceased slave; it being a rule in Surinam, that by paying a fine of five hundred florins, not quite fifty pounds, *per head*, any proprietor is at liberty to kill as many of his own negroes as he pleases; but if he kills those of his neighbour, he is also to pay him for the loss of his slave, the crime being first substantiated, which is very difficult in this country, where no slave's evidence can be admitted. Such is the legislature of Dutch Guiana, in regard to negroes. The above mentioned Ebber

Ebber was peculiarly tyrannical; he tormented a boy of about fourteen, called *Cadetty*, for the space of a whole year, by flogging him every day for one month; tying him down flat on his back, with his feet in the stocks, for another; putting an iron triangle\* or pot-hook round his neck for a third, which prevented him from running away among the woods, or even from sleeping, except in an upright or sitting posture; chaining him to the landing-place, night and day, to a dog's-kennel, with orders to bark at every boat or canoe that passed for a fourth month; and so on, varying his punishment monthly, until the youth became insensible, walking crooked, and almost degenerated into a brute. This wretch was, however, very proud of his handsomest slaves, and for fear of disfiguring their skins, he has sometimes let them off with twenty lashes, when, for their robberies and crimes, they had deserved the gallows. Such is the state of public and private justice in Surinam. The wretch Ebber left the Hope upon this occasion; and his humane successor, a Mr. Blenderman, commenced his reign by flogging every slave belonging to the estate, male and female, for having over-slept their time in the morning about fifteen minutes.

\*The reader will, no doubt, imagine, that such cruelties were unparalleled; but this is not the case, they were even exceeded, and by a female too.

\*A Mrs. S—lk—r going to her estate in a teat-barge, a negro woman, with her sucking infant, happened to be passengers, and were seated on the bow or fore-part of the boat. The child crying, for pain perhaps, or some other reason, could not be hushed; Mrs. S—lk—r, offended with the cries of this innocent little creature, ordered the mother to bring it aft, and deliver it into her hands; then, in the presence of the distracted parent, she immediately thrust it out at one of the tilt-windows, where she held it under water till it was drowned, and then let it go. The fond mother, in a state of desperation, instantly leapt over-board into the stream, where floated her beloved offspring, in conjunction with which she was determined to finish her miserable existence. In this, however, she was prevented by the exertions of the negroes who rowed the boat, and was punished by her mistress with three or four hundred lashes for her daring temerity.\*

Other accounts, equally shocking, are interspersed through the narrative—more than sufficient, surely, to keep the attention of the public awake to the grand object of the abolition of the slave-trade. The present state of the colony respecting commerce is accurately described, and the value of its annual produce given at £.13,000,000. Sugar, coffee, and indigo plantations are described. The numerous plates, by which the work is illustrated and embellished, representing human figures, animals, plants, views of the country, &c. are neatly engraved, and are, we have great reason to believe, faithful and correct delineations of objects described in the work.—On the whole, we cannot doubt, that this curious and interesting narrative will be well received by the public.

L. M. S.

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\* \*These triangles have three long barbed spikes, like small grapplings, projecting from an iron collar.

AN. II. *Letters written in France, to a Friend in London, between the Month of November 1794, and the Month of May 1795. By Major Tench, of the Marines, late of his Majesty's Ship Alexander. 8vo. 224 pages. Price 4s. in boards. Johnson. 1796.*

THE strange mixture of wisdom and folly, of generous actions and atrocities, and of sufferings and success, which a neighbouring country has exhibited during the last six years, the wonderful changes it has undergone, and the immense multitude of important events which it has compressed within so narrow a circle, have naturally attracted our attention strongly towards it; but our means of information have of late been very inadequate to our curiosity. Our regular tour writers, shut out by the war, and the jealousy of both governments, have been unable, like Mr. Burke, to find France upon the map; and have been forced to leave the rich mine to be partially explored by interlopers, whom the fortune of war, or some other casualty, has cast upon the coast. Of this number is the author of the present work. He was taken with admiral Bligh in the *Alexander*, and carried into Brest, after the ship had sustained a long action against a very superior force.

One of the first things that struck the major, after having been taken out of his own ship, was the total want of cleanliness on board the french one, to which he was removed. P. 9.

‘Nothing short,’ says he, ‘of the evidence of my senses could, nevertheless, have made me believe, that so much filthiness could be quietly submitted to, when it might be so easily prevented. Indeed, a ship is in all situations very unfavourable to scrupulous nicety; but no description can convey an adequate idea to a british naval officer, who has not witnessed it, of the gross and polluted manner in which the french habitually keep all parts of their vessels, if I may judge from what I see in this. And to complete the jest, captain Le Franq has more than once boasted to us of the superior attention which he pays to the cleanliness of his ship.’

Nor is his account of the french officers on board the *Marat* much more favourable. He gives a number of instances of their want of information, delicacy, and liberality, and in the course of them introduces the following traits and reflections which are deserving of remark.

P. 36.—‘When the question of the relative naval strength of the two nations is agitated, which it often is, I am tempted to cry out to my country, in the words of the grecian oracle,—“Trust to your wooden walls.” I am the more confirmed in this opinion, from reading every day in the *bulletins* of the astonishing successes of this people, both in the Pyrenees, and on the frontier of Holland. They openly boast of being able, in a short time, to penetrate to Madrid; to force the german powers to peace; and to totally subdue the dutch.—And then “*delenda est Carthago*.” I accuse not those with whom I converse of using this, or any other latin phrase; but you will smile on being told that they habitually call us carthaginians, and themselves romans. They pay us, however, the compliment of declaring, that we are the only enemies worth combating. They stigmatize the spaniards as cowards: at german tactics, when opposed to the energy and enthusiasm of republicans, they laugh: dutch apathy can alarm no one. But this respect is confined to our naval character. Our important

interference and puny attempts on the continent they treat only with ridicule and derision. This spirit is not new; a noble lord, now high in rank in the british army, told me nearly twenty years ago, when we were on service together in America, that when he was very young, and travelling in France, a general officer, on hearing him relate that he was designed for the army, expressed his surprize that any englishman, to whom the choice was left, should hesitate to prefer entering into the navy. Are the scorn and contempt of our enemies necessary to teach us in what our true grandeur, our real national pre-eminence, consists? It is certain that at present we far surpass them in the number of our ships, in the dexterity of our seamen, and in the interior regulations of our service; but I am persuaded, that they will hereafter strain every nerve to equal and exceed us. I know, that by very high authority the naval power of France has been denominated "forced and unnatural;" but let those who apply to it epithets so devoid of knowledge and reflection, remember the short period in which Louis XIV. created this navy, and its resurrection in 1778, when, to the astonishment of all Europe, notwithstanding its wasted and disastrous condition but fifteen years before, it suddenly started up, singly, to contest the empire of the sea with Britain, and for four years (until the 12th of April 1782) poised the scale of victory against its formidable antagonist.

Nature has denied to France a port in the Channel, capable of receiving large ships; but if art can supply the deficiency, they seem determined to employ it to its utmost extent. Whether the works at Cherbourg are proceeding or not, I cannot exactly learn; but it is certain, that the scheme of rendering it secure for line of battle ships is not utterly abandoned; and who can doubt, that it will either be carried on there, or in some neighbouring port, with accelerated vigour, on a return of peace? Their warlike spirit now runs so high, and is so universally diffused, that many years must elapse ere it will subside. It is a train of gun-powder, to which, in the present temper of the people, a spark will give fire. A hatred of England is fostered with unceasing care. In nothing does this inveterate spirit against us demonstrate itself so bitterly, as in the abhorrence with which they always mention our taking possession of Toulon: "You gained it like traitors; you fled from it like poltroons." On the celebrated measure of making them a present of four ships of the line, and six thousand of their best seamen, which were sent to Brest and Rochfort from the Mediterranean, they often make themselves merry, and us serious, by pointing out the ships as they now lie near us, equipped and ready for sea; and by affirming, that the supply of men thus received enabled them to fit out those cruising squadrons which have so sorely distressed our commerce.

The above blunder is not the only one the author lays to the charge of our naval administration. He speaks with indignation of our suffering the american convoy under admiral Vanstablé to enter Brest, at a moment when its capture would have been of the greatest detriment to the enemy, and when they had nothing to oppose to our efforts but the crippled and mutilated squadron left them by lord Howe. His own observations on this subject are strengthened by the following conversation, which he reports to have passed between an english officer and the french admiral Villaret de Joyeuse. p. 63.

• Were

"Were you not astonished to see me chase you, on the 9th of June last, with my crippled fleet?"—"Yes," was the answer.—"My only reason for it was, if possible; to drive you off our coast, as I momentarily expected the appearance of the great American convoy, the capture of which would have ruined France at that juncture. Why you did not return to the charge, after running us out of sight; you best know. Had you kept on your station two days longer, you must have succeeded, as, on the 11th of June, the whole of this convoy, beyond our expectation, entered Brest, laden with provisions, naval stores, and west Indian productions."

At the curious phenomenon of the French fleet keeping the sea for five or six weeks very shortly after the action of the 1st of June, and their intercepting our trade without molestation, the major glances in a less direct manner. P. 75.

"Cut off as I am from all communication with English politics, I shall not presume to guess at the causes which have retained our fleet in harbour. But some of those which have not retained it, I shall venture to state. It was not the weather, for that was uninterruptedly fine until the 25th of January. It was not the wind, for that during the same period was always easterly, here at least, and our distance from Plymouth is barely 45 leagues. It was not a want of information, for (to my knowledge) exclusive of other channels, two English gentlemen, who escaped from this place in a boat at least as early as the 8th of January, must have arrived in England by the 12th or 13th."

On the sailing of the fleet for the above cruise, the author, who had already been removed from the *Marat* to the *Normandie*, an old ship fitted up for the reception of prisoners, and had thence been brought back to the *Marat* again, was once more confined to the prison-ship. There he "suffered every mental punishment which low minded rancour and brutal ignorance could inflict, and every physical hardship which a rigorous winter, and occasional deficiencies of food could produce." During the whole month of January he did not see a fire, and on Christmas day was one of fifteen English officers, with admiral Bligh at their head, whose dinner consisted of eight very small mutton chops, and a plate of potatoes. A threat, however, of complaining to admiral Villaret, produced better fare; whence it was evident, that their ill-treatment was rather attributable to the low agents of government, than to government itself; and that the allowance made to prisoners [*le traitement*] was embezzled by the officers of the prison-ship, who are described as a set of worthless wretches, except two who filled civil posts, and who were men of honourable characters and compassionate hearts.

A stay of several months in the port of Brest enabled the author to obtain a considerable insight into the French naval institutions, a number of which he details to his readers. Several of them appear to be worthy the consideration of our government, especially their regulations respecting prize-money. P. 51.

"A captain receives but in a proportion of 5 to 1 to a foremast-man; a captain of troops, and a naval lieutenant, as 4 to 1; a naval ensign, subaltern of troops, surgeon, and commissary, as 3 to 1; midshipmen, boatswains, gunners, &c. as 2 to 1; and quarter-masters, and the lowest rank of officers, as 1½ to 1."

Not



'Not only do we think with the major, that a distribution somewhat similar is 'very desirable in a country where, hitherto, this important part of the reward of naval toils has been apportioned with the most cruel and insulting contempt of the feelings and necessities of the lower orders,' but we are of opinion, that it's adoption, by holding out an encouragement to our seamen to enter voluntarily into the king's service, would do away the necessity of recurring to the odious practice of pressing, by which the gallant defenders of a free country are reduced to a condition little better than that of slaves.

During their confinement, admiral Bligh and the author had been several times flattered with hopes of being sent on their parole to Quimper, and several times disappointed. At length, however, they were suffered to enter the land of promise; from the misery of a prison ship they were removed to the comforts of a neat and respectable house; and from the contemplation of the disgusting uniformity of manners of a set of sea *sansculottes*, they were enabled to extend their observations to more varied scenes of life, and to note the demeanour of the different classes of a people who had recently thrown off the yoke of despotism. When all the orders of society are shaken together by a political convulsion, similar to Cromwell's usurpation, or the revolution of France, a number of ridiculous characters never fail to force themselves into notice. Every man of flippant tongue, impudent disposition, and adventuring spirit turns reformer, strutting in office with all the vulgar importance of "brief authority." Several personages of this description are portrayed by the major with considerable humour. Sometimes indeed, we think him too severe upon the floating follies of the day, but when he hangs up in effigy a citizen Precini, a commissary of prisoners, whose brutal manners, so far from being redeemed by the probity that should characterize a republican, are accompanied by a knavish inclination to defraud the victims of war of their scanty allowance, the entertainment we receive is unmingled with commiseration. P. 107.

'At one of these routs,' says he, speaking of this Precini, 'I saw a specimen of genuine democratic manners, which all who aim to become great men in the state affect to imitate. The commissary of prisoners, a man allied to nobility, liberally educated, and once an abbé, bolted into the room where the company were assembled, humming the *Carmagnole*, with his hat on, which was adorned with a red, a white, and a blue feather, and his hands stuck in his breeches, *not pockets*. In this attitude he stood all the evening, and thrusting himself among the ladies, had the impudence to enter into familiar conversation with the marchioness de Ploëuc, and other women of rank and delicacy, with all the airs which conscious superiority of power can instil into a reptile. This brutal manner of mingling in society, and addressing women, has become, since the revolution, the *ton* of republican coxcombs, and during the reign of Robespierre set decorum and the restraints of civilized life at defiance. It is now on the decline, except with those who still court the applause of the dregs of that faction. A courtier of Versailles at his toilet, surrounded by paints, patches, and perfumery, was, in the eye of reason, a ridiculous and contemptible animal; but the most effeminate effenced *marquis*, that ever consulted a looking glass, was surely preferable to this indecent blockhead.'

After reciting a number of facts, that serve to characterize the nation and the moment, the author enters into some short speculations con-

cerning the probable event of the contest in which we are engaged, and the failure of french paper-money, and concludes them by the following observations, which do honour to his penetration, and to his philanthropy. P. 178.

“ When I sum up the component parts of this stupendous system, and contemplate it in the aggregate, I must confess myself to be staggered, and almost ready to pronounce against the ability of this wonderful people to continue the contest in which they are engaged. But, after revolving the subject in every point of view in which it presents itself to my mind, I am decidedly of opinion, that not even a national insolvency would produce the effect, which some of the powers combined against them sought in its commencement. The dismemberment of France cannot be accomplished, without the extermination of its inhabitants, even though Mr. Playfair write a second profound disquisition to demonstrate its necessity and practicability; and how far a “ *bellum internecinum*,” against twenty-four millions of people is either in its principle to be desired, or in its accomplishment to be expected, may at least exercise the casuistry of humble searchers of truth, like you and me.

“ That the french wish for peace, cannot be doubted by those who are in the habit of reading their daily chronicles, and listening to their sentiments; but even this event, desirable as they feel it to be, they will not purchase at the expence of the integrity of the empire, or by suffering any power, or combination of powers, on earth, to dictate to them what shall be their form of government, or even to interfere in the most inconsiderable point about their internal regulations. Such, upon my honour, I believe to be the unalterable determination of a large majority of the french nation. A peace with us they especially covet. I shall not now stay to examine what are the impediments on our side to its completion. We are accused of wishing to monopolize the trade of Europe to both the Indies. According to the latest accounts I have read from one of them, notwithstanding our rapid conquests in the beginning, the tide of victory seems to be so far balanced, as to render the event dubious; and even if we finally succeed in that quarter, it may become a question, whether “ *le jeu vaut la chandelle*.” The yellow fever, and the resistance of a million of men, suddenly awakened to a perception of their rights, are antagonists not to be despised. “ Emancipate the negroes, and the commercial ascendancy of England is for ever destroyed,” said Danton. My opinion is very different; and I am persuaded, that if the Charibean islands were at this moment independent states, our shipping would not be less numerous (for our immense capital would flow into other channels) nor would sugar, rum, coffee, and Barbadoes water, be less attainable to admit to our luxury. If the opulence of England be founded on the basis of african slavery; if the productions of the tropics can be dispensed to us only by the blood and tears of the negro, I do not hesitate to exclaim—“ Perish our commerce;” let our humanity live!

Many of the more voluminous publications, that have appeared concerning french affairs, have been so filled with extraneous matter, with journals of senatorial debates; and with extracts from books already known in this country, that the author's work has been the least part of itself—*minima est pars puella sui*. Little of this sort is to be found in the volume before us. In the facts the major relates, he

is for the most part, personally concerned, and his observations, though they frequently want novelty, are such as those facts naturally suggest. He writes with the cheerful ease, and in the agreeable and unaffected style, that distinguish the author and the gentleman, and has, upon the whole, afforded us more information and entertainment than the small size of his book led us to expect. We cannot however, help observing, that some of his conclusions are drawn with that hastiness, and that careless ease, for which military men are so often remarkable.

M.

ART. III. *The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1795. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of King Charles the First.* 8vo. 784 pages. Price 9s. in boards. Robinsons. 1796.

THE general plan and character of this annual publication are so well known, that it is now unnecessary to enter upon any particular examination of it's merits. Suffice it to say, that the original parts of this volume are not inferior to those of any of the former in variety of matter, in correctness of arrangement, in consistency of political principle and spirit, and in accuracy of writing. The portion of the history of knowledge, which introduces the volume, is comprehensive, judicious, and candid—unless we except from the last epithet a single expression, in which the writer, speaking of lord Herbert, represents him as that *uncommon* character, a conscientious deist.

The events of the busy year 1795 have furnished the annalist with numerous details, which appear to have been collected, with great industry, from the best sources of information. The proceedings of the english parliament occupy, as usual, a very large portion of the historical part. A distinct chapter is devoted to the affairs of Ireland, which in the year 1795 were peculiarly interesting. The progress of the war upon the continent is distinctly narrated, and the state of the interior of France is minutely described. Amid the multiplicity of facts, which have crowded upon the narrator, he has found little room for reflection: the narrative, however, is something more than a mere chronicle. We shall copy the sensible and temperate observations with which this annual report is concluded. P. 356.

The parliamentary proceedings of the year 1795 will present to the speculative politician the most complete view of the state of Europe at this period, which is any where to be found. It is evident, that by the alarming increase of the power of Russia, —by the infamous annihilation of the kingdom of Poland,—by the successes of the french,—the old balance of Europe is effectually destroyed. A new balance of power on the continent is created, and, in our opinion, upon a worse principle than the former, because the power is now vested in fewer hands. As it is, however, upon France and Prussia the statesman must rely for a counter-balance to the enormous and overwhelming power of Russia: for Austria can no longer be considered as of any weight in the scale. The title of emperor will probably, before long, be

transferred to the house of Brandenburg; and in such a transfer, the germanic body, and the protestant interest in particular, will perhaps find their best security. In the mean time, it is the obvious interest of Britain, to abstain most carefully from all continental broils,—to recruit her finances, which are certainly in no promising state,—and to extend her commerce, by forming, not offensive, but commercial alliances.

‘ From the exhausted state of all the belligerent powers, it requires no degree of prophetic inspiration, to predict that a general peace cannot be far distant. In negotiating with France, our government will evince its wisdom by insisting less on territorial than commercial acquisitions. The advantages of the former are extremely dubious, those of the latter are certain; the profits of the former are partial, those of the latter general; the former will be tenaciously refused, the latter would be liberally granted: and assuredly there never was a period more favourable to the negotiating of an advantageous treaty of commerce with France, than at this moment; her own manufactures are at a stand, and the trade of Holland is ruined. As, however, the influence of the minister is increased, though the people are impoverished, by every territorial acquisition, we can easily foresee that these will be the points most obstinately insisted on, and that the extension of our commerce will be proportionably neglected.

‘ Whether the present ministers of Great Britain are adequate to the stations which they occupy, or not, is no longer a question of opinion, but a question of fact.—To the facts we must refer; and when these are duly weighed and considered, there can be but little difference of sentiment among thinking men. If the precipitate measures by which we were hurried into the war,—if the senseless alarms by which either they were deluded themselves, or deluded others,—if the obstinate rejection of all overtures of accommodation,—if the advantages we have lost, and the misfortunes we have sustained, be considered, it will not be very difficult to draw a fair conclusion, independent of the conduct of the war, which has been uniformly unfortunate; and that is at least a presumptive evidence that it has not been uniformly well-planned. It is a duty now incumbent on the people of this country, to examine the facts for themselves; it is a duty which they owe to the present generation, and to their posterity, not only to think, but to remonstrate. Those who tell them that the people are not to inquire into the conduct of the men who are entrusted with the management of their affairs, are those who wish only to betray them. No honest, no truly great statesman, was ever averse to inquiry, since the more minutely his conduct is investigated, the greater will be his reputation.

‘ For ourselves (unconnected with every party, as we are) our only wish is to see the administration of this country placed in the best and ablest hands, whoever they may be. The crisis is awful, but there is no necessity for despair. A man of genius, of knowledge, of liberal principles, and extended views (should such a one be found to direct the councils of this country) may yet restore the honour and consequence of Britain,—may extend her

commerce even beyond it's former limits,—and, by adopting a system of domestic oeconomy instead of a system of influence and profusion, may yet place her finances on a respectable footing,—and without injuring the rich, may effectually alleviate the burthens of the poor.'

The principal domestic occurrences, and the public papers, are properly selected.

The extracts, which fill 180 pages, under the several heads of biographical anecdotes and characters, manners of nations, criticism, philosophy, antiquities, and miscellanies, are taken from the following late publications; Pratt's *Gleanings*; Jones's *Life of Bishop Horne*; Rees's funeral Sermon for Kippis; Chantreau's *Travels*; Thunberg's *Travels*; the *History of Dahomy*; Murphy's *Travels in Portugal*; *Transactions of the Royal Irish Academy*; Mrs. Barbauld's critical Essay prefixed to *Akenfide*; *Review of the Landscape*; Wraxhall's *History of France*; Andrews's *History of Great Britain*; the *Transactions of the Royal Society*, and of the Society for the Encouragement of Arts. From the poetical part, which contains but few very striking pieces, we shall select miss Williams's lines on the death of Dr. Kippis.

p. [184.]

Plac'd 'midst the tempest, whose conflicting waves  
The buoyant form of Gallic freedom braves,  
I from its swelling surge unheeded turn,  
While o'er the grave where Kippis rests I mourn.  
Friend of my life, by every tie endear'd,  
By me lamented, as by me rever'd;  
Whene'er remembrance would the past renew,  
His image mingles with the pensive view;  
Him through life's lengthening scene I mark with pride,  
My earliest teacher, and my latest guide.  
First, in the house of pray'r, his voice impress'd  
Celestial precepts on my infant breast;  
"The hope that rests above," my childhood taught,  
And lifted first to God my ductile thought.  
And, when the heav'n-born Muse's cherish'd art  
Shed its fresh pleasures on my glowing heart;  
Flash'd o'er my soul one spark of purer light,  
New worlds unfolding to my raptur'd sight;  
When first with timid hand I touch'd the lyre,  
And felt the youthful poet's proud desire;  
His lib'ral comment fann'd the dawning flame,  
His plaudit sooth'd me with a poet's name;  
Led by his counsels to the public shrine,  
He bade the trembling hope to please be mine;  
What he forgave, the critic eye forgives,  
And, for a while, the verse he sanction'd lives.  
When on that spot where gallic freedom rose,  
And where she mourn'd her unexampled woes,  
Scourge of his nature, and its worse disgrace,  
Curse of his age, and murder of his race,

Th' ignoble tyrant of his country stood,  
 And bath'd his scaffolds in the patriot's blood;  
 Destin'd the patriot's fate in all to share,  
 To feel his triumphs, and his pangs to bear;  
 To shun th' uplifted axe, condemn'd to roam  
 A weeping exile from my cherish'd home,  
 When malice pour'd her dark insatiate lye,  
 Call'd it, though death to stay, a crime to fly;  
 And, while the falsehood serv'd her hateful ends,  
 Congenial audience found in hollow friends;  
 Who to the tale "assent with civil leer,  
 And, without sneering, teach the rest to sneer;"  
 His friendship o'er me spread that guardian shield,  
 Which his severest virtue best could wield;  
 Repell'd by him, relentless slander found  
 Her dart bereft of half its pow'r to wound.  
 Alas! no more to him the task belongs  
 To soothe my sorrows, or redress my wrongs;  
 No more his letter'd aid, enlighten'd sage!  
 Shall mark the errors of my careless page;  
 Shall hide from public view the faulty line,  
 And bid the merit he bestows be mine,  
 Ah! while with fond regret my feeble verse  
 Would pour its tribute o'er his hallow'd hearse,  
 For him his country twines her civic palm,  
 And learning's tears his honour'd name embalm;  
 His were the lavish stores her force sublime,  
 Through ev'ry passing age, has snatch'd from time;  
 His, the historian's wreath, the critic's art,  
 A rigid judgment, but a feeling heart;  
 His, the warm purpose for the gen'ral weal,  
 The christian's meekness, and the christian's zeal;  
 And his, the moral worth to which is giv'n  
 Earth's purest homage, and the meed of heav'n.

Of the annals of domestic and foreign literature, which occupy upwards of 100 pages, the distinguishing character, as in the former volumes, is the candid spirit with which they are written.

P. M.

#### CHEMISTRY.

ART. IV. *Experiments and Observations relating to the Analysis of Atmospheric Air; also farther Experiments relating to the Generation of Air from Water. Read before the American Philosophical Society, Feb. 5, and 19, 1796; and printed in their Transactions. To which are added, Considerations on the Doctrine of Phlogiston, and the Decomposition of Water, addressed to Messrs. Berthollet, &c. By Joseph Priestley, LL. D. F. R. S. &c. &c. Philadelphia printed; London, reprinted, for J. Johnson. 1796. 8vo. 59 pages. Price 2s.*

AFTER a numerous defection of the supporters of the doctrine of phlogiston, most of whom have embraced the opposite theory, we still find Dr. Priestley unconvinced, and labouring

houring with his usual assiduity and candour, to investigate a subject, which, after all the labours of our contemporaries, is not yet cleared from obscurity.

The contents of the treatise on the analysis of atmospherical air, are as follow :

1. The antiphlogistic theory is stated by Dr. P. to affirm, that in all the cases of what he has called phlogistication of air, there is simply an absorption of the dephlogisticated air, or oxygen, leaving the phlogisticated part, or azote, supposed to be a simple substance, and that the proportion of these principles in atmospherical air is 27 parts of oxygen to 73 of azote. 2. But in every such case of the diminution of atmospherical air, it appears to him, that something is emitted from the combustible substance, whence he judges it is more probable, that there is a common principle of inflammability, which, uniting with the dephlogisticated air, forms the phlogisticated air, which is afterwards found, and that fixed air is in some cases the result of the same combination. 3. A mixture of iron filings and sulphur moistened, and probably other substances, which diminish air, do, after the maximum of diminution, increase the quantity by an addition of inflammable air. The mixture was found to have the same effect if long confined in nitrous or in fixed air; whence the author thinks it probable, that the same would be the case, if it were confined with any other air or in vacuo. And in general he infers, that the principle of inflammable air was exhaling from the very first, but did not exhibit that fluid, until it met with no more dephlogisticated air to combine with. A similar increase in atmospherical air, after the greatest diminution, was also observed, by heating charred bones therein, and it was then found to contain inflammable air. 4. The strong and offensive smell of the mixture of iron filings and sulphur, as also of very odorous flowers, is adduced as a proof that something is emitted. The mixture, when nearly dry, emits a dense vapour, apparently of vitriolic acid air, which diminishes common air; not only by uniting with it's vital part to form acid; but likewise, as the doctor thinks, by phlogisticating another portion, and forming what has been called azote.

5. Since the above mixture, and most of the substances which have been used for diminishing respirable air, are known to have the property of absorbing vital air, the doctor instituted some experiments with charred bones, which became white by heating in air, without any increase of weight. When this substance is heated in respirable air, the diminution is by no means so great as in other cases, though the air becomes completely phlogisticated. This, he remarks, may be owing to the fixed air, formed by the union of the dephlogisticated air with the phlogiston emitted from the bones, not being readily imbibed by the water. The phlogisticated air obtained in this process is more in quantity than in the other cases. The scientific chemist must recur to the treatise for a detail of the experiments, and numerical results, with the charred bones, and also with steel and iron.

6. That the phlogistication of nitrous acid is owing, in some cases, to it's imbibing something, and not always to it's parting

with any thing, is evident, says our author, from it's becoming phlogificated, by imbibing nitrous air; on which occasion, we cannot avoid noticing an obvious error of argument. The doctor has not perceived, that, to give any effect to his reasoning, a complete, and not a partial, phlogification was necessary. On the antiphlogistian supposition, that nitrous acid consists of oxygen and azote, it is evident, that a partial process of that kind, which the opposite party calls phlogification, may as well be effected by adding to the azote, as by subtracting from the oxygen; though it is out of doubt, that complete phlogification demands this last principle to be totally removed.

7. The doctor infers, that phlogificated air, or azote, is not a simple substance, from the residue of this fluid being more abundant when a mixture of vital and inflammable air is detonated after being kept a long time, than when a part of the same mixture is exploded at first making.

8. A mixture of equal quantities of these kinds of air was left floating in a bladder for about a fortnight, and became almost wholly phlogificated, with considerable diminution. In another instance, less accurately noted, the phlogification was complete.

9. Inflammable air was exposed over water to rusted iron, which is known (as our author remarks) to become so by imbibing pure air. Twenty ounce measures, by this treatment, were reduced, in about six weeks, to nine measures, but slightly inflammable. In another experiment, fourteen measures were reduced to five, completely phlogificated.

10. From the experiment of the conversion of charcoal into fixed and inflammable air by steam, the doctor infers, that charcoal contains vital as well as phlogificated air. Every one knows the explanation of the antiphlogistian, which we need not therefore repeat in this place. The doctor introduced hot charcoal into inflammable air, confined by mercury, and afterwards plunged the coal into water. The elastic product which came out was phlogificated air, though he thinks the result of this experiment has sometimes been inflammable air, the same as the charcoal had imbibed.

11. The nitrous test being, for various reasons, preferable to the other methods of ascertaining the real proportion of the two kinds of air in the atmosphere, Dr. P. has paid attention to it's effects, particularly the differences occasioned by agitation and keeping. In general, equal measures of nitrous and atmospheric air will occupy the space of 1.25 measures, but with agitation only 1.01, and after keeping the residue is no more than 0.6. of a measure. From the second of these data, the dephlogificated air in 100 parts of atmospheric air will be 27: but from the last it will be 46.6. It appears from the experiments, that the doctor kept the airs together about a month. He remarks, that the diminution from keeping is various, depending no doubt upon several circumstances which he has not yet been able to ascertain. But he apprehends the chief reason for it's proceeding so long is, that the vital air, when in small proportion, is defended by the phlogificated part. We are apprehensive of another cause of inaccuracy from



from the water, by which the mixture is confined, which, according to circumstances of temperature, and other general atmospheric changes during the long time of exposure, may absorb not only the generated nitrous acid, but part of the phlogisticated residue, and emit it at other times into the atmosphere. This would be easily ascertained, by confining mere phlogisticated air over water, for an equal length of time with one of those slowly diminishing mixtures.

12. Where atmospheric air is exploded with inflammable air, the diminution never proceeds so far as when nitrous air is mixed with it.

13. The most important circumstance in these experiments, as the author himself remarks, is, that since the diminution of the air was effected by heating the charred bones, and also the steel needles, and they did not gain (or perceptibly lose) any weight in the process, the phlogistication of air is not the absorption of any part of it by the substance which produces this effect, as the antiphlogistian theory supposes.

We now proceed to the second part of this publication, which consists of further experiments relating to the generation of air from water.

The doctor's first process was effected, by converting the whole of a quantity of water into steam, in the common method of boiling, which was found to afford air without limit. In a second process, to obviate the objection, that the water might have imbibed air from the atmosphere, the water was confined over a column of mercury, in a long glass tube, and the air was let out beneath mercury, so that the water never came into contact with the air of the atmosphere. And in a third process, a large bulb containing water, with a long neck containing mercury, was used without heat. In this the pressure of the atmosphere being removed, the air which was emitted rose to the upper space, and was thrown out occasionally by inversion of the apparatus. It appears to be sufficiently ascertained, as well from the nature of the process as the quality of the latter portions of air, which were phlogisticated, that absorption from without was not the cause of the continuity and uniformity of the production.

No method the doctor could think of, neither agitation, heat, nor congelation, was of effect to deprive water of the power of producing air.

The first portions of air thus afforded by water were much purer than common air, and the succeeding portions were gradually less pure, until at last it was wholly phlogisticated. A very small addition of the acids to water does not alter the property of the water in this respect. The quantity of air extricated from distilled water, before the production becomes equable, is about one fortieth of its bulk.

As the whole of the objections against the inference, that water itself is *in toto* convertible into air, would be done away by the actual conversion of any entire quantity of that fluid, however small, so that none might be left, the doctor endeavoured to perform this, but without success, from the tediousness of the operation.

tion. He was satisfied, he says, that even the smallest quantity of water will never cease to yield air! Strange as this inference certainly is, the facts are not the less valuable, and strongly call for explanation.

Vital and inflammable air were imbibed successively by the same water, and expelled again without having combined. Vital and nitrous air were, in like manner, absorbed, but they entered into combination.

Spirit of wine, treated in the same manner as the water, in these experiments for extricating air, afforded much inflammable air, and by removing the pressure of the atmosphere, and by repetition of the process, smaller quantities without limit. The assistance of gentle heat increased the quantity, and the results appear to be modified in a curious manner by exposure of the spirit to the atmosphere between the processes. We suspect an error of the press in the specific gravities, 682,5, and 692,4, of ardent spirit, because it is well known, that this fluid is never so light as 800,0, and that the lightest of all dense tangible fluids, naphtha, has, according to Muschenbroek, the specific gravity of 703,0.

After inflammable air had, by the foregoing process, been expelled from spirit of turpentine, it was suffered to imbibe atmospheric air. Upon expelling it again, it proved not inflammable but phlogisticated.

The doctor's *considerations on the doctrine of phlogiston* are comprised in three sections, beside an introductory section, containing a short view of the rapid progress of the antiphlogistic doctrine.

Section 1 relates to the constitution of metals. After a perspicuous recital of the leading positions of both theories, with regard to the composition and changes of metallic bodies, the doctor brings forward the pointed instance of the calcination and reduction of mercury, by the mere absorption and extrication of vital air, which is urged by the antiphlogistians as a proof that these transitions constitute the whole of the facts. In opposition to this, our author states the impracticability of reducing by mere heat the mercurial calx afforded by igniting turbith mineral, though it may be reduced by heat in contact with charcoal, iron filings, or other bodies, supposed to contain phlogiston, or with inflammable air which it imbibes. Hence he deduces, that precipitate *per se* consists of metallic mercury in combination with vital air, but that in the calx from turbith the mercury is really deprived of phlogiston, since it requires some addition to produce the metallic state.

Notwithstanding our wish to leave the discussion of objects of investigation to the authors who maintain the respective theories, we cannot avoid noting, that, as far as the mere hypotheses go, the antiphlogistic system is as readily accommodated to these facts as the other. Precipitate *per se* is affirmed to be mercury and oxygen; ignited turbith to be mercury, oxygen, and sulphur. Mere heat and light drive oxygen from mercury, and reduce it; but from the triple compound they do not; as the facts show. Let the triple compound be therefore heated in contact with some principle, such

as carbene, or hydrogen, which strongly attracts oxygen, and this attraction will, as in numerous other cases, separate the oxygen, which might else have remained in combination. If the addition be carbene, there will be formed carbonic acid, and the sulphurous acid, both which quit the mercury and leave it in the reduced state; if the addition be hydrogen, the volatile product will be water and sulphurous acid, and the mercury reduced as before.

The doctor thinks, that running mercury, revived by inflammable air from such of it's precipitates as are reducible without addition, does contain in fact more phlogiston than running mercury reduced in this last method. The antiphlogistians affirm, that water is produced in the reduction by inflammable air, and that the mercury is the same in both cases.

In all other cases of the calcination of metals in air, our author thinks it evident, that they lose something as well as gain that which adds to their weight. Where iron is calcined by the burning glass in confined air, a strong smell is emitted, and inflammable air is afforded, if moisture be at hand to form the basis of it: he therefore apprehends, that inflammable air, or phlogiston, was emitted from the iron during the whole process. And if this be true of iron, he remarks, that the existence of phlogiston may by general inference or analogy be concluded in other metals, and the combustible bases of acids.

When hydrogen escapes from metallic solutions in acids, the antiphlogistians maintain, that water is decomposed; the oxygen combining with, and calcining the metal, with which the acid unites; and they remark, that no part of the oxygen of the calx has been taken from the acid; because the acid is found to saturate as much alkali as before. This experiment was repeated with great accuracy, with vitriolic acid and zink, by Dr. George Fordyce \*. Here doctor P. observes, that the oxygen of the water ought to have enabled the acid to saturate, not only the same quantity, but considerably more of alkali; and he asks, if that oxygen have not joined the acid, what becomes of it? to which every antiphlogistian, no doubt, will reply, that it is to be found in the precipitate.

If this case be analogous to that of the supposed decomposition of water by hot iron, he remarks, that fiery cinder ought to be formed by the oxygen. But fiery cinder is neither soluble in vitriolic acid, nor does it dephlogistate marine acid, as minium and other substances containing oxygen do. And from these premises he deduces, that there is no addition of oxygen in this process, or decomposition of water, and that the inflammable air comes from the iron. The antiphlogistians will, no doubt, in reply to this, point out the very remarkable differences in the calces of metals, according to the quantities of oxygen they respectively contain.

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\* Phil. Trans. for 1792, Part II, or Anal. Reg. Vol. XV, p. 177.

Seft. 11 relates to the composition and decomposition of water. The well known experiment of passing steam over red hot iron, by which inflammable air is produced, and the iron acquires an addition of weight by conversion into what is called finery cinder, is explained by the antiphlogisticians, by asserting, that the oxygen of the water combines with the iron, while the hydrogen flies off. To this Dr. P. answers, that they have never been able to exhibit that which here augments the weight of the iron, in the separate form of dephlogisticated air, or to transmit it into some substance, wherein that principle incontrovertibly forms a part; that common rust of iron, which really contains air, is very different, being red; and that the finery cinder is so far from being iron partially oxygenated, which would go on to complete rust, that it never will acquire rust; and therefore, says he, the iron is saturated with some very different principle, which even excludes what would else have converted it into rust.

In addition to these remarks on the grand experiment of the gun-barrel, the doctor takes notice, that, as the calx is not reducible by mere expulsion of the supposed air, but is so when inflammable air is present, which it eagerly imbibes, there is no proof that water has been decomposed; since the inflammable air may, as phlogiston, join the earth of iron, and expel the water which it before contained as a principle of finery cinder. And this it is urged is more probable, because the product from heating precipitate per se, or minium, or any substance certainly known to contain oxygen, is not water, but fixed air. But when the oxygen is expelled by heat from minium, which then becomes massicot, it's habitudes remarkably resemble those of finery cinder.

The proof of the composition of water by synthesis, which is so much insisted upon by the french philosophers, is greatly questioned by D. P. Inflammable air is burned in vital air, and water is produced, whence it is inferred, that these are the component parts of water. The doctor's objections are, 1. The water was not free from acidity, except in one experiment. 2. The apparatus does not admit of so much accuracy as the conclusion demands; there being too much of correction, allowance, and computation, made use of. 3. The residue of azote, which they found, did probably contain the acidifying principle of the oxygen they used; for they admit, that acidity was the consequence of any combustion, but the very slowest. 4. In Dr. P.'s less exceptionable experiments, *in close vessels*, there was a production of nitrous acid; and when phlogisticated air was purposely introduced, it was not affected, unless when there was a considerable deficiency of inflammable air. 5. In the same experiments, when the inflammable air was redundant, no acid was afforded, but phlogisticated air, as in the french experiment. 6. The water produced proves nothing (as the pretence of weight and measure is out of the question) but that the greater part of the weight of all air is owing to water.

It is concluded therefore, that neither the decomposition, nor the composition of water, is proved by experiment.

Seft.

Sect. III contains other objections to the antiphlogistic theory. 1. By heating fiery cinder with charcoal, the produce is inflammable air in the greatest abundance. Whence according to the new theory does it come? 2. The carbone of the new theory is almost as general a combustible principle as the phlogiston of the old. It is not produced invariably from charcoal. Pure iron heated in vital or in vitriolic acid air; minium reduced in inflammable air; charcoal of copper heated in vital air; all afford it; as does also the process of respiration. 3. Azote is not a single substance. 4. And lastly, after some general remarks on the new nomenclature, the doctor takes a retrospect, by expressing his surprise, that a theory of such novelty and importance should rest on the narrow foundation of experiments, not only few in number, but ambiguous and explicable on either hypothesis.

We congratulate the philosophical world, on the unremitting activity with which the author of these papers continues to pursue his discoveries, in a land of peace and good sense, after having been driven by the outrages of delusion and intolerance, from a country to which he was a chief ornament.

v.

ART. V. *A Summary of the pneumato-chemical Theory, with a Table of its Nomenclature, intended as a Supplement to the Analysis of the New London Pharmacopæia*. By Robert White, M. D. 8vo. 26 pages, and a table. Price 1s. Cadell and Davies.

SINCE the new doctrines in chemistry have become more generally known, various accounts and explanations of them have been presented to the public. The tract before us contains a tolerably accurate, though extremely concise view of the principal or leading circumstances of the pneumato-chemical theory. It will, however, be unnecessary to give any analysis of the performance, as the author has done little more than merely condense the general opinions on the subject into a much narrower compass.

The pamphlet will most probably be found more useful, as containing some additions to the analysis, which the author has already given, of the New London Pharmacopæia.

ART. VI. *Chemico-Physiological Observations on Plants*. By M. Von Usslar. Translated from the German, with Additions. By G. Schmeisser, F. R. S. &c. 8vo. 171 pages. Price 3s. 6d. sewed. Edinburgh, Creech; London, Robinsons. 1795.

IN attempting to investigate the œconomy of vegetables, it is necessary to have a general knowledge of those substances and principles, that are found to furnish and produce the requisite supplies for the purposes of vegetation, as well as of such as may tend to destroy these supplies. Later discoveries in chemistry have shown, that these principles are chiefly the following:—matter of heat—matter of light—oxygen—hydrogen—carbon—and their combinations. An account of these principles is given previously to the observations on vegetation of Mr. Von Usslar, but as we find nothing new, and as the account is neither accurate nor satisfactory, we shall make no extracts from this part of the work.

We

We next come to the part in which plants are treated of.

There is some elegance, as well as foundation, for the arrangement of organized bodies, and for their characteristics.

The distinguishing marks for the two general classes of organized bodies, are derived from,

1. Their organs or parts for receiving food.
2. From motion.

All bodies which receive their food through more than one channel or mouth, and which are destitute of the power of a voluntary extension and contraction of parts, are arranged under the division of plants.

Life signifies the uninterrupted motion of organized bodies.

In plants we observe,

1st, An uninterrupted motion which is caused,

a. By the power.

b. By external stimulus.

2dly, Uninterrupted motion, occasioned by an internal stimulus, e. g., the motion of the *filamina* towards the *stigma*, and the recession from the *stigma*, before and after impregnation, in the *parnassia palustris*, &c.

3dly, Interrupted motion occasioned by external stimulus, for instance, in the *mimosa pudica*, *dionaea muscipula*, *oxalis sensitiva*, &c.

The resemblance between plants and animals is pointed out in both by receiving food by canals and mouths; and excreting useful matter—in their effluvia injuring one another—in perspiring liquid and elastic fluids—in observing the same laws with regard to hybrids—in copulation—in sleep and rest—in reproduction of parts. On these subjects we find nothing but what has been repeatedly published, especially in the *Amenitates Academicae*.

The chapter on the *nifus formativus* of Blumenbach, although ingenious, is not of importance sufficient to detain us.

The chapter on the anatomy or structure of plants is also, as far as is well ascertained, generally known, and the rest is not established by experiment and sufficient observation.

The observations 'on the successive induration of certain organs of plants, or their change into wood, and of the difference among plants;' and, 'on the causes of the great variety of the internal and external construction of plants,' are merely hypothetical, and suggest nothing useful.

The latter half of the work before us sets forth the system of Girtanner on irritability, which is truly ingenious, and he would have had more credit for it, if he had acknowledged his obligations to the late Dr. John Brown. Some new illustrations are given by Mr. V. U., but there is no alteration in the principles of Girtanner. These principles, in short, mainly consist in ascribing irritability to oxygen; in making life to consist in the action of stimuli on irritable parts; in the capacity of the living fibre to accumulate and part with irritability; in the abstraction of stimuli producing irritability; in matter of heat especially exhausting irritability, and cold restoring it; in water furnishing oxygen and hydrogen; in imputing the principal changes in vegetation to the operation alternately of heat and cold. All these principles

principles and phenomena have been so fully explained by Girtanner, and are already in so many elementary treatises, that we cannot think it necessary to give a particular account of them from the present work.

There are, indeed, some experiments mentioned of Mr. V. U., but they do not instruct us in any new properties, or elucidate what is already known.

This publication is very inaccurately written. It is full of errors even in the orthography, as well as abounds in mistakes in the accounts of facts.

T. T.

LEGISLATION.

**ART. VII.** *Institutes of Hindu Law: or, the Ordinances of Menu, according to the Gloss of Culluca, comprising the Indian System of Duties, religious and civil. Verbally translated from the original Sanscrit. With a Preface, by Sir William Jones. 8vo. 382 pages. Price 6s. in boards. Sewell. 1796.*

AMONG the services rendered to the world by that truly great man, sir William Jones, the most valuable appear to have been his numerous and important communications respecting the antiquities of India. While his *Poeseos Asiaticæ Commentarii* will remain a lasting monument of accurate research, applied with consummate taste to the elucidation of the principles of criticism, his papers respecting the language, mythology, and customs of the hindoos in the *Asiatic Miscellany*, &c., have furnished an invaluable treasure of oriental information.—It will be highly gratifying to every lover of historical investigation to be informed, that other fruits of his useful labours are presented to the public after his decease. A verbal translation of the hindoo law, executed by the hand, or under the direction of sir W. Jones, and published under the authority of his name, will not fail to be received in Europe, as a very valuable accession of materials towards acquiring an accurate knowledge of the opinions and manners of the natives of India.

These institutes, as sir W. J. assures the public in the preface, are an authentic summary of those ancient usages, and established rules of conduct, among the hindoos, which they suppose to have been received by actual revelation from Heaven. They are a comprehensive and exact system of duties, religious and civil, and of law in all it's branches, which they firmly believe to have been promulged in the beginning of time by Menu, son or grandson of Brahma, or, in plain language, the first of created beings, and not the oldest only, but the holiest of legislators. Sir W. confesses himself unable, through the cloud of indian fables and allegories, to ascertain the precise age when this work was composed; but he finds evidence, partly external, and partly internal, to prove, that it is really one of the oldest compositions existing. This evidence we shall state in his own words. P. v.

‘ From a text of Parāśara discovered by Mr. Davis, it appears, that the vernal equinox had gone back from the tenth degree of  
Bharani

Bharani to the first of Aswini, or twenty-three degrees and twenty minutes, between the days of that indian philosopher, and the year of our Lord 499, when it coincided with the origin of the hindu ecliptic; so that Parásara probably flourished near the close of the twelfth century before Christ; now Parásara was the grandson of another sage, named Váśiṣṭha, who is often mentioned in the laws of Menu, and once as contemporary with the divine Bhrigu himself; but the character of Bhrigu, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a design, too common among ancient lawgivers, of stamping authority on the work by the introduction of supernatural personages, though Váśiṣṭha may have lived many generations before the actual writer of it, who names him, indeed, in one or two places as a philosopher in an earlier period. The style, however, and metre of this work (which there is not the smallest reason to think affectedly obsolete) are widely different from the language and metrical rules of Cálidasa, who unquestionably wrote before the beginning of our era; and the dialect of Menu is even observed, in many passages, to resemble that of the Véda, particularly in a departure from the more modern grammatical forms; whence it must, at first view, seem very probable, that the laws, now brought to light, were considerably older than those of Solon or even of Lycurgus, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in Egypt or Asia: but, having had the singular good fortune to procure ancient copies of eleven Upanishads, with a very perspicuous comment, I am enabled to fix, with more exactness, the probable age of the work before us, and even to limit its highest possible age by a mode of reasoning, which may be thought new, but will be found, I persuade myself, satisfactory; if the public shall, on this occasion, give me credit for a few very curious facts, which, though capable of strict proof, can at present be only asserted. The Sanscrit of the three first Védas, (I need not here speak of the fourth) that of the Mánava Dherma Sástra, and that of the Puráṇas, differ from each other in pretty exact proportion to the latin of Numa, from whose laws entire sentences are preserved, that of Appius, which we see in the fragments of the twelve tables, and that of Cicero, or of Lucretius, where he has not affected an obsolete style: if the several changes, therefore, of Sanscrit and Latin took place, as we may fairly assume, in times very nearly proportional, the Védas must have been written about 300 years before these institutes, and about 600 before the Puráṇas and Itiháṣas, which, I am fully convinced, were not the productions of Vyása; so that, if the son of Parásara committed the traditional Védas to writing in the Sanscrit of his father's time, the original of this book must have received its present form about 880 years before Christ's birth. If the texts, indeed, which Vyása collected, had been actually written in a much older dialect, by the sages preceding him, we must inquire into the greatest possible age of the Védas themselves: now one of the longest and finest Upanishads in the second Véda contains three lists, in a regular



gular series upwards, of at most forty-two pupils and preceptors, who successively received and transmitted (probably by oral tradition) the doctrines contained in that Upanishad; and as the old Indian priests were students at fifteen, and instructors at twenty-five, we cannot allow more than ten years, on an average, for each interval between the respective traditions; whence, as there are forty such intervals, in two of the lists between Vyāsa, who arranged the whole work, and Ayāsa, who is extolled at the beginning of it, and just as many, in the third list, between the compiler and Yājñawalkya, who makes the principal figure in it, we find the highest age of the Yojur Vēda to be 1580 years before the birth of our Saviour, (which would make it older than the five books of Moses) and that of our indian law tract about 1280 years before the same epoch. The former date, however, seems the more probable of the two, because the hindu sages are said to have delivered their knowledge orally, and the very word *Śruti*, which we often see used for the Vēda itself, means what was heard; not to insist that Cullūca expressly declares the sense of the Vēda to be conveyed in the language of Vyāsa.

After some ingenious, but cautious conjectures on the name Menu, we are informed, that several other glosses, or comments on Menu, were followed by that of Cullūca Bhatta, who, after a painful course of study, and the collation of numerous manuscripts, produced a work, 'of which,' observes sir W., 'it may, perhaps, be said very truly, that it is the shortest, yet the most luminous; the least ostentatious, yet the most learned; the deepest, yet the most agreeable, commentary ever composed on any author, ancient or modern, european or asiatick.'

Of the value and importance of this work, as a fund of information concerning the notions and customs of the hindoos, no doubt can be entertained. It's general character is sketched with a masterly hand, in the concluding paragraph of the preface.

P. xv.

'The work, now presented to the european world, contains abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for others, reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language

guage of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble; and the many panegyrics on the Gâyatri, the mother, as it is called, of the Vêda, prove the author to have adored (not the visible material sun, but) that divine and incomparably greater light, to use the words of the most venerable text in the indian scripture, "which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate (not our visual organs merely, but our souls and) our intellects." Whatever opinion, in short, may be formed of Menu and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that those laws are actually revered, as the word of the Most High, by nations of great importance to the political and commercial interests of Europe, and particularly by many millions of hindu subjects, whose well directed industry would add largely to the wealth of Britain, and who ask no more in return than protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend.

It is impossible to do more than barely excite curiosity, if that can be needful, by extracts from this volume: we shall, therefore, copy a few passages, leaving all conclusions from them entirely to the reflections of our readers, and only premising, that the words in italic characters are the commentator's gloss. P. 1.

1. 'Menu *sat* reclined, with his attention fixed on one object, *the supreme God*; when the divine sages approached him, and, after mutual salutations in due form, delivered the following address:

2. "Deign, sovereign ruler, to apprise us of the sacred laws in their order, as they must be followed by all the *four* classes, and by each of them, in their several degrees, together with the duties of every mixed class;

3. "For thou, Lord, *and thou only among mortals*, knowest the true sense, the first principle, *and* the prescribed ceremonies, of this universal, supernatural *Vêda*, unlimited in extent and unequalled in authority."

4. 'He, whose powers were measureless, being thus requested by the great sages, whose thoughts were profound, saluted them all with reverence, and gave them a comprehensive answer, *saying*: "Be it heard!

5. "This *universe* existed only *in the first divine idea yet unexpanded*, as if involved in darkness, imperceptible, undefinable, undiscoverable *by reason*, and undiscovered *by revelation*, as if it were wholly immersed in sleep:

6. "Then the *sole* self-existing power, himself undiscerned, but making this world discernible, with five elements and other principles of nature, appeared with undiminished glory, *expanding his idea*, or dispelling the gloom.

7. "He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from

from eternity, even HE, the soul of all beings, whom no being can comprehend, shone forth in person.

8. "He, having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed :

9. "The seed became an egg bright as gold, blazing like the luminary with a thousand beams ; and in that egg he was born himself, *in the form of BRAHMA*, the great forefather of all spirits.

10. "The waters are called *nārā*, because they were the production of NARA, or the spirit of GOD ; and, since they were his first *ayana*, or place of motion, he thence is named NARA'YANA, or moving on the waters.

11. "From THAT WHICH IS, the first cause, not the object of sense, existing every where in substance, not existing to our perception, without beginning or end, was produced the divine male, famed in all worlds under the appellation of BRAHMA'.

12. "In that egg the great power sat inactive a whole year of the Creator, at the close of which, by his thought alone, he caused the egg to divide itself ;

13. "And from its two divisions he framed the heavens above and the earth beneath : in the midst he placed the subtil ether, the eight regions, and the permanent receptacle of waters."

P. 26. "A *brāhmen*, beginning and ending a lecture on the *Vēda*, must always pronounce to himself the syllable *óm* ; for, unless the syllable *óm* precede, his learning will slip away from him ; and unless it follow, nothing will be long retained."

P. 27. "BRAHMA' milked out, as it were, from the three *Vēdas*, the letter A, the letter U, and the letter M, which forms by their coalition the trilateral monosyllable, together with three mysterious words, *bhur*, *bhuvah*, *swar*, or earth, sky, heaven."

P. 28. "The act of repeating his holy name is ten times better than the appointed sacrifice ; an hundred times better when it is heard by no man ; and a thousand times better when it is purely mental."

P. 29. "To a man contaminated by sensuality neither the *Vēdas*, nor liberality, nor sacrifices, nor strict observances, nor pious austerities, ever procure felicity."

P. 37. "He, whose discourse and heart are pure, and ever perfectly guarded, attains all the fruit arising from his complete course of studying the *Vēda*.

"Let not a man be querulous even though in pain ; let him not injure another in deed or in thought ; let him not even utter a word, by which his fellow-creature may suffer uneasiness ; since that will obstruct his own progress to future beatitude."

P. 109. "Whatever act depends on another man, that act let him carefully shun ; but whatever depends on himself, to that let him studiously attend :

"ALL THAT DEPENDS ON ANOTHER, GIVES PAIN ; AND ALL THAT DEPENDS ON HIMSELF, GIVES PLEASURE ; let him know this to be in few words the definition of pleasure and pain.

12. "Denial of a future state, neglect of the scripture, and contempt of the deities, envy and hatred, vanity and pride, wrath and severity, let him at all times avoid."

P. 111. "Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity; let him chastise those whom he may chastise in a legal mode; let him keep in subjection his speech, his arm, and his appetite:

"Wealth and pleasures, repugnant to law, let him shun; and even lawful acts, which may cause future pain, or be offensive to mankind.

"Let him not have nimble hands, restless feet, or voluble eyes; let him not be crooked in his ways; let him not be slipshod in his speech, nor intelligent in doing mischief."

P. 114. "A wise man should constantly discharge all the moral duties, though he perform not constantly the ceremonies of religion; since he falls low, if, while he performs ceremonial acts only, he discharge not his moral duties."

P. 119. "Giving no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world, as the white ant by degrees builds his nest;

"For, in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company: his virtue alone will adhere to him.

"Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds:

"When he leaves his corse, like a log or a lump of clay, on the ground, his kindred retire with averted faces; but his virtue accompanies his soul.

"Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since with virtue for his guide, he will traverse a gloom, how hard to be traversed!"

P. 128. "He, who injures animals, that are not injurious, from a wish to give himself pleasure, adds nothing to his own happiness, living or dead;

"While he, who gives no creature willingly the pain of confinement or death, but seeks the good of all *sentient beings*, enjoys bliss without end."

P. 151. "Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world seeking the bliss of the next."

P. 154. "Even three suppressions of breath, made according to the divine rule, accompanied with the triterbal phrase (*kharbhruab swab*) and the trileteral syllable (*om*) may be considered as the highest devotion of a *brâhmen*."

P. 160. "A king, even though a child, must not be treated lightly, from an idea that he is a mere mortal: no; he is a powerful divinity, who appears in a human shape."

P. 173. "That king, who, through weakness of intellect, rashly

wholly oppresses his people, will, together with his family, be deprived both of kingdom and life :

"As by the loss of bodily sustenance, the lives of animated beings are destroyed, thus, by the distress of kingdoms, are destroyed even the lives of kings."

P. 190. "When justice, having been wounded by iniquity, approaches the court, and the judges extract not the dart, they also shall be wounded by it."

P. 191. "The only firm friend, who follows men even after death, is justice ; all others are extinct with the body."

P. 201. "O friend to virtue, that supreme spirit, which thou believest one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness or of thy wickedness."

P. 255. "A wife, who drinks any spirituous liquors, who acts immorally, who shows hatred to her lord, who is incurably diseased, who is mischievous, who wastes his property, may at all times be superseded by another wife."

P. 258. "Let mutual fidelity continue till death ;" this, in few words, may be considered as the supreme law between husband and wife.

P. 288. "Servile attendance on *bráhmens* learned in the *Vedas*, chiefly on such as keep house and are famed for virtue, is of itself the highest duty of a *Shúdra*, and leads him to future beatitude :

"Pure in body and mind, humbly serving the three higher classes, mild in speech, never arrogant, ever seeking refuge in *bráhmens* principally, he may attain the most eminent class in another transmigration."

P. 335. "He, who says hush or pish to a *bráhmén*, or thou to a superior, must immediately bathe, eat nothing for the rest of the day, and appease him by clasping his feet with respectful salutation.

"For striking a *bráhmén* even with a blade of grass, or tying him by the neck with a cloth, or overpowering him in argument, and adding contemptuous words, the offender must soothe him by falling prostrate.

"An assaulter of a *bráhmén*, with intent to kill, shall remain in Hell a hundred years ; for actually striking him with the like intent, a thousand :

"As many small pellets of dust as the blood of a *bráhmén* collects on the ground, for so many thousand years must the shedder of that blood be tormented in Hell."

P. 355. "With whatever disposition of mind a man shall perform in this life any act religious or moral, in a future body endowed with the same quality, shall he receive his retribution."

P. 356. "In the knowledge and adoration of one GOD, which the *Veda* teaches, all the rules of good conduct, before-mentioned in order, are fully comprised."

With the pure and sublime sentiments, interspersed through this code, are united many childish, superstitious, and burdensome

some institutions, for an account of which we must refer to the work.

L. M. S.

MEDICINE. SURGERY. MIDWIFERY.

**ART. VIII.** *Observations on Morbid Poisons, Phagedæna, and Cancer: containing a comparative View of the Theories of Dr. Swediaur, John Hunter, Messrs. Foot, Moore, and Bell, on the Laws of the Venereal Virus. And also some preliminary Remarks on the Language and Mode of Reasoning adopted by Medical Writers.* By Joseph Adams, of London, Surgeon. 8vo. 328 pages. Price 5s. in boards. Johnson. 1795.

THE utility or importance of practical investigations cannot be disputed. It is only by a minute examination and a nice appreciation of the accuracy and justness of medical theories and opinions that the science itself can be improved. Mr. A. is by no means badly qualified for this mode of inquiry. He seems to possess an acuteness of observation with a considerable closeness of reasoning; and the subject he has chosen certainly demanded no common exertion of these powers.

The nature of poisons is involved in uncertainty both from the want of a proper knowledge of their modes of action, and from the difficulty that attends their being subjected to the test of experiment.

Little more has indeed yet been accomplished than merely the marking of a few of their effects on the constitution. The laws by which they are governed in the production of these effects have been but very imperfectly ascertained.

We are chiefly indebted to the industry of Mr. Hunter for what has been fully discovered on the present curious and interesting subject. Much however still remains to be accomplished, but various obstacles beset the progress of the inquirer.—It is only morbid poisons that are examined in this publication.

How far the labours of Mr. A. may have tended to increase our knowledge of the nature of morbid poisons, and of the modes in which their effects are produced, we shall see as we proceed in the examination of his work.

The author sets out with some observations on the language and mode of reasoning generally employed by writers on medical subjects.

The inaccuracy and ambiguity of medical language have long been complained of by those who are anxious for the improvement of the art, and, from the great variety of instances which are here brought to our notice, even from authors of a late date and considerable respectability, it would seem, not without sufficient reason.

Mr. A. has handled this subject with considerable ability as far as he has gone; but he has by no means probed it to the bottom. The nature of his inquiry did not require so comprehensive an investigation as a full discussion of this matter would have demanded.

In respect to the definition of terms Mr. A. justly observes, (p. 5.) that 'the worst consequences arise when an undefined term not only conveys an imperfect idea, but so far leads the student from the object of his enquiries, as to make him fancy *that* explained, which has scarcely been described. If Sydenham relates the symptoms of a disease, who, that wishes for information, is not concerned when he arrives at the conclusion? If the same author begins to assign the causes of symptoms, who has patience to read of the ebullition of the blood, the concoction, digestion, and separation of the inflamed particles, &c. in the small pox—of the subtle matter of the plague, which being free from the grossness of the variolous matter, requires no previous digestion, nor any ebullition to procure it? If any apology were necessary for Sydenham, besides the ingenuousness with which he acknowledges his ignorance of the essence of the disease, it may be urged in his favor, that nothing ever diverted him from an accurate observation and description of every symptom as it occurred.'

Obscurity from this source is not confined however to authors of that date, it is equally observable in those of a more recent period. Mr. A. has shown it to exist in the writings of Cullen, Swediaur, Abernethy, Moore, Foot, and many others.

On the advantages that attend a more correct language and mode of reasoning, the observations of the author are judicious and interesting; they are not however altogether new. Lord Bacon has done so much on this subject, that little remained except the application of his excellent axioms.

p. 29. 'Readers,' says our author, 'incapable of ascertaining the validity of a first principle, readily give the writer credit for its truth; and when this is got over, all subsequent reasoning appears so demonstrative, as often to make us forget where we set off.'

'Nothing is more flattering to the vanity, or favourable to the indolence of the human mind, than that language which seems to teach us the result of a proposition, without the necessity of attending to the demonstration. For strange as it may seem, the more simple a proposition is, the greater difficulty oftentimes the mind feels in attending to its demonstration, or comprehending its solution. How many ages did men rest satisfied with what they fancied a solution of mercury rising in the Torricellian tube! The language of the schools was, "Nature abhors a vacuum. The *fuga vacui* is the cause of the suspension of the mercury." The fact itself, which ought to have been accounted for, was brought as a proof of the doctrine. Now though this *fuga vacui* was a mere hypothesis, while it passed current it was likely to be more popular than the true solution of the phenomenon, inasmuch as it saved the mind the trouble of thinking, and attending to those laws on which atmospheric pressure depend.'

After showing the danger of trusting to definition in physiological inquiries, and objecting to the method of reasoning by syllogism, Mr. A. judiciously concludes with Bacon, that 'it is necessary to recur to certain facts, their series and order, to reason by such induction as will meet every objection; and that the foundation of sci-

ence is to trace that law by which simple individual actions take place in individual bodies.'

We have here different instances of this plan, in which, says Mr. A. (p. 45.) 'I have endeavoured to show, how much advantage has been derived from pursuing Bacon's method in physiology. In pathology, which must be considered as a branch of the former, it would be difficult before our own times to find a single instance of the application of this mode of reasoning, except in such cases as depend on mere anatomical investigations. In all these it would be great injustice not to acknowledge the industry of the French; to whom, whatever may be said of the difficulty of giving credit to all their histories of cases, we certainly owe the foundation of practical surgery. Is it, that this conscious superiority renders them inattentive to the improvements of other nations, or that a Hunter has not yet appeared among them to show, that in enquiring into a disease, we are not to have recourse to definition and syllogism, but trace *part* individual *actions*, and the *law* by which they are governed?'

The third chapter contains a considerable portion of interesting practical information. The author defines poisons to be 'substances which change the action of a part or of the whole constitution from a healthy to a diseased state.' They are animal, vegetable, or mineral. He divides the animal poisons into original and morbid. The former are the secretions of animals, the latter the effects of disease; these are therefore to be understood as morbid poisons, from their conveying a diseased action from one animal to another of the same, or a different species. This may take place either by vapour, contact, or wound. The first generally producing fever; but those which affect by contact or wound induce a local disease, which sometimes only extends itself by the diseased action being kept upon the part, but at others they affect different parts of the body by absorption. The hydrophobic poison is however an exception.

That the quantity of morbid poison applied, 'provided it be sufficient to produce the disease,' has no effect in either lessening or increasing it's violence, is probably a conclusion too hastily made. The experiments of doctor Fordyce, and some other practitioners, would seem to lead us to a contrary opinion.

We have already met with many judicious observations on the necessity of adopting a more accurate and correct mode of expression in medical writings. In the following passage, however, the author himself appears to have fallen into the very error which he has so strenuously cautioned his readers to avoid.

n. 48.—'For a morbid poison to produce its full effect, the subject that receives it must be susceptible of the diseased action it occasions. The part to which it is applied, or the constitution must take on a disposition to the diseased action, and nothing must interfere to prevent the action taking place.

'The susceptibility depends on the constitution, or the state of it at the time the poison is applied.

'If the constitution is susceptible, the local *disposition* will take place on the application of the poison, and the action follow in a certain period. From this, as soon as matter is absorbed, the constitutional



situational disposition will follow; but the diseased action will not take place till a certain period, according to the laws of each individual poison.

We are indeed told, that Mr. Hunter has called that state of the constitution, which takes place between the period of receiving the infection and what he terms the diseased action showing itself, a *disposition to take on the diseased action*. This does not however clear away the ambiguity, or afford a proof of very correct medical language.

The view which the author has taken of *pew, farrow, and the Canadian* disease, is much too confined and imperfect. It however contains some good practical remarks. Mr. A. concludes (p. 62.) that 'in all these morbid poisons we find a disease communicated similar to the parent stock. But it appears as if the healthy secretions of one person may, under certain circumstances, be secretions to another. Whether any of these poisons originated from such a cause, cannot now be determined; certain it is, that many of them are of recent date, which in some we can ascertain with tolerable accuracy. Though all of them may be communicated through the pores of the common cuticle, yet they are more readily conveyed where that membrane is either broken or particularly thin. It is well known that the cuticle is incapable of ulceration. This is proved in a variety of ways. When abscesses approach the surface, we see every part partake of the suppuration till they arrive at the cuticle, which is elongated into a bladder and bursts. When broken through, it is for the most part so thin as to be lost in the dressings, or whatever approaches the part. Where the cuticle is thicker, as in the palms and soles, this is much more obvious.'

The observation, that 'a thickened or hard edge and base are the true characteristics of the venereal ulcer or chancre,' is just, and deserves the particular notice of practitioners. Of the justness of the conclusions respecting the nipple cases some will probably have doubts.

Mr. A. here apprises the reader, that his 'attempt at classing (p. 86) anomalous morbid poisons by the local actions they produce must be very incomplete. The facts are few in number, and only imperfectly related. Many of them can only be traced in a single individual, so that we are unable to ascertain whether all the appearances are to be ascribed to the peculiarity of the constitution, or the laws of the poison. Those which were communicated are now extinct, and in such as were treated with mercury we cannot at present ascertain what part of the symptoms is to be ascribed to the disease, and what to the remedy. I trust, however, this arrangement will not be altogether useless, and that if it does not teach us always to ascertain what a disease is, we may at least learn what it is not.'

On the primary local actions of morbid poisons Mr. A. is not very full, but his remarks are pertinent, and the distinctions which he has made are drawn with judgment and discrimination.

In the fifth chapter, the author considers the method of cure, original and remedial, and the difference between primary and secondary local actions. On this important part of his inquiry, Mr. A. displays considerable knowledge and practical ability. Having marked

marked with a great degree of accuracy and minuteness the laws by which the action of morbid poisons is governed, and the particular circumstances in which primary and secondary ulcers differ, &c. he proceeds to trace the operation of the remedies. After suggesting different practical directions, he concludes (p. 132) that 'mercury is a remedy we are justifiable in trying in all cases of ulceration, that resist common topical applications and restorative remedies, particularly if unattended with slough.

' That where ulceration is unattended with a callous edge and base, mercury should be exhibited with greater caution, and the mercurial salts for the most part preferred.

' That the secondary ulcers of some morbid poisons yield to less mercury than their primary ones.

' That in some instances, where mercury has been freely exhibited before the appearance of secondary ulcers, it has not prevented them. Yet in these same cases, when secondary ulcers have appeared, they have yielded to a much slighter mercurial irritation than was ineffectually raised to prevent them.

' That blotches or ulcers, which appear after the cure of secondary ulcers, seem in the manner in which they yield to mercury, to bear the same analogy to secondary ulcers, as secondary ones do to primary.

' And lastly, that if a primary ulcer, whether of the sloughing or true phagedæna, should at first refuse to yield to mercury, we may be justifiable in attempting it a second time with great caution, either when we conceive the disease kept up by habit, or so far familiarized to the constitution, that the novelty of the mercurial stimulus may be sufficient to excite a new action, however temporary.'

The local and constitutional effects of this remedy, and the diseases it produces, are examined in this part of the volume, but we do not find that Mr. A. has advanced any thing new on this part of his subject.

In the conclusion of the sixth chapter the author has ventured to propose some conjectures concerning the origin of some of the morbid poisons. These however rather display the ingenuity of the writer than extend the limits of our knowledge. Indeed he thinks it 'much more to the purpose to direct our attention to the laws by which every poison is governed, till an accumulation of facts shall enable us to form rational conclusions.'

In the seventh chapter, Mr. A. very properly endeavours to mark with greater accuracy and distinctness the particular circumstances which distinguish the true cancer from other complaints that have a resemblance to it. The author's remarks on this subject are extremely interesting to the practical surgeon.

As it is important to direct the views of practitioners to some particular point, we shall insert the queries that Mr. A. has very modestly suggested to those who may be particularly engaged in inquiries concerning this disease.

P. 183.—' First, Is the simple hydatid the first form of carcinoma?

' Secondly, Is there any difference between abdominal and carcinomatous hydatids, except in the slow progress of the latter, the number of their tunics, and the contents of some of them?

‘ Thirdly, Are carcinomatous hydatids, like those of the abdomen, divisible into such as multiply within a cyst, and such as multiply without any circumscribed cavity to confine them ?

‘ Fourthly, Does the permanent success of the operation for carcinoma depend on the hydatids being confined within one common cyst; in consequence of which, when the tumour is removed, no hydatids can be left imperceptible to the eye, but whose subsequent growth and multiplication may perpetuate the disease ?

‘ Fifthly, Where no operation is performed, is the period of the patient’s existence to be estimated by the magnitude of individual hydatids, and the rapidity of their growth ?

‘ Sixthly, Have these hydatids a life independent of the subject in which they grow, excepting as parasites ?

‘ Seventhly, If so, should the means of cure, where an operation is not submitted to, be directed to the extinction of that life, with as little injury as possible to the patient’s health ?

‘ Eighthly, If hydatids possess the principle of vitality during their transparent state, and their opacity is the effect of the loss of that principle, would they not in the latter stage stimulate the parts in which they are situated to suppuration, as we find the case with the guinea-worm when dead ?

‘ Ninthly, Would not this suppuration prove the destruction of all the neighbouring hydatids ? or should carcinomatous hydatids produce absorption of the internal coat of the pylorus or cardia, as they do of the liver and spleen, so as to find their way into the cavity of the stomach, would not this be equally destructive to them ?

‘ Tenthly, May not the fungus generated between the hydatids and the surface of the skin, or towards the cavity of the stomach, be for the purpose of preventing suppuration in one instance, and absorption in the other ?’

In the last chapter, which occupies a very considerable space, the author is employed in presenting a comparative view of the theories of Simmons, Swediaur, Hunter, Foot, Moore, and Bell, on the laws of the venereal virus. In estimating the importance of the different opinions of these writers, Mr. A. has shown much ingenuity and acuteness of remark. In some instances however there seems to be a severity of language made use of, which the nature of the examination did not by any means require. The anxiety of the author to vindicate the high claims of Mr. John Hunter, for which purpose indeed the work appears to have been chiefly undertaken, has evidently hurried him into this indecent heat of expression. We were therefore glad to meet with a proper becoming apology in the conclusion of this part of the work.

In an appendix, Mr. A. has inserted a few cases in order to show the difference between the manner in which parts heal after a loss of substance from a morbid poison and any other cause.

Before we take leave of a work which has afforded us both amusement and information, we shall just observe, that the author is generally pretty correct in his language, in some instances he has incautiously fallen into the habit of using such common and vulgar phrases, as ‘ in the venereal,’ ‘ infected with a venereal,’ &c. The work is, however, on the whole, not inelegantly written. The reader

reader will also find it clear and intelligible, and to contain a large portion of that kind of knowledge, which is particularly useful to the practical inquirer.

ART. IX. *A Guide to Health; being Cautions and Directions in the Treatment of Diseases. Designed chiefly for the Use of Students.* By the Rev. Joseph Townsend, Rector of Pewsey, Author of the Physician's Vade Mecum, and of a Journey through Spain. 8vo. 400 pages. Price 6s. in boards, Cox. 1795.

THE author of the work before us appears by no means confined to the cultivation of any particular department of knowledge; he directs his views to various branches, and unfolds with equal facility the peculiarities of a country, or the intricacies of a science. We have already accompanied him as a traveller, attended to his observations and arrangements as a nosologist, and here again meet him as a practical physician. He trusts, that the present performance 'will assist the student in his pursuit of the science of medicine, teach him by methodical arrangement, to distinguish with certainty, and by rational indications, not only to form his plans, but to pursue them with some confidence.'

From the labours of nosologists we do not expect probably so much as Mr. Townsend. Nosology is yet in a state of great imperfection, and we are fearful, that it has too frequently tended to confuse rather than enlighten the practitioner. Whatever the author may hope from 'methodical arrangements' and 'rational indications,' it is only, in our opinion, from a stock of experience, that the physician can acquire a proper knowledge of the cure of disease.

After this, we are informed, that the author's practical observations have been derived from his own experience, from conversation with the ablest physicians in Britain, France, and Spain, and from the most approved authors.

Mr. T. very feelingly laments the want of a translation of doctor Cullen's nosology, for the benefit of country apothecaries; he, however, kindly takes care to remedy the inconvenience, by the recommendation of his own work, 'in which they may learn to distinguish not only diseases but their causes.' The country clergy, we are also told, may derive advantage from these researches, as 'from a moderate application to his work,' the author assures them, 'they may have the comfort not only of attempting to relieve distress, but of seeing clearly the extent of their ability both to distinguish and to cure diseases.'—The author has likewise given most of his prescriptions in English, that 'families of small fortune, in cases of emergency and distress, may not be wholly destitute of help.'

So much we collect from the author's preface; the work itself may therefore now be examined. In the arrangement and method of classing the diseases, the writer has pretty nearly copied the nosology of Cullen, the principal deviations being in the illustrations of their nature, by means of cases, with remarks and observations upon them. These, indeed, seem to form the most material difference between the attempt of our author, and those of other compilers of systems of medical practice; and it is a difference in which there is an importance that

taught us, affix association of ideas; associated actions, and association between actions and ideas.

Some associated motions are governed by the will, as in playing the violin or flute, and the arts of turning, of spinning, and of weaving. Others are occasionally under the guidance of the will; yet, in case of violent stimuli, they are not to be restrained, as happens sometimes in the expulsion of the feces and the urine.

Motions are easily associated if they serve the purposes of life; but not if they go counter to natural combinations, as when the silver-smith, for the first time, attempts to inspire by his nostrils whilst he is blowing through his lips.

Yet by frequent repetition the habit is obtained, and the consent of parts is effectually established.

One combination is so perfectly unnatural, that no one has yet been able to describe at the same time two circles in opposite directions, one with his foot, the other with his hand.

Some associated motions, although at first either voluntary or accidental, become at last wholly independent of volition.

Thus it is, that by habit we acquire *tricks*.

Other associated motions are from the beginning independent of the will, such as the vital motions and those which are established by disease.

On some complaints Mr. T. is by no means sufficiently copious; this is particularly the case in the croup, the example which we have presented to the reader: in others he has not always availed himself of what has been done; an instance of which may be met with in *hydrocephalus internus*, where the author has entirely omitted the valuable observations of Dr. Rush.

But notwithstanding these omissions, the "Guide to Health" may be perused with considerable advantage by the student, and the young practitioner will find it an useful assistant in refreshing his memory and directing his judgment.

In his practice, the author has generally adhered pretty closely to the principles of his preceptor Dr. Cullen; he has however, not unfrequently availed himself of the improvements introduced by Dr. Brown, and those which have still more recently been brought to light by the practice of the pneumatics, of whom, indeed, he seems to be a strenuous supporter. As a popular book, or a work calculated to supply the unprofessional reader with medical information, it cannot by any means be considered as valuable; it is by much too systematical.

**ART. X.** *The Evidence of the Superior Efficacy of the Cinchona Flava, or Yellow Peruvian Bark: an Essay, in which the correspondent Preparations of the three Peruvian Barks most generally known are compared; and in which the Yellow is proved to excel the Pale and the Red, by that Evidence which is proper to Materia Medica.* By Walter Vaughan, M. D. Licentiate of the Royal College of Physicians, London; Physician at Rochester. To which is prefixed, A Letter to the Author, from Doctor William Saunders, F. R. S. and Senior Physician to Guy's Hospital. 8vo. 66 pages. Price 1s. 6d. Johnson. 1795.

THERE is probably but one method of fairly judging of the utility of a new remedy, and that is by our experience of it's effects. The substance,

viscid and corrupted mucus, worms, virus, and other stimuli *in the stomach and first passages.* Thus we have a series of *effects* operating as the proximate cause of fever. How far this idea of the cause of fever may be preferable to that of other writers on the same subject, we shall not take upon us to determine; but it appears to have something of *theory* about it, which is to suit the '*evacuant, and antiseptic plan of cure.*'

The case by which Mr. T. has chosen to illustrate his idea of fever, put us in mind of the *astonishing cures* performed by doctor Brown. We shall present our readers with the concluding part of it, as the whole is much too long for insertion. P. 41.

'Tuesday, September the 24th, being the TWENTIETH DAY of the disease, at five in the morning the pulse was fluttering, and so rapid as not to be counted; and the patient feeling himself sinking into the arms of death, begged with eagerness for wine.

'Two full glasses of Madeira were given him with good effect. At seven he began to sink again; no moisture was any where perceptible; and he was seized with vomiting; but warm wine and water soon gave relief.

'At ten his countenance was sunk and black; yet his lower extremities were warm. His urine was *pale*, and its flow considerable.—Plenty of Madeira wine was given; and his pulse by degrees became soft, though feeble, and not more than 80 in a minute.

'At twelve *his bearing was perfectly restored*; light, from being more tolerable, ceased to be offensive; his tongue was clean; breathing free; skin moist; pulse 78, soft, full, regular. He *slept profoundly* and almost *incessantly*, excepting when a keen sense of hunger compelled him to ask for food.

'During the day he took much Madeira wine, and nourishment, by which the pulse diminished in the *number*, but increased continually in the *strength* of its vibrations.

'Wednesday 25th, HE WAS FREE FROM FEVER, and nothing now remained but hysteric affections.'

The practical reader will most probably agree with us, in considering this as a *very lucky* recovery.

In a work of this kind it is impossible to examine with equal minuteness all the different articles; we have been more full on the observations on fever, because it is a disease frequently occurring, and which is yet perhaps but imperfectly understood.

In order, however, to do justice to the author's labours, we shall extract two passages, one of which will furnish the reader with an idea of the manner in which the work is executed, and the other afford a specimen of the author's mode of reasoning.

The *cynanche trachealis*, or croup, is thus considered. P. 102.

'The pathognomic symptoms are, respiration difficult; cough *stridulous* and loud; no apparent tumour in the fauces.

'There cannot remain a doubt, that this species of cynanche, so fatal to young children, is inflammatory; and that the membrane, which covers the trachea, is concreted mucus.

'I have met with it in Scotland, and seen it treated with success; but I never observed a single instance of it in the vale of Pewsey.

'In Dr. Hunter's museum you may see a beautiful specimen of this membrane; which evidently covered the upper part of the trachea, and

and extended into its ramifications, so as to merit the appellation, which Dr. Michaelis has given it, of *polyposa*.

• The seat of the disease appears to be the mucous membrane, which produces a kind of exudation, similar to that which we observe on the surface of inflamed viscera.

• The method of cure which hitherto has been found most effectual, has been that first recommended by Dr. Home. Copious bleeding and emetics, with a large blister applied as near as possible to the part affected, followed by every part of the antiphlogistic regimen.—But Dr. Thornton has lately discovered a more expeditious method of checking the inflammation by the inspiration of *azotic air*.

• Mrs. Tovey, of Charles-street, Tottenham-court Road, having lost one child in this sonorous and terrific disorder, anxiously brought her only remaining boy to Dr. Thornton for his advice. He immediately made the child inhale the *azotic air* with a proportion of common air, and the father and mother were surprised, when they observed that the hands, which were before "*parching hot*," soon felt "*cold*" to the touch; the pulse was rendered 20 beats less in a minute; the child no longer coughed as through a brazen trumpet, the fever seemed smothered, and the formation of the fatal membrane was prevented.

On habits, we have the following remarks. P. 341.

• I have formerly remarked, when treating of intermittents, that nature is fond of habits.

• The propensity to acquire habits and to act from them, when the original incentive has long since ceased, is peculiarly the property of animals.

• This general law of the animal oeconomy, although sometimes the source of evil, is productive of much good.

• The generous steed, once set in motion, no longer needs the whip and spur, nor yet the curb, unless it be to make a change, and either to quicken or retard his motions. And the rider himself, if he has been accustomed to travel on one road, may wholly occupy his mind about a thousand speculations, or, with intensity of thought, pursue one continued series of ideas; and yet, although he may often change his direction, never wander from his way.

• Innumerable actions, needful to the well being of the animal, are performed by *habit* without the least attention at the time.

• *Habits have respect to place.* All animals have their haunts and home bush.

• Their first object of pursuit is food, and with regard to this they have all their haunts.

• The sportsman knows where to look for the covey of partridges to-day, which yesterday he moved, whilst they were feeding in the stubble; and we have great reason to believe, that even birds of passage return annually to their accustomed spot.

• The next object of pursuit to animals is some safe retreat, in which they may quietly repose, some hiding place in which to sleep.

• In the choice of a sequestered spot, it is accident which first determines them; but the choice once made, they habitually return to it, unless fear, or some motive more powerful than habit, determines them to change it.

• When they are to pass from their place of rest in search of food, the choice of a path is not a matter of indifference, but it is influenced by

by habit. If one of the same species has passed before them, they follow in his steps, and having once passed unmolested in this path they *unconsciously* adhere to it.

\* Hence it is, that on the open down you may distinctly trace the track of different tribes.

\* Hares have their track, with which the poacher is well acquainted, for it is here he fixes up his snare. Sheep and horses have each their peculiar track; and it is well known that men will tread where men have trod before, inasmuch that if a drunken clown makes a crooked path over a new ploughed field, the next who follows will inadvertently trace his footsteps; and, having ones passed by a given track, men habitually resort to it again.

\* I have frequently remarked the force of habit in large companies, who dine together at a public table, for every man, even without intending it, returns to the same seat he occupied the day before.

\* And in a farmer's stable, or in his shed, his horses and his cows pertinaciously retain each one its peculiar place; and should it be occupied by some impertinent intruder, this will be a sufficient subject of contention.

\* Dogs, in a peculiar manner, feel the force of habit respecting the spots they have fixed upon for their evacuations.

\* In their friendships animals are governed by the force of habit, for any two which meet accidentally, at a time and place distant from that in which they accidentally met before, are attached to each other, and, supposing them not to be restrained by some more powerful influence, will immediately become associates.

\* If two horses, strangers to each other, travel together to a fair, although they should have formed an acquaintance only for ten minutes, they will find each other out among a thousand others, and will quickly come together.

\* *Habits have respect to time.* Whatever habits we have formed, with regard to the times of feeding, will have a powerful influence on the appetite for food.

\* The savage, who lives by hunting, may fast many days, and then feed voraciously, without suffering either by inanition or repletion: but they who, in civilized society, have acquired the habit of feeding five times every day, cannot pass one meal, nor without impatience wait five minutes beyond the usual time of eating.

\* In both, the appetite for food and the powers of digestion depend on a habit.

\* In case of great mental excitement, men may continue many days without repose; but, if they have acquired the habit of sleeping at a certain hour and for a certain length of time, sleepiness at that hour will return, and at the accustomed hours they will awake from sleep.

\* Both the desire for sleep and the disposition to awake may, by habit, become as regular as the rising and the setting of the sun.

\* The same may be said of evacuations. I had a nurse for my children, who was so perfectly satisfied of this, that she governed all their motions by the clock, and in their earliest infancy taught them the vast influence of habit.

\* Every part of the system is under the influence of habit; and even the mind itself is not exempt from it. Hence, as Mr. Locke has taught



taught us, affix association of ideas; associated actions, and association between actions and ideas.

• Some associated motions are governed by the will, as in playing the violin or flute, and the arts of turning, of spinning, and of weaving. Others are occasionally under the guidance of the will; yet, in case of violent stimuli, they are not to be restrained, as happens sometimes in the expulsion of the feces and the urine.

• Motions are easily associated if they serve the purposes of life; but not if they go counter to natural combinations, as when the silver-smith, for the first time, attempts to inspire by his nostrils whilst he is blowing through his lips.

• Yet by frequent repetition the habit is obtained, and the consent of parts is effectually established.

• One combination is so perfectly unnatural, that no one has yet been able to describe at the same time two circles in opposite directions, one with his foot, the other with his hand.

• Some associated motions, although at first either voluntary or accidental, become at last wholly independent of volition.

• Thus it is, that by habit we acquire *tricks*.

• Other associated motions are from the beginning independent of the will, such as the vital motions and those which are established by disease.

On some complaints Mr. T. is by no means sufficiently copious; this is particularly the case in the croup, the example which we have presented to the reader: in others he has not always availed himself of what has been done; an instance of which may be met with in *hydrocephalus internus*, where the author has entirely omitted the valuable observations of Dr. Rush.

But notwithstanding these omissions, the "Guide to Health" may be perused with considerable advantage by the student, and the young practitioner will find it an useful assistant in refreshing his memory and directing his judgment.

In his practice, the author has generally adhered pretty closely to the principles of his preceptor Dr. Cullen; he has however, not unfrequently availed himself of the improvements introduced by Dr. Brown, and those which have still more recently been brought to light by the practice of the pneumatics, of whom, indeed, he seems to be a strenuous supporter. As a popular book, or a work calculated to supply the unprofessional reader with medical information, it cannot by any means be considered as valuable; it is by much too systematical.

**ART. X.** *The Evidence of the superior Efficacy of the Cinchona Flava, or Yellow Peruvian Bark: an Essay, in which the correspondent Preparations of the three Peruvian Barks most generally known are compared; and in which the Yellow is proved to excel the Pale and the Red, by that Evidence which is proper to Materia Medica.* By Walter Vaughan, M. D. Licentiate of the Royal College of Physicians, London; Physician at Rochester. To which is prefixed, A Letter to the Author, from Doctor William Saunders, F. R. S. and Senior Physician to Guy's Hospital. 8vo. 66 pages. Price 1s. 6d. Johnson. 1795.

THERE is probably but one method of fairly judging of the utility of a new remedy, and that is by our experience of its effects. The

substance, which is the subject of the present pamphlet, has, however, probably been submitted too short a time to the attention of the medical practitioners of this country, to admit of a full decision respecting its medical virtues, on the above ground. It has been the lot of many articles of this kind to be highly extolled for a time, and afterwards to sink into neglect and even contempt. How far this may prove the case with the yellow bark we cannot, from the evidence before us, draw any satisfactory conclusion.

Doctor Vaughan is, however, a very strenuous advocate for the superiority of this bark over those that have been commonly in use; but the portion of *new* information by which he endeavours to support its claims is indeed but very small. It is not to be hastily concluded, that, because it has been found more serviceable than other barks in the author's own case and a few other instances, it must be generally useful. We do not, however, wish to lessen its importance as an useful remedy; but merely to put the practitioner on his guard against the fascinating influence of novelty.

The subject of the pamphlet before us is preceded by a letter from doctor Saunders to the author, containing some observations on the comparative excellence of this and the other species of peruvian bark usually employed in medicine. In this letter we are told, by the doctor, that the experiments which he made on the other peruvian barks had led him to form a favourable opinion of the *yellow bark* soon after its introduction.

Letter, p. vii. 'It was accordingly tried,' says he, 'at Guy's Hospital in the presence of a numerous class of students; and the patients, to whom it was administered, being made the subject of clinical lectures, the greatest attention was of course paid to them, to mark the progress of the disease, and the effect of the yellow bark. Experiments so openly and fairly performed, must always carry conviction with them; and I believe no experiments ever carried greater conviction than those alluded to. I do not hesitate then to declare, from my experience in the hospital, that the yellow bark possesses all the virtues of the red, and that it has the advantage over it in all those respects which you have noticed.'

He also observes, that his colleagues and himself *now* only employ the yellow bark, having found 'the other peruvian barks too inefficacious to be relied on.' On *one* of them, however, the doctor *formerly* not only relied, but praised as much as the *yellow* at present.

We come now to the author, whose intentions in the present publication may be pretty fully collected from the following passage.

Introduction, p. 1. 'My design,' says he, 'is to prove, in a familiar way, that a new remedy is discovered, certainly superior, as to the virtues commonly attributed to the pale bark and the red; and, which is also to be rejoiced at, possessing virtues which none of the writers on these barks ever assigned to them. And, that the reader may fully be convinced of this, I shall begin by showing him the nature of the evidence proper to materia medica, and by enumerating the principal reasons for the dispute into which the pale bark and the red have lately fallen.'

The doctor is properly severe concerning the *adulterations* that are constantly practised by dishonest druggists. Indeed it is almost impossible for any man, possessed of common honesty, to contemplate these

notorious practices without feeling the utmost indignation. A college is indeed established for the regulation and admission of proper practitioners; but quacks and unprincipled drug-merchants are permitted to vend their fabricated poisons with impunity.

After making a few preliminary observations on the kind of evidence to be admitted on this subject, doctor V. comes to the proofs of the efficacy of this remedy. The first instance in which this new article of the materia medica seems to have displayed to the author its superior power was in an intermittent fever with which he was himself attacked. He certainly could not have produced a more satisfactory proof, so far as one case can go, but a great many such proofs are necessary in order to establish the general utility of a new remedy. He has, however, as he afterwards tells us, since prescribed no other than the yellow bark, in cases where the *pale* or the *red* might have been given; 'I declare,' says he, 'the result of my experience, and the dictate of my conviction, that I never before met with a safer, pleasanter, and more effectual remedy for fevers, and the other diseases in which I should have prescribed the pale bark or the red.'

The author's historical details respecting the yellow bark are short, contain very little of what can be properly called *new* matter, and are chiefly drawn up from Dr. Relph's inquiry. The accounts concerning the discovery of this bark are more curious than useful.

On the sensible qualities of the yellow bark the doctor is equally concise, and his observations have no greater claims to originality.

In the third section, which treats of the medicinal virtues of the different species of peruvian bark that have been generally in use, and particularly of the yellow bark, the author is much more full, and his remarks have more novelty and importance. His reasoning on the *modus operandi* of these substances is not only ingenious, but probably supported by fact. He denies the *astringent* or *tanning* power of remedies of this nature, on the living system; but strongly contends that they possess a tonic virtue, though he has by no means explained the manner in which this effect is produced.

On the different powers of the different preparations of the yellow bark the author has adduced nothing that deserves particular attention. He seems to prefer the forms of extract and cold infusion. The author's observations on the use of this new remedy in different diseases are too brief to be of much utility to the practitioner. In the conclusion we have the testimony of the author's medical friends in favour of the superior efficacy of this species of bark over those that have been generally employed in medical practice.

ART. XI. *Hints respecting the Chlorosis of Boarding Schools.* By the Author of *Hints respecting the Distresses of the Poor.* 8vo. 31 pages. Price 1s. Dilly.

In these hints we neither meet with novelty of remark nor utility of practical regulation. The observations on the conduct and management of children in boarding schools are indeed extremely trite and hackneyed. The subjects to which this writer has chiefly turned his attention in the present pamphlet are exercise, diet, and dress. On the last the fleeting changes of fashion have however obviated almost the whole of what is here objected to; and on the other topics he has communicated nothing but what must be well known

to those who are engaged in the tedious, though useful, employment of instructing youth.

**ART. XII.** *Formula Medicamentorum selecta.* By the Author of Maniacal Observations. 12mo. 58 pages. Pr. 1s. 6d. Murray. 1795.

JUDICIOUS *formulae* are unquestionably useful to the young practitioner. The present collection of prescriptions is by no means an indifferent one; the author has not however been always attentive to the elegance of composition, in some instances he has sacrificed neatness and simplicity, in order to bring together a great variety of ingredients. Examples of this kind may be seen under the heads *menagoga* and *neurotica* as well as several others.

Of the nature of the author's labours, and the reasons that induced him to undertake them, the reader may judge from the following passage.

Pref. p. 1.—‘ Since the reformation of the London Pharmacopœia, no regular *formulae* have been published. One, indeed, intitled, “ A New Collection of Medical Prescriptions,” by an anonymous member of the college of physicians, has been for some time extant; and a most excellent collection it is—but the *forms* are given in english; and the most mischievous consequences must often ensue from a work of that sort in the hands of illiterate dabblers in physic; for every one must be sensible, that in many diseases of the eruptive kind, and particularly in the small pox, the operation of symptoms often so suddenly and diametrically varies, as to render the plan to be pursued one hour, certain destruction the next. The plea generally urged for these publications is, that the poor are furnished with remedies where medical advice is not to be obtained: but the very reverse is the fact; because, the greater the ignorance, the more certain the mischief. These reasons have prompted me to the present undertaking. I have been at considerable pains to select and new-model the *formulae* of the most eminent physicians of this, and the last century: and have subjoined such of my own, as in the course of some years practice, I have found to be most efficacious.’

**ART. XIII.** *The Duties of a Regimental Surgeon considered: with Observations on his general Qualifications; and Hints relative to a more respectable Practice, and better Regulation of that Department. Wherein are interspersed many Medical Anecdotes, and Subjects discussed, equally interesting to every Practitioner.* By R. Hamilton, M. D. of the Royal College of Physicians, London; Member of the Medical and Physical Societies of Edinburgh; and of the Medical Society of London. The second Edition, with Additions and Corrections. 2 Vols. 8vo. 712 pages. Price 12s. Longman. 1796.

Of the general importance of publications of this kind, and of the utility and execution of the first edition of the present work, we have already given a full account in the third volume of our review, page 314. We have now to notice the second edition, in which the author appears to have made some necessary alterations and improvements. We could however have wished, that he had paid more attention to the hints and observations that we made on the former edition, as by a judicious application of the pruning knife he would have rendered some

of his details more interesting, and the whole of his work more convenient and useful.—We must, however, still recommend it as by far the best book we have upon the subject.

On what has been done, in preparing this new edition for the press, we shall let the author speak for himself.

Advertisement, p. xvii. ‘I have,’ says he, ‘made various additions, which I hope will be found of some importance: these would have been still more numerous had my health at that time permitted. I trust however it will be found that nothing material for the young army surgeon’s consideration is omitted; and that there are several things also which the veteran in army practice need not disdain to peruse. In some parts I may appear prolix, and thus have rendered my observations less interesting to the lovers of elegant composition. But I had rather be minute than defective; and I hope in this I shall escape the reader’s censure, when he perceives it is the young and inexperienced in military medical duties that my work is principally calculated to instruct.’

‘Among other additions I have given a description of a *tournequette* lately improved, and brought into use. It may be, perhaps, more known and its application more common than I am aware of; there can be no harm, however, in laying it before the reader; he that is acquainted with it may pass over this part of my subject: and such as have not before seen this instrument, will doubtless think it proper to provide themselves with it, and recommend them, as I have ventured to do, as a part of a soldier’s accoutrements on actual service. I am of opinion regimental practice is capable of great improvement; but much cannot be done unless government holds out better encouragement to those engaged in this line.—The time, it is to be hoped, is not far distant when men in power will turn their attention to this subject, and while they demand a strict performance of the duties of the office, will think it necessary to place the office itself in a more respectable point of view.’

We wish that the author may not be disappointed in his expectations. We are however afraid, that the period of useful reform is not yet arrived.

ART. XIV. *Hints respecting Human Dissections.* 8vo. 27 pages.  
Price 1s. Darton. 1795.

THE author of this pamphlet, after speaking of the dignity and utility of the medical art, observes, that, to support this dignified character of usefulness, various branches of science must be cultivated, and particularly that of anatomy, which implies a knowledge of the constituent parts of the human body, and of its essential functions. No dissection of brute animals, he contends, can convey this information, because man differs in his organization from every other animal, therefore anatomical knowledge is essential to medical science.

P. 10. ‘This fact,’ says he, ‘is indubitably established in the mind of every enlightened man: nevertheless, in the present year, a bill, entitled *the Dead Body Bill*, was brought into parliament, and supported by some of its members; calculated to augment the impediments to anatomical knowledge, by increasing fines and penalties on procuring dead bodies! By a perversion of language, this barbarous,

because unscientific bill, was supported under a plea of humanity!—As if it were inhuman to acquire that knowledge which enables one man to remove or mitigate the miseries of another!

‘ Could this knowledge be annihilated by fines and penalties, what would be the consequence to one of these senators, were he accidentally to break a leg, or fracture the skull? In his anguish, would he not regret the want of that knowledge he had contributed to prevent or impede?’

‘ Or, were an affectionate wife, perhaps not formed so favourably for parturition as most of her sex, in her agony, to demand the aid of experience—humanity, weeping over human woe, must turn aside her dejected countenance; for perish must the miserable object under the hand of ignorance.

‘ Not in these instances alone, but in every step of life, from childhood to old age, the knowledge of anatomy is essential to human comfort; and to prevent the acquisition of this knowledge, is an act of inhumanity: it is a *felo de se* of individual felicity.

‘ In a political view it would certainly be improvident, as the student of the healing art would hence be compelled to travel to a foreign country, to acquire that knowledge which is denied him in his own; and probably France would again become the centre of surgical knowledge, if not of medical science.’

Should this curious bill ever pass into a law, he suggests, that a society to counteract the difficulty of procuring subjects for dissection, should be instituted, ‘ the members of which should engage that each should be dissected on decease.’ The faculty being particularly interested, he thinks, this ‘ society should be first formed among themselves.’

‘ From the care taken of dead bodies, and the pomp adopted to convey them, food for worms,’ one might suppose, says he, ‘ that they were imagined to rise identically again, and inherit immortality.’ It must, however, be evident to ‘ superficial observation, that the body is compounded of perishable elements, of those substances which it daily takes in for it’s nourishment, and that, therefore, it would be as rational to consecrate a dead cow, or calf, or any other food on which the body had lived, and by which it had grown.’

‘ P. 14. ‘ To refine on this idea,’ continues he, ‘ it would become an investigation of the physiologist, rather than of the undertaker or herald, to give to the deceased the proper funereal accompaniments. Thus, to an alderman or common councilman, might be added a turbot or a turtle, or perhaps a surloin: to a fine lady we should select chicks and syllabubs; and so on *ad infinitum*, agreeably to previous habit, constitution, or rank; and, doubtless, each of these are as likely for returning life, as their quondam masters and mistresses who had fed on them.

‘ Although this might be attended with a revolution in heraldry and church-history, it would have one good effect on the spectator among the tombs, as he might immediately recognize the rank and character of the deceased by the emblematic *insignia*, and thereby even ascertain the causes of death. On a tomb with a fluttering dove might be suggested, that within reposed a tender love-sick maid: by another, crested with horns, he might be excited to pity or ridicule some unfortunate husband;

husband; and, under a calaspath and calaspee, might lie dormant an east india director, or even a member of the board of controul.

In this manner the writer censures the officious zeal of those who needlessly endeavour to obstruct improvements in anatomical knowledge.

ART. XV. *Domestic Midwife, or the best Means of preventing Danger in Child-Birth.* By Margaret Stephen, Teacher of Midwifery to Females, No. 42, Ely Place, Holborn. 12mo. 107 pages. Pt. 2s. 6d. Fores. 1795.

We have already noticed the exertions of different female writers on various interesting departments of literature, and we have here a lady presenting us with her *researches* on the science of midwifery. We should, however, have examined the labours of this good woman with much more pleasure, as we are by no means disposed to damp the efforts of the female pen, if she had conducted her inquiries with that diffidence and modesty which peculiarly distinguish the feminine character. But we cannot countenance illiberality, even in a lady; or do we think it the province of Mrs. S. to have poured out a torrent of invective against male practitioners, and their being employed in the business of midwifery. If, as she insinuates, there be some 'perfect twigs of the obstetric profession,' who are not only wretchedly ignorant, but unprincipled and illiberal, their blunders, and improper conduct must unquestionably soon expose them to merited contempt. We have had reason to know, however, that there are many obstetric, as well as medical practitioners, who would much rather conceal than expose the mistakes of *even* a midwife, should she have committed any.

With regard to the propriety of employing female practitioners in preference to male, we have no difficulty in agreeing with Mrs. S., provided they be equally well informed, and we cannot see any sufficient reason why they should not, if they apply with proper attention.

Of the directions that are contained in the present pamphlet we can say nothing, but that they are given in a simple and clear manner.

Mrs. S. is, we have no doubt, a good and experienced practitioner; but how far she may be capable of teaching the principles of the obstetric art, we shall not take upon us to decide. A. B.

#### BIOGRAPHY.

ART. XVI. *The Life of the Rev. John Wesley, M. A. some Time Fellow of Lincoln-college, Oxford. Collected from his private Papers and printed Works; and written at the Request of his Executors. To which is prefixed, some Account of his Ancestors and Relations: with the Life of the Rev. Charles Wesley, A. M. collected from his private Journal, and never before published. The Whole forming a History of Methodism, in which the Principles and Economy of the Methodists are unfolded.* By John Whitehead, M. D. Author of the Discourse delivered at Mr. Wesley's Funeral.

neral. Volume the Second. 8vo. 508 pages. Price 7s. in boards. Knight and Son. 1796.

AFTER an interval of about three years, appears Dr. Whitehead's second volume of the lives of John and Charles Wesley. Of the first volume, as far as concerned the life of Charles Wesley, an account was given in our Review, vol. xvii, p. 381, &c. The present volume resumes the life of John Wesley, from the year 1735, when he went over to America. The narrative contains an account, in regular series, of Mr. W.'s indefatigable labours, and of the progress of methodism, authenticated and illustrated by a great number of extracts from Mr. W.'s public writings and private papers, from the minutes of the conferences, and other sources. The work is a full memoir of the life of a man, who, during the greater part of the present century, enjoyed a more extensive popularity than any other man living, and who, in the midst of all the peculiarities of the sect of which he was the father, is certainly entitled to an honourable place in the tablet of merit, as a great reformer.—At the same time, the work conveys a more distinct and complete view of the principles of the methodists, and of their internal discipline and economy, than had before appeared, and is well adapted to furnish the future historian with large materials for a very important chapter in the ecclesiastical history of the eighteenth century. The writer being an admirer, and a follower of Mr. W., it will of course be expected, that the affairs of the methodists, and the conduct of their founder, should be placed in the most favourable light, and that the work should be considerably tinged with the spirit and language of the sect. The narrative, however, bears the marks of accuracy and fidelity; and though, as a piece of biographical writing, the performance may be less pleasing than Mr. Hampson's life of John W., (for an account of which see Rev. vol. X, p. 41), as a record of facts respecting a religious body, which has for many years past, materially affected the state of opinions and morals in this kingdom, it is of great value. Having, in our account of the work last referred to, laid before our readers several particulars relative to the principal subject of these memoirs, it is the less necessary, that we should extend the present article by numerous extracts. We shall copy a short passage from Mr. W.'s diary, on his birth day in 1788, which affords a striking example of the tendency of constant activity, and vigorous exertion, to preserve health and prolong life. P. 443.

' I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also? How little have I suffered yet, by the rush of numerous years! It is true, I am not so *agile* as I was in times past: I do not run or walk so fast as I did. My *sight* is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasioned by a blow received some time since) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the *rheumatism*. I find likewise some decay in my memory, with regard to names and things lately past: but not



not at all with regard to what I have read and heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite (though I want but a third part of the food I once did) nor do I feel any such thing as weariness, either in travelling or preaching. And I am *not conscious* of any decay in writing sermons, which I do as readily, and *I believe*, as correctly as ever.

‘To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children—May we not impute it, as inferior means, 1. To my constant exercise and change of air? 2. To my never having lost a night’s sleep, sick or well, at land or sea, since I was born? 3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes day or night? 4. To my having constantly, for above sixty years, risen at four in the morning? 5. To my constant preaching at five in the morning, for above fifty years? 6. To my having had so little pain in my life, and so little sorrow or anxious care?’

From Dr. W.’s general review of Mr. W.’s character, we make an extract or two. P. 466.

‘His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive: his voice not loud, but clear and manly; his style neat, simple, and perspicuous; and admirably adapted to the capacity of his hearers. His discourses, in point of composition, were extremely different on different occasions. When he gave himself sufficient time for study, he succeeded; but when he did not, he frequently failed.’—It was indeed manifest to his friends for many years before he died, that his employments were too many, and he preached too often, to appear with the same advantage at all times in the pulpit. His sermons were always short; he was seldom more than half an hour in delivering a discourse, sometimes not so long. His subjects were judiciously chosen; instructive and interesting to the audience, and well adapted to gain attention and warm the heart.

‘The travels of Mr. W. in the work of the ministry, for fifty years together, are, I apprehend, without precedent. During this period, he travelled about four thousand five hundred miles every year, one year with another; which give two hundred and twenty-five thousand miles, that he travelled after he became an itinerant preacher! It had been impossible for him to perform this almost incredible degree of labour, without great punctuality and care in the management of his time. He had stated hours for every purpose: and his only relaxation was a change of employment. His rules were like the laws of the *medes* and *persians*, absolute and irrevocable. He had a peculiar pleasure in reading and study; and every literary man knows the force of this passion, how apt it is to make him encroach on the time which ought to be applied in other duties: he had a high relish for polite conversation, especially with pious, learned, and sensible men; but whenever the hour came he was to set out on a journey, he instantly

scarcely quitted any subject or any company in which he might be engaged, without any apparent reluctance.—For fifty-two years, or upwards, he generally delivered two, frequently three or four sermons in a day. But calculating at two sermons a day, and allowing, as a writer of his life has done, fifty annually for extraordinary occasions, the whole number during this period will be, forty thousand five hundred and sixty. To these may be added, as the same writer justly observes, an infinite number of exhortations to the societies after preaching, and in other occasional meetings at which he assisted.

“In social life, Mr. W. was lively and conversible.” He had most exquisite talents to make himself agreeable in company; and having been much accustomed to society, the rules of good breeding were habitual to him. The abstraction of a scholar did not appear in his behaviour; he was attentive and polite. He spoke a good deal where he saw it was expected, which was almost always the case wherever he visited; his invitations to the best families being generally given to shew him respect, and to hear him converse on the different subjects proposed. Having seen much of the world in his travels, and read more, his mind was well stored with an infinite number of anecdotes and observations; and the manner in which he related them, was no inconsiderable addition to the entertainment they afforded. And in private life among his friends, his manner was equally sprightly and pleasant. It was impossible to be long in his company, either in public or private, without partaking of his placid cheerfulness; which was not abated by the infirmities of age, or the approach of death; but was as conspicuous at fourscore and seven, as at one and twenty.\*

†. 473. “In the distribution of his money, Mr. W. was as disinterested, as he was charitable. He had no regard to family connexions, nor even to the wants of the preachers who laboured with him, in preference to strangers. He knew that these had some friends; and he thought the poor destitute stranger might have none, and therefore had the first claim on his liberality. When a trifling legacy has been paid him, he has been known to dispose of it in some charitable way before he slept, that it might not remain his own property for one night. “Every one knows the apostrophe in which he addressed the public, more than once, on this subject, declaring, that his own hands should be his executors.” And though he gained all he could by his publications, and saved all he could, not wasting so much as a sheet of paper; yet by giving all he could, he was preserved from *laying up treasures upon earth*. He had declared in print, That, if he died worth more than ten pounds, independent of his books, and the arrears of his fellowship, which he then held, he would give the world leave to call him, “A thief and a robber.” This declaration, made in the integrity of his heart, and height of his zeal, laid him under some inconveniences afterwards, from circumstances which he could not at that time foresee. Yet in this, as all his friends expected, he literally kept his word, as far as human foresight could reach. His chaise and horses, his clothes, and a few trifles

grides of that kind, were all, his books excepted, that he left at his death. Whatever might be the value of his books, is of no consequence, as they were placed in the hands of trustees (though the trust has been violated) and the profits arising from the sale of them to be applied to the use and benefit of the conference; reserving only a few legacies which Mr. W. left, and a rent-charge of eighty-five pounds a year to be paid to his brother's widow; which was not a legacy but a debt, as a consideration for the copy-right of his brother's hymns.\*

Dr. W. admits, that Mr. W. possessed great power and authority; but attests, from personal knowledge during twenty-five years, that no man ever used power with more moderation, or with better intentions; he, however, acknowledges, that his absolute, unlimited power, has, since his death, been a great injury to the societies, having been the parent of a system of government, highly oppressive to many individuals, and injurious to the rights of the people; the following curious list will give the reader a precise idea of the magnitude and consequences of the Wesleyan fact of methodists. p. 505.

Years.	No. of itinerant preachers.		People in the societies,		
1765	—	92	—	—	—
1767	—	104	—	—	25,918.
1770	—	132	—	—	29,046.
1774	—	138	—	—	38,150.
1780.	—	172	—	—	45,830.
1783	—	206	—	—	52,433.
1790	—	293	—	—	71,568.
1795	—	357	—	—	83,368.

From the disputes which have arisen in the body, concerning separation from the established church, ordination, discipline, and other subjects, it appears highly probable, that the sect will not long retain it's unity, or have reason to boast of it's increase. Q. 2.

#### TRANSACTIONS OF SOCIETIES.

ART. XVII. *Philosophical Transactions of the Royal Society of London, for the Year 1796. Part I.* 4to: 277 pages; (exclusive of the meteorological Journal,) and 7 Plates. Price 8s. sewed. Elmsley. 1796.

ART. I. *The Croonian lecture on muscular motion, by Everard Home, Esq. F.R.S.* This paper contains a prosecution of the inquiry respecting vision, which was begun in the experiments related by Mr. H. in the Transactions of last year\*. Our author and Mr. Ramsden made a set of experiments to ascertain whether the convexity of the cornea be perceived to vary, in it's different adjustments of the eye, by observing the magnitude of the reflected image. But though a very sufficient microscopic apparatus was used, the unsteadiness of the eye prevented them from ascertaining more than that it really does vary. Other trials were made by injecting

\* Anal. Rev. Vol. xxii, p. 169.

air into the cavity of various eyes in the recent state, to ascertain how far the axes and transverse diameter were subject to variation; but they did not prove very satisfactory. The result of the inquiry appears to be, that the adjustment of the eye is produced by three different changes in the organ, an increase of curvature in the cornea, an elongation of the axis of vision, and a motion of the crystalline lens; which changes, in a great measure, depend on the contraction of the four straight muscles of the eye.

As many animals have their vision distinct at very different distances, Mr. H. has examined the structure of the eyes of those, whose range of vision differs most from that of the human eye. His account of beasts, birds, and fishes, in this respect, is highly interesting and instructive, and indeed exhibits a very perfect sketch of all that is known on this subject. For the several peculiarities we must refer to the paper itself.

Art. 2. *Some particulars in the anatomy of a whale, by Mr. John Abernethy.*—The parts which in the whale correspond in situation and office with the mesenteric glands in other animals differ considerably from those glands in structure. Mr. Abernethy examined by injections a broad portion of the mesentery of a male of the genus *balæna* Linnei, and observed bags or receptacles of chyle of considerable magnitude, which in the relative circumstances tend to throw light on the question respecting the cellular nature of the lymphatic glands.

Art. 3. *An account of the late discovery of native gold in Ireland, by John Lloyd, Esq.*

Art. 4. *A mineralogical account of the native gold lately discovered in Ireland, by Abraham Mills, Esq.*—The workings for gold, which the peasantry undertook in september, 1795, are on the N. E. side of the mountain Craughan Kinshelly, within the barony of Acklow, and county of Wicklow, the summit of which is the boundary between the counties of Wicklow and Wexford, seven english miles west from Acklow, ten to the south-west from Rathdrum, and six south-west from Cronebane Mines, by estimation about six hundred yards above the level of the sea. Mr. Mills has given an account of the face and component parts of the country.

Calculations have been made, that during the period of about six weeks, until the peasants were obliged by government to desist from working, the quantity of gold sold amounted to three thousand pounds irish sterling, at an average price of three pounds sixteen shillings per ounce. The quantity in this short time was consequently eight hundred ounces.

The gold is of a bright yellow colour, perfectly malleable: the specific gravity of an apparently clean piece was 19,000. A specimen assayed in the humid way produced from 24 grains to 22  $\frac{16}{101}$  gr. fine gold, and  $\frac{43}{101}$  grains silver. Some of the gold is intimately blended with, and adherent to quartz: some, it is said, was found united to the fine grained iron stone, but the major part was entirely free from the matrix. Every piece was more or less rounded on the edges, from the most minute particle up to 2 oz. 17 dwt. Only two pieces are known to have been found of superiour weight, one of these 5 ounces, and the other 24 ounces.

Art.

Art. 6. *Account of the discovery of a new comet. By Miss Caroline Herschel, with additional observations, by William Herschel, L. L. D. F. R. S.*—These papers contain extracts from the doctor's journal of observations, from the 7th to the 10th of november, 1795, exhibiting the comparative situation of the comet, with regard to the fixed stars near which it passed. To these the astronomer must have recourse, to determine what may be deduced of it's situation and course. It had no kind of nucleus, but appeared like an ill defined haze, rather strongest about the middle, and in diameter about five minutes. On the 9th it was centrally upon a small telescopic double star north, following 15 cygni. The smallest of the two stars was visible through the comet, with a magnifying power of 287. Hence the comet itself was evidently nothing but what may be called a collection of vapours.

Art. 9. *On the method of observing the changes that happen in the fixed stars; with some remarks on the stability of the light of our sun. To which is added a catalogue of comparative brightness, for ascertaining the permanency of the lustre of stars. By William Herschel, L. L. D. F. R. S.*—After an ample discussion of the irregular and imperfect manner in which the apparent magnitudes of the fixed stars have hitherto been estimated, the doctor proceeds to investigate, from an extended consideration of the subject, that method which may prove best adapted to ascertain and fix the examination of these comparative differences of light, so that future observers may clearly understand them, and readily determine the nature and extent of their variations. This process consists in comparing the stars which lie near each other, or within the same constellation respectively, and expressing, by a few appropriate characters, their excess, defect, or equality of lustre. This method appears perfectly adequate to it's object, and is illustrated by a catalogue containing nine constellations. The rest of the constellations, which are pretty far advanced, will be given as soon as completed.

Among other problems to which this consideration of the variable lustre of the stars must direct our attention, one of the most important to us relates to the permanency of the solar light. 'If,' says our author, p. 185, 'it be allowed to admit the simularity of stars with our sun, as a point established, how necessary will it be to take notice of the fate of our neighbouring suns, in order to guess at the fate of our own. That star which among the multitude we have dignified with the name of sun, may to-morrow begin to undergo a gradual decay of brightness like many of those already observed. It may suddenly increase like the wonderful star in the back of Cassiopea's chair, or gradually come on like  $\beta$  geminarum, and many other increasing stars. And lastly, it may turn into a periodical one of 25 days duration, as Algal is one of three days,  $\delta$  Cephei of five,  $\beta$  Lyrae of six,  $\alpha$  Antinoi of seven days, and as many others are of various periods.

Now if by a proper attention to this subject, and by frequently comparing the real state of the heavens with such catalogues of brightness as mine, it should be found that all or many of the stars which we have now reason to suspect to be changeable are indeed subject to an alteration in their lustre, it will much lessen the confidence we have

have hitherto placed upon the permanency of the equal emission of light of our sun. Many phenomena in natural history seem to point out some past changes in our climates. Perhaps the easiest way of accounting for them may be to surmise that our sun has been formerly sometimes more and sometimes less bright than it is at present. At all events it will be highly presumptuous to lay any great stress on the present order of things; and many hitherto unaccountable varieties that happen in our seasons, such as a general severity or mildness of uncommon winters or burning summers, may possibly meet with an easy solution in the real inequality of the sun's rays.\*

ART. 10. *Experiments and observations on the inflection, reflection, and colours of light.* By Henry Brougham, jun. esq.—We have read this paper with much pleasure. It is a masterly resumption of that course of experiments upon light which was but barely entered upon by sir I. Newton, and, though occasionally taken up by various philosophers since his time, is yet in a very imperfect state. From the nature of the subject, as consisting of facts narrated, and deductions arising from these facts, we cannot make an abridgment which would be satisfactory to those who are intimate with the subject, or intelligible to those who are not. For this reason, after strongly recommending this treatise to the attention of the philosophical world, we shall extract the author's summary of propositions.

\* Prop 1. The angles of inflection and deflection are equal at equal incidences.

II. The sine of inflection is to that of incidence in a given ratio.

III. The sun's light consists of parts which differ in degree of inflexibility and deflexibility, those which are most refrangible being least flexible.

IV. The flexibilities of the rays are inversely as their refrangibilities, and the spectrum by flexion is divided by the harmonical ratio like the spectrum by refraction.

V. The angle of reflection is not equal to that of incidence except in particular (though common) combinations of circumstances, and in the mean rays of the spectrum.

VI. The rays which are most refrangible are least reflexible, or make the least angle of reflection.

VII. The reflexibilities of the different rays are inversely as their refrangibilities, and the spectrum by reflection is divided in the harmonical ratio, like that by refraction.

VIII. The sines of reflection of the different rays are in given ratios to those of incidence.

IX. The ratio of the sizes of the different parts of light are found\*.

X. The colours of natural bodies are found to depend on the different reflexibilities of the rays, and sometimes on their flexibilities.

XI. The rays of light are reflected, refracted, inflected, and deflected, by one and the same power, variously exerted in different circumstances.

This part concludes with the meteorological journal for the year 1795.

(The mathematical papers will be considered in a future number.)

\* On the hypothesis that the deviations are governed by the lines.

ART.

## NATURAL PHILOSOPHY.

ART. XVIII. *Remarks concerning Stones said to have fallen from the Clouds both in these Days and in antient Times.* By Edward King, Esq. F. R. S. and F. A. S. 4to. 34 pages. 1 plate. Price 2s. 6d. Nicoll. 1796.

To redeem, in some measure at least, the credit of this age of incredulity, be it known to the world, that a learned Fellow of the English Royal and Antiquarian Societies has declared his belief of the descent of vast stones from the clouds both in these days and in ancient times. On the authority of some very curious manuscript accounts transmitted to the author, and of an Italian pamphlet, published by *Seldani*, professor of mathematics in Sienna, with the anticipation of further corroborating accounts, likely soon to arrive in England, Mr. K. relates the particulars of a surprising shower of stones, said to have fallen in Tuscany, on the 16th of June, 1794, the very day after the great eruption of Vesuvius. Among other stones that fell at this time, we are assured that one weighed five pounds and a half. To evince the probability of the account given of this 'august phenomenon,' our ingenious philosopher endeavours to explain its cause, by supposing a rapid aerial consolidation and crystallization of an immense cloud of ashes, mixed with pyritical dust, and with numerous particles of iron, projected from the volcano. The reader may, perhaps, think, that it required only a moderate exertion of the powers of faith, to admit the leading facts in this story, since it is not exactly known how high, or how far, the eruptive mass from a burning mountain may be thrown, or what chemical changes it may undergo in its parabolic path through the atmosphere. But how will his admiration of Mr. K.'s talent for believing be increased, when he is told, that he believes the image of Diana at Ephesus, mentioned in the Acts of the Apostles, to have been nothing but a conical, or pyramidal stone, that fell from the clouds; and that the image of Venus at Cyprus, of Jupiter at Corinth, &c., were of the same kind! Mr. K., moreover, gives credit to the story, told by Plutarch and Pliny, of a stone which fell from the clouds in Thrace, but allows that Pliny might have been misled in his account of its extravagant weight and size; which, though modestly concealed by this writer, will be found (Hist. Nat. Lib. 11, c. 59,) described as a waggon-load. Livy's stories of showers of stones appear also to be received by our author with entire credit. When the Psalmist speaks of hail-stones and coals of fire, Mr. K. apprehends that the latter expression alludes to some such phenomena as those which he has described. Accounts are added of hail-stones from three to five pounds weight; but the only well attested fact is of one which fell in Cornwall, the weight of which was—*near an ounce!* Here some jocose reader may be apt to exclaim

*Parturient montes; nascetur ridiculus mus!*

but the graver philosopher may prepare himself for new wonders; for he will be told, on the testimony of spectators, of a stone, *now exhibiting in London*, 30 inches in length, 28½ in breadth, and in weight 36 pounds, which, on the 13th of December, 1795, fell from

from the heavens near the Wold Cottage in Yorkshire, and sunk 11 inches deep in the earth. What pity, that Mr. K. did not take a journey to the Wold Cottage in Yorkshire, to ascertain the fact! Philosophers have often gone further in search of truth: this philosopher is contented, however, to give the story a passport to posterity, and accompanies it with a conjecture, that the phenomenon might be the effect of ashes flung out from Heckla, and waisted to England. Similar accounts are added of stones of many pounds weight, which have fallen at sundry times, in various places. One is said to have fallen at Ennheim, which Muschenbroek says weighed 300 pounds; but it is not quite certain, whether it fell in the year 1493, or in 1630. These *facts*, thus industriously collected, Mr. K. leaves to the discerning to weigh and judge: he affirms nothing; but it is easy to see which way the beam inclines; and we ought, perhaps, to ask pardon of the reader for detaining him so long over a publication, which, if he have caught the spirit of modern philosophy, he would, probably, be disposed to throw aside, with a

—*Credat Judæus Apella.*

*Nem ego.*

D. M.

#### EAST INDIA MANUFACTURES.

**ART. XIX.** *Communications from October the 1st, until the 12th of December, 1795. Published by James Anderson, M. D. and A. M. Physician General. Fellow of the Royal Society of Edinburgh, of the American Philosophical Society at Philadelphia, and Member of the Society of Planters at St. Helena. 12mo. 36 pages. Madras, printed by Bone and Cooper. 1795.*

Dr. Anderson, physician general to the east india company at Madras, has exhibited a very laudable spirit of industry, in the introduction and extension of several manufactures, hitherto unknown in that part of Asia; and also in the improvement of some others that have been long established. The little pamphlet before us is a proof of the great attention paid by him to these subjects. It contains answers to various queries, transmitted both to the european and native planters, relative to the breeding of the cochineal insect, the management of a new kind of cotton brought from the Mauritius, the cultivation of the sugar-cane of Jamaica, and, above all, the rearing of the cochineal insect and the silk worm. Among his correspondents, are a number of intelligent englishmen, and two natives, whose attainments in our language confer great credit on them; indeed, the signatures alone point them out as foreigners. The first of these is "Cut-tube Mulk," or rather "Mobarik à Dowla Cuttub Mulk," son of Hassan Ally Cuttub à Dowla, late nabob of the circars, and brother to Meer Mahomed Jaffier Ally Cawn. The other is "Teroovercaudoo Mootiah." We shall transcribe the correspondence of the latter, as it appears to us to be curious.

#### ‘ L E T T E R I.

‘ TO JAMES ANDERSON, ESQ, P. G.

‘ I thank you for having been pleased to favor me with a pamphlet, entitled “*State of the Silk Manufacture at Vellout and Panniraddy.*”



*Pannivaddy*," as well as with your other pamphlets before this :—these several pamphlets which you have published, not for your own interest, but that of the public, do in effect, serve as splendid signs of your philanthropy and public spirit.

“ In your first letter of the above-named pamphlet, directed to the right honourable lord Hobart, you say that, “ it is there (in China) that silk has ever been cultivated,” on this topic you are very right, and I am also of the same opinion with you, because the Sanscrita authors of decisive authority, which I have gone through, speak of the Chinese having made a present of *pātā*, *kētā*, (the silk worm) to *Yuddhisṭhira*, alias *Dharmarāya*, the eldest son of *Pāundrā*, during his reign at *Endraprastā*, now called *Tanasser* : moreover the Tamilian grammars, both ancient and modern, speak of the silk manufacture having taken its origin from the kingdom of China, which in the Sanscrita language is called *Cheṇā*, and in the Tamil, *Cheṇām*, witness *Mabon*, *Bhauratam* and other sacred authors, written in the Sanscrita tongue, as also the most ancient, and eminent grammar of the poetic Tamil, entitled *Takkappiam*, and also the commentaries on it.

‘ TEROVERCAUDOO MOOTIAH.’

‘ *Nellore Fort, October 11th, 1795.*’

‘ L E T T E R II.

‘ TO T. MOOTIAH MOODELLIER.

“ I am favored with your letter of the 11th instant, which is very interesting, as it alludes to the introduction of the manufacture of silk in Hindoostan, near 5000 years ago, a work I am only endeavouring to extend at present.

“ As you quote the Mahabarut in evidence, I beg leave to observe, that I have read the translation of the *Ghētā*, by Wilkins, but do not recollect any thing being mentioned therein, regarding China.

“ You will, therefore, oblige me much by telling me in what species or particular history of Bharut the circumstance regarding so valuable a present from China, may be found.

‘ JAMES ANDERSON.’

‘ *Fort St. George, October 15th, 1795.*’

‘ L E T T E R III.

‘ TO JAMES ANDERSON, ESQ. P. C.

“ I acknowledge the receipt of your judicious letter on the 15th instant, and in reply thereto I beg leave to state, that *Māhābhāurātā*, consists of above one hundred thousand stanzas, and is divided into eighteen systems, viz. 1st, *Audā Pārvām*. 2d, *Tābhāu Pārvām*. 3d, *Aurānyā Pārvām*. 4th, *Vērātā Pārvām*. 5th, *Odyōyā Pārvām*. 6th, *Bēśhmā Pārvām*. 7th, *Drōṇā Pārvām*. 8th, *Cārṇā Pārvām*. 9th, *Sālyā Pārvām*. 10th, *Tōushṭpēkā Pārvām*. 11th, *Strē Pārvām*. 12th, *Sāuntā Pārvām*. 13th, *Anubhāurātā Pārvām*. 14th, *Aśvamedhēkā Pārvām*. 15th, *Auśmāvasā Pārvām*. 16th, *Mōṣālā Pārvām*. 17th, *Māhāuprāśānikā Pārvām*, and 18th, *Svargāurābhāṇā Pārvām*, add to these *Īrēvāmsām*, commonly called *Bhā.Ēhyāt Pārvām*.

“ *Bhāgāvāt, Gēta*, belongs to *Bhēśhma Pārvām*, the first volume of *Māhābhāurātā*, and is an episode, containing the dia-

logues of Kṛṣṇā and Arjūn, in 18 chapters or lectures, consisting of seven hundred stanzas, of which dialogues we have the translation made by the learned Charles Wilkins.

As for the circumstance regarding the valuable present made by the Chinese of Pātā Kētās, or silk worms, to Yōdhāstārā during his reign at Endrāprāsthōm, I refer you to the second system entitled Sābhā Pārvam, chap. 86. where read the following verses.

‘ Chēnā, Hōōnā, Rāshā, Cāuchā,  
Pārvātāuntārā, Vāusēnā,  
Auhārīshōōr, dāsa Sāuhāsrā,  
Vēnēētāh, dēchōō, Vēśrōōtāh,  
Cāshnēēshām, cāmbālānchivā.  
Pātā, Kcētāun, Stādhyvāchā,

OR

Pātājām, Kēētājām, tādā.

*The translation.*

Chēnās, Hōōnās, Rāshās, and Cāuchās  
Who lived on Mountain-Summits,  
And who were famous,  
With obedience brought (to Yōdhāstārā),  
Ten thousand caps, and haircloths,  
And also silk, and silk worms.

\* Note, that Chēnās, Hōōnās, Rāshās, and Cāuchās, were four classes of people so styled amongst the Chinese, and that the number of ten thousand here figuratively signifies a great number.

\* Here it is observable, that in the Sanscrit language, silk manufacture is proverbially called Chēnāmsokam, that is, the cloth of China. ex. gr. “ Māhāntā Chēnāmsōō Dēśōōlākāunā ” see Vērātā pārvam, chapter 66, verse 91:—also Cāulidāusā, one of the late inspired poets, says in one of his poems called Cōmārāsāmbhāvām, thus “ Chēnāmsōōkēh kālpatā cātōō-māulām; ” hence it is evident that silk has ever been cultivated in China.

‘ T. MORTON.’

\* *Nellore Fort, October 31<sup>st</sup>, 1795.*

\* P. S. Having left all the manuscripts, such as Aude Parvam, &c. in my library at Madras, I have been obliged here to send for the Mahabarat, from some persons in the neighbouring villages, in order to quote the verses from it; in illustration of what I have stated in my letter of the 11th instant, and this is the reason why I have so long delayed writing my answer to you.

‘ T. M.’

By a letter from Dr. A. we learn, that it is customary to transplant ‘ the great crop of rice, from seed-beds; ’ thus it has been usual, perhaps time immemorial, to practice with that grain, in India, what has been lately pointed out as an improvement in respect to wheat in Great Britain. [See Anal. Rev. vol. xxiv, p. 109.]

ART.

POETRY. THE DRAMA.

ART. 22. *Poems* by Lady Tuite. 12mo. 200 pages. Price 10s. 6d. in boards. Cadell and Davies. 1796.

In this little volume, which is dedicated to the author's aunt, the Countess of Moira, we see more to admire than the elegance of the paper and type, and the rank of the writer. We do not meet, indeed, the obtrusive glare of rich imagery and magnificent diction, but we are called to listen to the modest claims of grateful ease, and elegant simplicity. Lady Tuite's poems, it is true, in point of diction, are often not much elevated above prose; but they are correctly written, and are marked by a smooth flow of versification, and by a captivating delicacy and tenderness of sentiment. Many of the pieces are very short, and taken singly might seem scarcely worth publishing; yet together they form a very pleasing collection. There are several pieces in the epistolary style, from a sylph to a young lady, which contain useful hints of caution and advice, conveyed in an agreeable dress. The story of the beggar, an answer to Mrs. Greville's Ode to Indifference, and *Demon and Laura*, may be distinguished as among the principal poems. We must confine our extracts to two or three of the smaller pieces.

P. 122. INSCRIPTION FOR AN HERMITAGE.

- Turn wand'ring stranger, to this lowly cell,  
By pride unnotic'd, and to fame unknown;  
For here content does with an hermit dwell,  
By noise disgust'd, and from greatness flown.
- Here calm reflection cheers the lonely hour,  
And (should remembrance wake the smother'd sigh,  
Then) grateful hope points upward to *that pow'r*,  
Who gave us life, and shew'd us *how to die*.
- As yonder brook, here free from ev'ry blasp,  
Pleas'd with the vale, scarce murmur'ing as it flows,  
With rapid course thro' various scenes has past,  
But loiters here, delighted to repose;
- So free from love, from envy, care, and strife,  
No headstrong passion-riots in my breast,  
Pleas'd, I compare with this, my former life,  
Nor wish to change, in peace and quiet blest.

P. 134. TO MEMORY.

- Oh mem'ry torture me no more,  
The present's all o'ercast;  
My hopes of future bliss are o'er,  
In mercy veil the past!
- Why bring those images to view,  
I must henceforth resign?  
Ah why those happy scenes renew,  
That can no more be mine?
- Past pleasure doubles present pain,  
To sorrow adds regret,  
Regret and hope alike are vain,  
I ask but to forget.

## P. 190. SPIEGLE TO THE COUNTESS DOWAGER OF E——.

• My ink was mouldy, hard, and dry,  
 My pena all spoilt by lying by,  
 Till rous'd by you, I woke my muse,  
 And sent her out to pick up news—  
 In vain I'd hop'd to save the post,  
 She staid so long, I thought her lost;  
 But home she came, quite out of breath,  
 Fagg'd like a post-horse, tir'd to death—  
 Thus she began, " Well, I declare,  
 I've seen enough to make one stare,  
 So much painting and parading,  
 Such vap'ring and gasconading;  
 Men and women, lying, gambling,  
 Cheating, gossiping, and scrambling,  
 With so much folly, so much art,  
 With so much vice, so little heart,  
 That by Apollo's self I swear,  
 I'd sooner lead a dancing-bear,  
 Than bow my neck to fashion's yoke;  
 Or waste my time with such fine folk;  
 Better to follow real apes,  
 Than monkeys tend in human shapes;  
 Send me no more abroad, if you  
 Would with the muses have to do,  
 Half what I've heard, half what I've seen,  
 Would give the sifter nine, the spleen.  
 For scenes like these we're both unfit,  
 Here malice takes the place of wit,  
 Plain reason yields to vain pretence,  
 And folly *lords* it over sense;  
 Far from this busy haunt of care,  
 Come, fly with me, to purer air,  
 Then may'st thou sing in Anna's praise,  
 Assur'd that she'll accept thy lays,  
 For never did she scorn to hear  
 The language of a heart sincere,  
 Nor can she fear thy verse untrue—  
 Esteem to worth is ever due."

It is to be regretted, that a small volume of 200 pages, however neatly printed, cannot be afforded under half a guinea.

ART. XXI. *The Sea: A Poem. In Two Books.* By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. Small 8vo. 74 pages, and 2 plates. Price 4s. 6d. in boards. Chapman. 1796.

THE ever varying, 'multitudinous' sea has furnished the poet many an image, metaphor, and simile, and has afforded rich materials for occasional description; but we do not recollect, that it has ever before been made the continued subject of a distinct poem. If Mr. Bidlake have been fortunate in the choice of his subject, he has not been less happy in the execution of his task. He has industriously brought together, within

within the compass of his poem, those varieties of scenery, which the sea and it's borders, at different seasons, and in different states, of the atmosphere, present to the eye of the admiring spectator. To prevent the tediousness of unbroken description, and to unite the dignity of philosophy with the splendour of poetry, he frequently pauses to indulge the moral and devout reflections naturally suggested by the scene; and he has enlivened the shifting picture, by introducing a great number of living figures, and busy actors, and sometimes by relating a tale of tender distress. The reader will perceive a general similarity between this performance and Thomson's *Seasons*, but without any degree of that servile imitation, which marks inferiority of genius. The language is poetical without inflation, and is supported with more uniform elegance, dignity, and harmony, than in the author's former pieces, of which see an account, *Rev. Vol. xviii, p. 307.* In order to give our readers a general idea of the plan and contents of this poem, we shall copy the author's *arguments*, prefixed to each book.

Book I. 'Address to nature—The extent of her works—Serve to display the omnipotence of the Deity—Winter—Description of a storm—A shipwreck—Ernesto and Matilda, a tale—A ship on fire—Sources of the sea—Scene changes to summer—A summer morn on the sea—A cavern—Digression—Thelamont and Almeria, a tale—Close of the first book.'

Book II. 'Address to philosophy—Tides—Commerce—Should be subservient to the purposes of humanity—Description of scenery near the sea—A dock-yard—A sea fight—Digression—Evils of war—A sea river—Night—A shipwrecked mariner—Angelina—Description of sea animals—The whale—The shark—The dorado, and others—Sea fowl—Digression—Conclusion.'

It has been remarked, that the exordium is the most difficult part of a composition: perhaps Mr. Bidlake found it so; for his introductory address is the least interesting part of his poem. It wants originality and strength, is too abstract, and is protracted to too great a length. This defect, however, the poet amply compensates, when he enters on his subject. The description of a winter's sea, with it's storms and shipwrecks, is highly wrought to excite terror and sympathy; but the picture would have been more appropriate, had the forked lightning been omitted. The tale which closes this part of the poem is interesting, and is pathetically related. The wintry scene is finely contrasted by a beautiful description of a summer's morning at sea, which being short, we shall copy. p. 20.

In silv'ry veil, see virgin morn arise!  
 Fresh as a new creation wash'd in dews  
 Etherial; balm'd in rosy sleep she treads,  
 Forth darting heav'n-born joy, and looking softness.  
 Hush'd nature listens; calm reflection smiles.  
 She lifts her golden eye, and beams abroad,  
 And tips with orient tint the sluggish mists,  
 And rolling clouds, that ling'ring cling around  
 Yon mountain's base, yon wide horizon's verge,  
 What kindling glories gild the glowing skies!  
 What blushes fill the smooth expanse below!  
 The wide-spread mirror where her modest face  
 With answering beauty shines a perfect calm,  
 Not fluid mercury boasts more polish'd gloss,

Abroad no zephyr steals; no dimple curls  
 The now quietest wave that sleeps along  
 The placid shore, with pendant verdure crown'd;  
 No more repugnant or averse; but deep  
 Within its winding arms, encircling warm  
 The glassy green; well pleas'd itself to view  
 In shadowy length, within the mimic plain,  
 Saunt'ring, the fisher in his idle bark  
 Awaits the whisper of the sav'ring gale;  
 Nor spreads the sail, that of the sluggish boat  
 Impatient hangs. But stealth of sav'ring gale  
 The perfect plain denies, such quiet reigns,  
 Or if a vagrant solitary breeze  
 Perchance pass light its momentary way,  
 Yon shining main its secret kifs avows;  
 And, like offended chastity, shudders  
 At every wanton with that rudeness breathes,  
 Or leaps a fish, a spreading ringlet runs,  
 And wid'ning trembles to the distant shore.  
 The air no clamour wounds. Ye lighter barks!  
 That with the finny oar glide smooth along,  
 Spare the rude stroke, nor spoil the level wave;  
 Nor break the solemn silence of the scene,  
 See vermil morn yet gladdens into birth!  
 For lo! the lazy fogs steal soft from view,  
 And as they fade brightens the gorgeous scene,  
 And stately all the naval pomp appears,  
 War's awful ensigns; thy mote grateful fleets,  
 Thy better pride, all humanizing commerce!  
 Green islands long; tall cliffs; the circling port,  
 Where traffic lavish spreads his crowded wharfs,  
 Inverted all in imitative shade.

We must not deny our readers the pleasure of perusing the beautiful  
 story of Thelamont and Almeria. P. 26.

Now thrice three bright revolving suns had view'd  
 Fond Thelamont to his Almeria join'd;  
 With rapture melting into fix'd esteem;  
 Equal delight, and soul-exchanging bliss,  
 So beam'd, so smil'd, so parted ev'ry year!  
 Bright shone a summer's morn, when Thelamont  
 Upon a placid sea set sail; intent  
 With baited hook to tempt the finny tribe,  
 Cruel delight! from native beds to drag  
 The wounded souls and spoil their silv'ry scales,  
 And spotted pride, writh'd on the tort'rous hook,  
 In sufferance dumb. O be meek mercy heard!  
 Thrice blest be he, who ever kindness shews  
 To the poor brutal race: confign'd by him,  
 Who shelter's all, to reason's manly rule  
 And mild humanity's more tender care.  
 Thrice blest be he! soft pity copious shows  
 Thy gracious dew upon his head; refresh  
 His tender heart, and glad his darksome days,  
 He to Almeria first his purpose spoke,  
 She meek and timid fair, by nature fearful,

But

But more through love, with look ineffable,  
 And glitt'ning eyes, with soft affection bright,  
 Thus spake, "Why try the dangerous wave to-day?  
 Oft have I fear'd some dire mishap, when thou  
 Upon the faithless main hast solace sought,  
 Where unknown horror lurks, and hidden snares.  
 This day is sacred to the rites of love;  
 This anniversary of the happy year  
 Since first our hands we join'd; and mutual pledg'd  
 Our faith. This happy day with me consume;  
 With me, I pray, and with our little race."  
 And then she turn'd delighted looks to where  
 Their rosy infants, dew-drops of gay health,  
 Spring buds of purple youth, sported around,  
 To this, of answer'ing feelings raptur'd, full,  
 Though all the father, all the husband rose  
 At once; and tides o'erflowing of rich joy  
 Almost his bosom burst, he answer made.  
 "Sweet sharer of my days! partner of bliss!  
 Fear not. I leave thee for a little space;  
 And long before brown night its shades extends,  
 Shall to thy arms return. Short absence makes  
 True love more sweet." O blindness to the future!  
 That kindly veils sharp pain's perspective ill:  
 Hides what no caution can avoid, or keeps  
 From greater ills of choice! Silent depress'd  
 Alas! sat; placid, though not content;  
 And forc'd a smile that would consent have spoken,  
 And wip'd in haste, a stealthful tear unseen,  
 That fear had drop'd upon her downcast eye;  
 And check'd a sigh that apprehension breath'd,  
 Soft as the summer evening zephyr curls  
 The crimson bosom of the sleepy lake.

"Now from the port the impatient vessel steers,  
 And to the wanton gales the swelling sails  
 Their bosoms gave; and gliding swift before  
 The fresh'ning breeze, that brushing kiss'd the wave,  
 The painted vessel danc'd, light, trim, and gay.  
 With equal speed the shores receding flew,  
 Till far into the azure main they gain'd.  
 Deceitful morn! why dost thou smile so false?  
 Shall nature be so false? Fresh'ning the breeze  
 Swells to a gale; the shifting gale a storm;  
 That adverse soon forbad all hop'd return,  
 And access to the wish-for land denied.  
 Alas! poor Thelamont! thy drifting bark  
 Flies fast before the furious winds, that mad  
 And cruel wing thee from thy fading home;  
 The lov'd, the happy spot where wait thy own  
 Thy dear delights, thy rosy smiling babes;  
 The softest, sweetest, partner of thy care.  
 Nor evening greets the now with promis'd joy;  
 Nor infant sports; nor her kind arms that wrap

Thee in the lap of love ; the flowery bow'r,  
That shields from every blast, from every pain.  
Far, far, from these, and every soothing joy ;  
Art thou to dreary, friendless night consign'd ;  
And all the horrors of the rough rude storm.

' The closing eve, meantime with moisten'd lids,  
Sunk slow, and sad, on ocean's troubled bed,  
In sympathy of melancholy fate.  
On the remorseless main, her anxious eye  
Almeria cast, where madness furious play'd,  
And through the thick'ning mist did fancy paint  
Last friend of grief, the vessel's distant form,  
That held the lord, the sharer of her heart.  
Her children oft, O happy age ! whom yet  
Hope e'er delights, look'd through the dark'ning scene,  
And in imagination's picture saw  
The bark and hail'd their parent's blest return :  
And made more keen Almeria's frantic woe,  
When e'en deceptive promise fail'd to cheat,  
And dull blank disappointment coldly frown'd.  
Go wrap your fondling arms, ye smiling babes !  
Strain close your fainting mother's breast ! kiss, kiss  
Away the tears ! that flowing fountains run,  
And mingle pity's stream, with her full tide.  
She needs your every soothing art, your wiles  
To mellow sharp distress ! for never more  
Shall she save in your sweetly-dimpling cheeks,  
That picture sweet remembrance of past love,  
The unfading image of your sire behold.

' Last fancy fail'd, and cruel frowning night  
Denied e'en cheering hope, and rolling slow  
In pitchy darkness wrap'd the ruin'd scene.'

In the second book, the reader will be highly gratified with the author's description of the benefits of commerce, and with his humane and liberal reflections on it's abuse : he will recollect Virgil's description of Tyre, and Thompson's of Britain, and will nevertheless read this part of the poem with pleasure. We could with much satisfaction multiply extracts from this elegant poem ; and our readers would be gratified with our poet's description of a sea-fight, his tale of a shipwrecked mariner, or the sad story of Angelina, sister to Sterne's *poor Maria*. But we must content ourselves with another quotation, as a specimen of the cast of moral reflection which the reader will meet with in these poems. P. 61.

' On distant shores, where never plenty smiles,  
And with its sunshine glads, lean hunger dwells.  
There the poor native climbs, where danger nods  
Upon, the headlong steep ; trembling from rock,  
To rock, above the nether clouds ; or swung  
Midway on slender cords, he trusts frail life.  
How giddy fight sickness as fearful fancy views  
His deep descent ! Tremendous trade ! that ill



Affords by scanty means, precarious food.  
 Yet he no better knows. O poverty!  
 Unheeded e'er by slothful luxury;  
 And hard unfeeling, pride! They, on their couch,  
 And idly canopied, in short-liv'd state,  
 Studiously craving lie; and never dream,  
 What ills await the humblest lot. How when  
 The storm beats loud, and they on downy beds,  
 Invite coy sleep, the drenched mariner  
 Nods on the mast, rock'd by the piping winds.  
 How hungry want prepares her scanty food;  
 And blows into unwilling flame, and loath,  
 Her few, and joyless sticks, far fetch'd from wood  
 Forlorn, or tangled hedge. Reflect on these,  
 Unseemly pomp, and silken affluence!  
 And bless thy better stars! And bless the pow'r,  
 That shines on thee, in full, meridian ray!  
 And ope the lib'ral hand, and scatter large;  
 And he shall bless thy goings out and all  
 Thy daily paths. But still beware, lest sloth,  
 And shameless prodigality e'er share  
 Thy gifts; alone by industry deserv'd.  
 And thou, safe mediocrity! reflect;  
 That thou art too the care of heav'n; remov'd  
 From perilous extreme, and daily crown'd  
 With cheerful ease. Cherish instructive thought!  
 More bright shall shine thy little atmosphere;  
 Thy sky be more serene; and meek content  
 Shall gild thy bosom with its cloudless smile."

The pleasure we have received from this poem, will not permit us to search industriously for a few redundant, obscure, or feeble expressions merely to prove, that an excellent performance may have a few blemishes. A poem, written with so much taste and elegance, cannot fail to fulfil the author's modest hope.

'To please the candid and ingenuous mind.'

ART. XXII. *Revolutions: a Poem. In two Books.* By P. Courtier, Author of Poems, &c. &c. 8vo. 48 pages. Price 2s. Law, 1796.

THOUGH the passing political occurrences may be thought more proper to be recorded, and commented upon, in prose, than to be described in verse, it must be admitted, that such great events, as have lately presented themselves to the public eye, are capable of supplying ample materials for poetical description. In the present performance, however, justice is by no means done to the subject. The author, in the first book, describes, with some degree of animation, the mischiefs of despotism, the miseries of war, and the horrors of anarchy; but, in the second, he strangely abandons the subject of revolutions, to expatiate upon Scripture prophecy; to introduce two stories illustrative of private distress, occasioned by war, and by domestic tyranny, and to pronounce a panegyric on the pleasures of domestic life. We must, therefore, pronounce the poem exceedingly defective in plan and arrangement.

ment. The sentiments, however, are just and liberal, and the style sufficiently elevated by metaphor, and frequent personification, to deserve the character of poetical. The following description of tyranny and superstition may serve to exemplify the language of the poem.

P. 2. 'As o'er the volumes of historic lore  
Wings the reflective eye, how oft she stops  
To weep for mortal strife; appall'd the views  
The frowning pyramids by pride uprais'd,  
Who vainly hop'd to chain admiring worlds,  
And grasp the praise of ages yet unborn.  
Presumptuous wish! while Superstition's wings  
Lower'd raven blackness on the internal world,  
Such monuments might last; maz'd Ignorance  
Commemorate the act, and cloister'd saints  
With incense deify a tyrant's shade.  
Then fell Oppression in full triumph rode,  
And Glory blazon'd at his chariot wheels;  
Or if the fiend e'er felt remorse arise,  
Quick with submission's fascinating mien  
Came simpering Flattery, and heal'd the wound;  
Music assiduous swept her loftiest strings,  
And mad'ning juices, made the wretch—a god.  
These, Despotism, were thy prosperous days:  
Dark as the midnight, when he chose to roam,  
Stalk'd Depredation forth, and dragg'd his prey  
To Priestcraft's dire inquisitorial court;  
Murder was canoniz'd, and Ruin shone  
In pompous titles and imperial robes.  
Thus thro' successive years the blinded throng,  
Struck with the magic of Ambition's rays,  
Applaud his deeds, and hail their common foe!"

In the brief notice which the poet takes of the American revolution, the grand lines of that interesting event are left untouched, in order to introduce a lamentation over the fate of major Andre. Some digressive verses are inserted, describing the gradual diffusion of knowledge by means of the art of printing, till the way was prepared by philosophy for the French revolution. The early check which the progress of freedom suffered from the turbulence of anarchy is energetically described. P. 10.

'What epithets shall justly mark thy deeds,  
What sounds articulate thy horrid yell,  
Indurate Anarchy! 'tis thine to see,  
Unmov'd, the slaughter of surrounding friends,  
And bathe thy sinews in their fluid stream,  
The dismal moanings of acutest pain  
To thee are gentle symphonies; and groans  
That issue dreadful from the embattled plain,  
Hoarse with the thunder of the cannon's throat,  
Compose the chorus of thy grisly band.  
In climes unciviliz'd, where passion foams  
By judgment unrestrain'd, thou might'st exult.

Without

Without surprize thy maledictive rage;  
But why for polish'd days such crimes reserve?  
Why ope in Gallia thy pandorian box?  
'Tis done.—And from the caverns of Despair,  
Where sold Malignity, in fetters bound,  
Sat brooding schemes of inexperience'd woe,  
Rush the fell ministers of human blood;  
And perpetrate in day's meridian beams  
Acts that might blacken midnight's deepest shade.'

A large portion of the first book is employed in deploring the massacre of the *second* and *third* of September, and the subsequent horrors of the sanguinary system. The book closes with a pleasing prediction of the stamp of freedom to Poland.

From the second book we shall content ourselves with two short extracts. The business of a war-minister is described with a keen stroke of irony in the following lines. P. 37.

'Tis joyous pastime, round the sparkling glass,  
To plan the wreck of states; and matchless wit  
For Luxury on silken beds reclin'd,  
While genial fires refresh'd his *toiling* sense,  
To send his millions forth in quest of gain,  
To brave new storms, and sleep on planks of ice;  
But still a greater privilege of power,  
To sign a WARRANT FOR THE DEATH OF WORLDS!

The comforts of domestic life are thus feelingly represented. P. 39.

Yes: in the precincts of domestic life,  
Tho' many a straggling weed o'ertrun its paths,  
And thorns ungrateful meet the traveller's step,  
There spring such varied sweets as never deck  
Ambition's scorching heath; there flow such streams  
Of purest nectar, as the ferv'rish thirst  
Of lustful Usurpation never tastes.  
Who that has felt—but prizes as he feels,  
The dear connective zone with which esteem  
Links kindred spirits near the social fire,  
Mid Winter's else-inclement cheerless reign?  
Delightful is the lively intercourse  
Of friends, thus met around the blazing hearth?  
Erect on giddy eminence, disdain  
Perchance will overlook such simple charms;  
Or seeing, deem them far beneath his care:  
Yet these are balms assuaging, if aught are  
That scent beneath the skies; and when abus'd,  
Or, but neglected, breed a thousand ills  
In states and public councils; whence arise  
Rapine and murder, suicide and war;  
With wounds of little note, tho' sorely felt,  
Known in the catalogue of minor plagues,  
Our only riches is a little spot,  
Denominated home: thither directs  
Shoeless Extravagance his blister'd feet,  
Drawn by Parental love; and often there,

Even Dissipation lingers better hours  
 Than what he meets in Levity's parade.  
 Home is the temple of serene Delight  
 In every age, and every circumstance  
 That marks this changing scene; there we behold  
 A thousand household gods in various shape;  
 And recognize in each some pleasing trace  
 Of youthful mirth; some bright enchanting dream  
 Of early life which once substantial shone:  
 Thou Paradise of Time—whose sweets oft sung,  
 Seem sung without effect; soul-soothing home!  
 O may thy rich, yet unambitious mines,  
 Attract the eye of all; there may they seek  
 Uncloying happiness; for *there* alone  
 Dwell pleasures new, exhaustless, and supreme.\*

Mr. C. still frequently introduces into his verse words ill suited to poetry; as in the following lines:

• Habitous properties exhale, whose shades  
 Perplex the visual orb.\*

On the whole, though we have admired several passages in the poem, we cannot pay the author the compliment of pronouncing the entire production an improvement upon his former publication. See Review, Vol. XXIII, p. 71.

ART. XXIII. *An Epistle in Verse to the Rev. Dr. Randolph, English Preceptor to H. R. H. the Princess of Wales, occasioned by the Publication of the Correspondence between the Earl and Countess of Jersey, and the Doctor, upon the Subject of some Letters belonging to H. R. H. the Princess of Wales.* 8vo. 26 pages. Price 1s. Parsons. 1796.

THIS epistle is, as the writer says, *ex noto fictum carmen*, a poetical composition formed upon a well known story. The affair, which, for the moment, was much talked of, but is already almost forgotten, it is unnecessary to relate. It has produced, in the present epistle, better verses than the occasion deserved. Our readers may be amused with a specimen of this smart poem; we shall select the concluding lines, p. 22.

• Thus, as the summer sun-beams round me play,  
 With state and farce I sooth my various day,  
 Nor groan, with Morgan, at the fall of stocks,  
 But sing *the rape of packets*, or of locks.  
 While you, my Randolph, dew's Castalian sip,  
 Or inspiration wait from Jersey's lip;  
 'Tis your's the Royal Stranger's mind to teach,  
 To form her accent, and direct her speech,  
 Yourself the bright example of your art,  
 How blest simplicity may reach the heart;  
 Lo, Secretary Murray\* deigns a smile,  
 And hails his brother Tully of the isle.

\* \* Not the late lord Mansfield, or any secretary of state, but sir James Murray (Pulteney) adjutant general, and secretary to the

'Tis yours to sing the royal carcs to rest,  
 With Lardighorne's tales, or plays from Ireland's chest,  
 Or lullabies of old or modern time;  
 No prose from Swift to take, from Pope no rhyme,  
 No fire from Milton, strength from Dryden's strain,  
 But all, save baby Jerningham, disdain;  
 E'en Gray shall fall, nor o'er his rustic urn  
 In pensive mood *thy* Carolina mourn.  
 Lo, at your nod shall Clarendon retire,  
 And Gillies rule o'er all th' historic choir;  
 Scotch *Mirrors*, and Scotch *Loungers* in the rear,  
 In right of Addison shall charm *her* ear,  
 With namby-pamby preachers of the age,  
 Blair in the pulpit, Greathead on the stage.  
 Nor Locke, nor Bacon raise the studious head,  
 And Darwin for Lucretius shall be read;  
 And Newton's self shall yield, with pious Boyle,  
 To Hartley's whims, and Priestley's flimsy foil;  
 Dulness shall re-assume her ancient right,  
 And pert conceit, and diction's darkest night  
 Involve all meaning, and absorb the ray  
 That beam'd from light's full orb in Anna's day.

' But oh, yet conscious of your charge, impart  
 One English lesson to a Brunswick's heart:  
 " Tell her, that virtue Britain *still* shall own,  
 And love shall guard th' hereditary throne;  
 Before the eye of youth though meteors run,  
 The star of Venus fades before the sun;  
 The morn has dews, when shadowy vapours gleam;  
 Our noon-day claims a stronger steadier beam.  
 Tell her, for 'tis *your* office best to know,  
 Virtue, like her's, is peace, and guilt is woe;  
 Tell her, there is a voice, nor faint nor dull,  
 That in the desert cries, and city full,  
 In high-vic'd courts, and on the sea's lone shore;  
 " Awake to righteousness, and sin no more;"  
 That angels still shall guide her spotless breast  
 In downy dreams to fixt connubial rest,  
 Returning virtue sign the blest release,  
 Confirm'd by love and penitential peace.  
 Then, waving high o'er Carlton's pillar'd porch,  
 No more the flame all dim, revers'd the torch,

the duke of York when H. R. H. commanded the british forces in Flanders, at the beginning of the war. Secretary Murray's style was universally admired for its *perspicuity, simplicity, and lucid arrangement*. The secretary's official dispatches are preserved for posterity. *Great writers* in future times will say to each other;

' Yes, I'm content, allow me *Murray's* strains,  
 And you shall rise a *Randolph* for your pains.'

Shall

Shall hymen his unchanging trophies carry,  
And life and joy Favonian gales shall bear."

"I cease, my Randolph, oh, forgive the waste,  
Her plume yet fragrant with celestial dew,  
Forgive her fears, her serious passing strain,  
She ne'er was school'd to murmur or complain.  
For wisdom taught her, e'en from earliest youth,  
To feel, with you, this great unalter'd truth;  
"That oft a nation's fondest hope is cross'd;  
And that—a packet may be brok'd, and lost."

ART. XXIV. *An Equestrian Epistle in Verse, to the Right Hon. the Earl of Jersey, Master of the Horse to H. R. H. the Prince of Wales, occasioned by the Publication of the Correspondence between the Earl and Countess of Jersey, and the Rev. Dr. Randolph; on the Subject of some Letters belonging to H. R. H. the Princess of Wales. Adorned with Notes. By the Author of the Epistle to the Rev. Dr. Randolph, English Preceptor to H. R. H. the Princess of Wales.* 8vo. 32 pages. Price 1s. Parsons: 1796.

THIS epistle is not inferior to the preceding in wit and humour, or in poetic harmony. The notes are a pleasant adornment: they abound with good-humoured satire, and with classical allusions, which prove the writer to be an elegant scholar.

Though we do not always agree with the author in his opinion of men and things, we are not blind to his literary merit; and shall be happy to see his delicate vein of humour opened on more important occasions.

ART. XXV. *The Negro Slaves, a Dramatic-Historical Piece, in Three Acts. Translated from the German of the President de Kopschue.* 8vo. 142 pages. Price 3s. sewed. Cadell and Davies. 1796.

THIS publication is to be considered in a more serious and important light, than as a mere dramatic entertainment. It is intended to excite a just indignation against the oppressive and inhuman traffic in slaves, by representing, at one view, the horrible cruelties which are practised towards our black brethren. The author, who appears to be a man of distinguished talents, has borrowed his materials from authentic documents, and assures his readers, that he has only thrown into a dramatic form melancholy incidents which are all strictly founded in truth. The incidents themselves are most afflictively interesting; and they are exhibited in a manner well suited to excite powerful feelings of sympathy in the breast of the humane reader. The distresses which the slave trade, through all its stages, brings upon the unhappy sufferers, particularly in the several domestic relations, are strongly painted, but, we believe, not beyond those original scenes of cruelty and horror, from which the picture is drawn. After premising, that *William* is the humane brother of an unfeeling planter, who visits Jamaica as a spectator of the sufferings of the slaves; and that *Truro* is a free negro; we shall copy the following scene.

251. *A Negro-woman enters with a dead child in her arms.*  
*Negro-woman.* (Wildly and out of her senses) Away! away! this place belongs to my child!  
*William.* (Jumping up) God! what is that!  
*Negro-woman.* (On her knees close to the grave) Rest quietly here, poor worm. There, underneath, resides a good man who will protect thee.  
*William.* (Shuddering) Truro, what does this mean? the child bleeds.  
*Negro-woman.* (Looks round, laughing) It bleeds? Certainly it bleeds. Look at these drops on my gown—and these—and these—one—two—three—  
*William.* Whose child is it?  
*Negro-woman.* (She presses it in her arms most ardently) It is my child!  
*William.* Who killed it?  
*Negro-woman.* (Smiling) I killed it.—Who but a mother could take pity on her own child?  
*William.* God have mercy on thee, unfortunate mother!  
*Negro-woman.* Aye, God have mercy on me!  
*William.* Why didst thou this?  
*Negro-woman.* Ought not the mother to take care of her child?  
*William.* What impelled thee to this horrible deed?  
*Negro-woman.* Maternal love! My poor child would have been many a long year tormented; whereas, now its torments lasted only three days.—It was born three days ago.—I was very weak and ill, the overseer came, and desired me to press some sugar between some heavy metal cylinders. I was not able to do this, and therefore he beat me.—(Uncovering her shoulder) See, how he scourged me, see how the scars of the whip extend from my neck quite down, over my breast.—And whenever, after, I wished to give milk to my child, there came out blood.—Two days did my poor child live, upon blood, which it sucked from the swellings, and it cried so pitifully.—(Smiling) Now it cries no more.  
*William.* Ah, what hast thou done!  
*Negro-woman.* My duty. Would to God, my good master, that my mother had destroyed me at the time I was born! I have no joy in the world! God has created blacks only to suffer. I was stole from my parents, when an infant, and sold for a copper kettle. My days dragged on between work and hunger, and my nights were passed in feverish sleep and tears, till they gave me a husband that I might bring more slaves into the world. Three times did I hope and fear to become a mother, three times I miscarried from overwork. We are used worse than dogs in the same situation; for they are spared and left at home; but the negro-woman must work till she rolls in the sand with the pains of child-birth. This child was the first ray of joy that shone upon my life. I heard its little voice. It lay upon my breast—I rejoiced. I felt what joy is to a happy being!—Sweet intoxication of motherly love! Alas! it is vanished. I have been waked to new torments, to new redoubled torments. I was not to suffer alone, any more—this poor creature was to share my torture. When the overseer scourged me—God knows! I bore it

it patiently, and covered my child with my arms—but a stroke chanced to fall on my child—I then went out of my senses—I then drove a nail into its heart—It did not cry—It just moved once—and see, it is dead—would to God, my good master, my mother had been as compassionate, and had destroyed me at the time I was born!

• *William.* (*Quite subdued*) My heart will break!

• *Truro.* (*Wiping the tears from his eyes*) I have lived through many such scenes, and yet I cannot grow accustomed to them!

• *Negro-woman.* Flow gently, innocent blood! flow down and wash the bones of a man who was pious and good. Ah! here rests a dead man—he was white, but humane. He compassionated me, he bought me because I was unhappy. He died soon after, and I am again unhappy! but this will not last long! No, not much longer! They will torture me for loving my child so much, I am sick and weak, and shall not survive their tortures. God be thanked! I shall die soon!—Thou weepest!—Can a white man weep?—let me see—they really are tears—do not cry—give me those tears—I am so poor, that I have no more even of them.—I washed my child's wound with my last tears. (*William covers his face, and throws himself on a bench in the arbor.*) See there, a white man, who has humanity. Go down to that dead man; here above-ground, you stand alone among your brethren.—Hark! what was that? did not I hear the overseer's voice?—Good night, dear child! Sleep well—Now, they will scourge thy mother, but thou art taken away from misery.—Rest quietly upon this grave—rest tranquilly—sleep well—(*She kisses the child once more, and is going*) No, I cannot however leave it here! It is dead, but the mother's heart yet lives—Oh! my child! my child! (*She presses it in her arms, and runs away, with marks of despair.*)

• *Truro.* You are crying, good master? Alas! that does me good!—I have not seen it a long time.

• *William.* (*Hiding his face*) Leave me alone, Truro.

• *Truro.* You are not alone. The spirit of your father hovers around you—the spirit of the father of us all! (*He kneels close to the grave.*) Oh thou good old master! O that I could with my nails tear thee up from the earth!

We recommend this dramatic piece to the *serious consideration* of every slave-merchant, and master of a slave-ship, in the kingdom. The translation is well executed.

L. M. S.

#### THEOLOGY.

ART. XXVI. *The Charge of Samuel Lord Bishop of Rochester to the Clergy of his Diocese delivered at his Primary Visitation, in the Year 1796: published at the Request of the Clergy.* 4to. 52 pages. *Pr. 2s.* Robson. 1796.

It has long been customary, in episcopal charges, to unite things temporal with things spiritual. This is done in the present charge, in a degree which gives the whole a heterogeneous appearance. In the former part, bishop Horley instructs his clergy concerning their peculiar duties at the present perilous season; in the latter, he explains



explains to them, at large, the nature, and principal provisions, of the late 'act for the further support and maintenance of curates within the church of England,' &c.

His lordship compares the situation of the apostles with that of the present ministers of the christian church, to show that the *policy of the serpent* is as necessary to the latter in the times on which we are fallen, as it was to the former at the first promulgation of christianity. The learned prelate's peculiar notion, distinctly supported in a former sermon on apostolic gifts, is here again brought forward; and it is asserted, that the learning of an uninspired clergy is a substitute for that inspiration, which consisted in the supernatural communication of knowledge 'the very same in kind, consisting of the same particulars, which, in the ordinary way, is attained in a more imperfect degree by study.' Hence, it is inferred, that, if the clergy would execute their task in a manner which may at all agree with the example of the first preachers, a very great proportion of their time, not occupied in the actual labours of the ministry, should be devoted to a diligent pursuit of science and literature. There is, it is well remarked, hardly any branch of polite learning, or abstract science, which a clergyman may not make subservient to his profession: one study, however, is excepted, and is, perhaps, somewhat too satirically, but not too severely censured, the study of men in the fashionable circles of dissipation.

The manner, in which learning may be advantageously applied in the clerical profession, is exemplified with respect to the science of metaphysics. As the bishop's remarks on this subject are, in our opinion, liable to objection, we think it necessary to cite the passage. Speaking of metaphysical learning, his lordship says,

P. 14.—'I have long been convinced, that, by a misuse of it, it has actually done upon the whole more harm than good. Now the safest rule, by which a christian divine may conduct himself in metaphysical researches, or in the use of metaphysical arguments (researches which I would by no means dissuade, arguments which I would not be thought to undervalue) the safest rule I take to be this: that he never allow himself to philosophize, or at least to draw conclusions in theology upon philosophical reasonings, without his Bible. He may investigate, he may divide, compound, and hypothetically draw conclusions. But then, for a certain test of the truth of the conclusions so drawn, "to the word and to the testimony." If they are not confirmed by that, "there is no light in them." In every thing relating to God, to the origin of evil, to a future state, he must divest himself of all the pride of philosophy, and implicitly resign his understanding to the authority of the written word. He is not to suppose, that, in these subjects, he can discover certain first principles by the natural strength of his own mind, and that he is at liberty to adjust the sense of the Scriptures to these principles of his own. It has been much the practice, with some of our metaphysical divines, to talk of natural religion and revealed religion, as if they were distinct; and as if the former were the necessary foundation of the latter. As if men, by their natural talents, had made certain discoveries of religious truths, before revelation came: and revelation had only made additional discoveries, in the same subject: and that for the right apprehension

apprehension of these additions, those antecedent discoveries, of reason and nature, must be well understood.

Now it is very true, that many of the first principles of religion are capable of scientific proof. Such in my judgement are the immateriality, the omnipresence, and eternity of the deity. The immateriality of the human soul, the natural immortality of the soul, and the probability of a future retribution, when the things have once been mentioned, may be made evident to man's natural reason. There are other particulars in the doctrines of revelation, which if they are not to be received upon the authority of the revelation, or if the testimony of revelation should be lost, are incapable of any proof to men at all. Such are the doctrines of the trinity, of the incarnation, of atonement, and grace. Now, if we are to separate those parts of the revealed doctrine, which are the easiest to man's natural apprehension, from the more difficult, and choose to call that assent, which the mind may give to the first, merely as inference from argument, without regard to the testimony afforded by revelation, and without any knowledge of the rest of the revealed doctrine; if we are to call this natural religion: I wish the name had never been introduced, because it has given occasion to mistakes; but the distinction may be of use, and it is not worth while to dispute about the name, when the thing is understood. More or less of natural religion, in this sense of the words, was to be found among the heathen in all ages. But if it is implied, in this name of natural religion, that the very plainest of these truths was the discovery of man's own reason, before any revelation had been made; I scruple not to deny, that any thing of a natural religion, in this sense of the words, a religion of man's own discovery (though you reduce it to the most simple principles) either now exists, or was ever to be found, in any part of the world. If we believe the sacred history, the visible intercourse of the Creator with our first parents, commenced with their existence, and was graciously continued with their posterity before and after the flood, for several ages. The first revelations therefore were antecedent to any possible date of these pretended discoveries of reason: and from these early revelations came whatever we find, of what is called natural religion, among the heathen.

To the same purpose his lordship goes on to derive all notions of religion from revelation. 'I am persuaded,' says he, 'that had it not been for the early communications of the Creator with mankind, man never would have raised the conceptions of his mind to the idea of a God, he would have had no religion, perhaps no morality.' In thus boldly dismissing all first principles concerning religion, as undiscoverable by the natural strength of the human faculties, we are afraid his lordship is not fully aware how much advantage he gives to the gainsayer, who will be apt to inquire, how it will be possible for him, without such first principles, to satisfy himself that God has spoken to man by special revelation, or to assure himself that his interpretations of Scripture are just. The assertion, that whatever we find among the heathen of what is called natural religion has been derived from revelation, is *gratis dictum*, and though often assumed, has never yet been proved. It is not very probable, that the ancient Egyptians and Indians received the doctrine of a future state from a people, whose earliest records are silent on the subject.

Another

Another circumstance, in which the situation of the modern christian clergy differs from that of the apostles, is that they are protected, honoured, and caressed, by the sovereigns of the world. The bishop wishes to God, and who will doubt the sincerity of the prayer?—that this state of things might be perpetual. He calls upon his brethren, to remember, that it is otherwise ordained, and that the hour of trial appears not to be far distant. That in less than seven years a general persecution of the christian name should be raging in every part of Europe appears to his lordship 'far less improbable in the present moment, than the tragical catastrophe of the church of France was, a twelve-month before it happened.' The event which this prelate so candidly and pathetically deploras as a tragical catastrophe, and, as far as respects individual suffering, deplorable, indeed, it was—would, in a less enlightened age of protestantism, have been, in reference to the church of Christ, contemplated with exultation, as, in part, an accomplishment of the prophecies concerning the destruction of antichrist. But—*tempora mutantur—Babylon, the mystery of iniquity*, is now a venerable church establishment, the fall of which, with that of the 'august monarchy' allied with it, is piously to be lamented.

Our situation, it is further remarked, may seem to be 'almost the reverse of that of the first christians with respect to the setting of the stream of vulgar prejudice;' popular opinion being, in this instance, fortunately for us, on the side of truth. This advantage, however, his lordship conceives to be not so great as it may at first seem. 'The singularity of the times,' says he, 'is, that there are no prejudices in favour of any religion.' Has not his lordship just said, that the stream of vulgar prejudice is in favour of the only true religion? But, passing this verbal oversight, let us attend to the following singular remarks:

P. 22.—'We have to encounter a malignant aversion, of some part of the people, to every thing that carries the name of religion; arising, from that ferocious impatience of restraint, and those mad notions of liberty, which the fiend of french democracy, the most wicked hateful fiend, which Providence hath ever made the instrument of his wrath upon guilty nations, hath, within the last six years, spread throughout all Europe. The dismal scenes that have taken place in France; the misery in which that people was instantly plunged, upon the overthrow of their august monarchy, and their venerable church establishment; the sanguinary violence, under which they have ever since groaned; have proved, I believe, a useful warning to this country. The example has damped the rising spirit of jacobinism among us; and, with the spirit of jacobinism, it has damped the spirit of irreligion. For these are twin furies, which cannot have a separate existence. They are damped in such a degree, that I believe the enemies either of our constitutional monarchy, or of our church, are at present, in proportion to the general body of the people, very few. I fear, however, that we are not so conclude, that all, who are not jacobins, are conscientiously, or otherwise than politically, attached to the established church, or even to the general cause of christianity. I believe, the laity of this country may be divided, with respect to their religious sentiments,

into three classes. Those of the first class, which I would hope, and do indeed believe, makes a very great majority of the whole people, are christians; not in name only and profession, but in conscience and in truth. Another very small class is composed of the democratisers—void of all religion, and avowed enemies to its ministers. These are few, as I have said in number; but they are loud in their invectives, and indefatigably busy in their machinations, against all government civil and ecclesiastical. Between these two, there is a middle class: which may be called the class of moralists. Respectable, serious men. But men who have never set themselves to think seriously about the intrinsic importance of religion, or the evidences of the truth and reality of revelation; and, being of a turn of mind not to take things upon trust, have rather perhaps a secret leaning to speculative infidelity. They are friends however to religion, for its good services in civil life. But, seeing nothing more in it, they would always take up with the religion which they find established, and upon that principle, they unite themselves, in profession, to the established church. They have perhaps, besides, something of a respect, in preference, for christianity, on account of the purity of its moral precepts, and the importance of the doctrine of retribution, which it asserts. They have a respect in preference for the reformed churches, as maintaining the purest form of christianity; and they have a respect, in preference, for the church of England in particular, as the most considerable among the reformed. Now, of the people of this middle class, we may say, that "so long as we do well unto ourselves, these men will speak good of us." At present they are our friends. They consider us, however, as persons set to act a part. They are our friends, because they think the part we act essential to the good of the community. But, that being the ground of their friendship, they will be our friends no longer, than while we act it well. They consider the emoluments and privileges of the order, as a pay that we receive from the public, for the performance of the part assigned us. And if they discover in us (and none will be more sharp-sighted to discover) any negligence in the execution; distant as they are in principle from the democratisers, they will be very apt to concur with them, one time or another, in some goodly project for the confiscation of our property, and the abolition of our privileges.

Not to insist on the manifest incorrectness of the expression, which makes the *fiend of french democracy*, which has scarcely existed six years, the hateful fiend which providence hath ever made the instrument of his wrath upon guilty nations; what epithet ought we to bestow on the *policy*, which conjures up the twin furies of jacobinism and irreligion, to frighten the zealous friends of civil and religious liberty from their posts; or on the ingenuity which brands this valuable band of patriots with the opprobrious name of democratisers, that is democrats, and, under that appellation, pronounces them void of all religion, and enemies to its ministers? This practice of loading an opposite party with odium, by giving them foul names, and associating in representations of their character things which have no necessary, and often no real affinity, may be *politic*, but is certainly neither candid, nor equitable. But, this middle body, which the bishop of Rochester finds sufficiently numerous to form a  
third

third class in the community, and sufficiently important to call for particular attention from the clergy—these *moralists*, who, with a turn of mind not to take things upon trust, have, notwithstanding, never thought seriously about religion, and who, without inquiry, have a secret leaning towards speculative infidelity; who are friends to religion, to christianity, and to the church of England and its ministers; not because religion is true, but because it is useful; whose morality, therefore, according to the doctrine of the bishop's former charge, must, for want of faith, have the nature of sin: where are these 'respectable, serious men,' these moral sinners, to be found? Not among the numerous body of mechanics and labourers, who, poor souls! have their hands too full of employment, and their heads and hearts too full of care, to have leisure for speculation: not among our merchants and traders, who engage in speculations indeed, but of quite another nature: the clergy, of every class, being the constituted guardians of religion, are entirely out of the question; and the laity of the higher orders we cannot suppose that a courtly prelate, who prizes so highly the 'caresses of the sovereigns of the world,' would satirise so severely, as to conceive it possible, that they should, at some future time, join the vile and unprincipled democrats, on the 'goodly project' of confiscating the property and abolishing the privileges of the clergy. Against such doubtful friends as these moralists, wherever they exist, the wary prelate has prudently cautioned his brethren; but the friendly service would have been more complete, had he a little more distinctly pointed out to them, and to the public, the quarter where this snake in the grass lies concealed.

The latter part of the charge, in which the right reverend bishop details at great length the contents of the curate's act, and commends it as a very reasonable measure to promote the interest of religion, and exalt the credit of the church of England, we shall notice no farther, than barely to express our persuasion of the general propriety and utility of the act; and of the equity and good policy of the bishop's declared resolution, to enforce with vigour the provision which it makes for the more decent support of the assisting clergy.

The intelligent reader will easily perceive, from this charge, that the good bishop is panic-struck, and, not politically, but feelingly, sounds the old alarm, 'The church is in danger.' What secret ground of apprehension he may have discovered, we cannot say; but, surely, an edifice composed of such adhesive materials, and so scientifically constructed, cannot soon fall into decay; surely, with so numerous and faithful a body of watchmen and defenders, it will not be easily blown up by a train of gunpowder, or demolished by open assault and battery.

ART. XXVII. *A Letter to John Hollis, Esq. on his Reasons for Scepticism, as it concerns Religion.* By the Rev. J. Trebeck. 8vo. 40 pages. Price 1s. Rivingtons. 1796.

We can have no doubt of the sincerity and zeal of this writer; they are strongly expressed in every page of his letter; but we are not equally certain, that his method of arguing is altogether such as is likely to recal Mr. Hollis from scepticism to faith. The argu-

gument is stated in so vague and illogical a manner, and is interwoven with so much irrelevant matter, that it is difficult to analyse it. The principal heads are briefly as follows: [Compare our account of Mr. H.'s reasons for scepticism, vol. xxiii, p. 527.]

If the doctrine of *future punishment*, grounded on the authority of Scripture, will not accord with philosophy, the less authority should yield to the greater. Instead of rejecting a religion, which I am convinced is authentic, on account of some mysterious truths, I ought to try, what use can result to me even from a tenet, which I very imperfectly understand.—The threatened fire of Hell may be figurative. The term, *everlasting*, may mean of a *long duration*; or, if the punishment be never to cease, it may be gradually lessened. [How can a quantity be gradually lessened, and not within a finite time become less than any assignable quantity, that is less than can be perceived by a sentient being?] These conjectures, if not solid, are more rational, than abandoning the law, because we cannot reconcile it with our judgment. The consuming quality of fire does not render the scripture-doctrine of eternal punishment absurd; for the instrument will have the quality of preserving, not destroying, the subject: 'every one shall be *saluted* with fire.' The gracious promise of pardon to penitents should reconcile us to the strictness of the justice which threatens the impenitent. Men may be impenitently guilty; and why should they escape punishment? If the debt remain unpaid, the insolvent must abide in prison. The arguments of the necessarian and predeterminarian are groundless.—The doctrine of everlasting punishment being the grand objection, that hath overthrown your faith, I was in hope you would modestly say, I lament that I cannot penetrate into this article, that my mind might be reconciled to it, and own it consonant with the lovely parts I venerate; but I must acquiesce in the darkness: whereas you say, the record is scriptural, yet I reject it as false. O unjust judgment! O rash decision!

The extirpation of the canaanites has been vindicated by the able pen of the bishop of Landaff. If this were inconsistent with God's attributes, so is destruction by an earthquake. The depravation of a nation *irritates* divine justice. The canaanites had been increasing in obstinate wickedness four hundred years. It cannot be inconsistent with the goodness of God, no longer to spare an incorrigible nation. Preserving of life being his gift, he may withdraw it unaccountably. Death might be no calamity to innocent infants, whom God was ready to bless. Such punishment was necessary as a warning to the israelites against idolatry. The amalekites were related to the israelites, and had become idolaters, and were therefore peculiarly criminal in resisting them. 'Whatever their provocation was, common decency scarce can doubt of it's being very great, to make the Lord have his resolution written as a memorial, that he would utterly put out the remembrance of Amalek, and war with him from generation to generation.'—The imprecations in the book of Psalms may be considered as 'the expressions of a *rash*, distressed, injured person,' or as predictions of evil.

Against

Against the scripture-history of *miracles* can any contrary evidence, or good reason, be assigned? That the power of God extends to miracles cannot be doubted. The scripture miracles were wrought publicly, and on worthy occasions. When God is said to have talked with Adam, Abraham, &c. it denotes, that he communicated his will to them as intelligibly, as if a mutual discourse had passed between them. That God should appear in a vision is not so improbable as to invalidate the history. That the infinite spirit of a Deity should assume to itself a conjunction with a created nature is not impossible; from incontrovertible evidence the fact is certain; and it is consonant to the moral perfections of God.

If Mr. Williams's reply to Mr. H. [for which see our Rev. for July, art. xxix.] be compared with the present, it will appear, that they are, in several particulars, nearly coincident; as an argumentative performance, we think the preference clearly due to the former.

ART. XXVIII. *Further Considerations on the Second Advent of Christ, shewing, that 1. It was not to the Destruction of Jerusalem. 11. That it is to be to the Establishment of that Kingdom which Daniel foretold the God of Heaven would set up: Chap. II, and VII. By the Author of Antichrist in the French Revolution, and An Enquiry into the Second Coming of Christ. 8vo. 32 pages. Price 1s. Cadell and Davies. 1796.*

ALTHOUGH many ingenious commentaries have been written upon the 24th and 25th chapters of Matthew, it still remains undetermined, to what particular events the several parts of this prediction respectively belong. According to Whirby, Doddridge, and many other writers, the entire 24th chapter refers to the destruction of Jerusalem, and the 25th to the future judgment of the world. Mr. Nisbett refers the whole to the destruction of Jerusalem. This writer supports a different interpretation. He conceives, that, from the first to the 15th verse of the 24th chapter, Christ speaks of the end of the world; that he then proceeds to speak of the destruction of Jerusalem to the 28th verse; thence, of his second coming, to the 30th verse of the 25th chapter; and lastly, to the end of the chapter, of the day of judgment; By Christ's second coming, the author of these considerations understands his personal appearance and residence upon earth. He adopts the notion of the millenium, that Christ will reign in person upon earth for a long period, during which the jews will be restored, and the christian church will become universal. We find in this pamphlet more of fanciful conjecture, and vague remark, than of sound sense, or accurate criticism.

ART. XXIX. *Family Worship; a Course of Morning and Evening Prayers for every Day in the Month. To which is prefixed, a Discourse on Family Religion. By James Bean, Curate of Carshalton; in Surrey. 8vo. 286 pages. Price 4s. Rivingtons. 1796.*

• AFTER the numerous publications of this kind which have already appeared, several of them of approved excellence, it may, perhaps, be thought unnecessary to multiply family prayer-books. Variety, however, in devotion, as well as in every thing else, is pleasing; and there is a diversity in men's tastes and opinions, which calls for different kinds of formularies. The author of the present work, as far as we can judge from his prefatory discourse, and from the general strain of the prayers, which appear to be for the most part original compositions, is seriously impressed with the importance of religion in general, and particularly of family worship, and has offered this manual of prayers to the public from a benevolent desire of being useful to his fellow-Christians. Without any particular claim to elegance of style, these forms have the merit of clearness, simplicity, and animation. The system upon which they are drawn up is that of the church of England. They are not tedious in length; and they have the almost peculiar merit of that kind of variety, which arises from giving each prayer an aspect towards some particular subject. A family liturgy is added at the close.

ART. XXX. *Addresses to the People of Otaheite, designed to assist the Labour of Missionaries; and other Instructions of the Ignorant. To which is prefixed a short Address to the Members and Friends of the Missionary Society in London.* By John Love, Minister of the Scots Presbyterian Congregation, Artillery-lane, Bishopsgate-street, and Secretary to the Missionary Society. 12mo. 184 pa. Pr. 2s. 6d. Chapman. 1796.

THE unsuccessfulness of modern missionaries in their attempts to propagate the Gospel, an acknowledged fact, may, perhaps, more justly be imputed to a want of judgment, than of honesty. From the specimen, given in these addresses, of the mode of instruction proposed to be adopted by the missionaries, sent out from the new missionary society, we are not encouraged to augur better success to them, than attended their predecessors. Upon what ground of probability can it be expected, that the people of Otaheite will be engaged to embrace all the mysteries of calvinism; without any proofs which can possibly be rendered intelligible to them? What, for example, will they think of such instructions as the following?

P. 64.—Hearken and consider. Jehovah our God is one Lord. Besides him there is not any other God. He is one. But in this one Jehovah you are to reckon one, two, three, and no more. There are three, each of whom is Jehovah, yet Jehovah is one. These three are quite equal to each other, because every one of them is the one Jehovah. Their names are the Father, the Son, the Holy Spirit. The Father is the first who is Jehovah, the Son is the second who is also the same Jehovah, the Holy Spirit is the third who is likewise the same Jehovah. This is our God, THE ONE JEHOVAH THE FATHER, THE SON, AND THE HOLY SPIRIT, whom the angels of Heaven worship for ever and ever.

Dear brethren and sisters; you think this is strange, but it is the truth, and in a little while you will see it clearly, and be exceedingly glad. You know that the sun is in the skies, enlightening and warming



warming the earth, though you hardly dare take a glance at his brightness. So we know and believe, that in the one infinitely bright Jehovah there are these three, the Father, the Son, and the Holy Spirit, each of whom is the whole Jehovah, though they are so bright, that our minds hardly dare look at them.

These three, the Father, the Son, and the Holy Spirit, were together, as it were embracing each other, with great delight, from eternity. They were together in creating the worlds; and when the man and woman whom they created pure, became wicked, they saw it; and the Father who is Jehovah, spake thus to the Son who is also Jehovah.

Then follows a conversation between the three persons of the trinity, which, the Otaheitan are given to understand, was the counsel and agreement of the glorious three, who are the one Jehovah.

With what impression, but that of astonishment, will the people of Otaheite receive the doctrines, that the father, who is Jehovah, sent his only begotten son, who is also Jehovah, that he might punish him for the crimes of many millions of sinners; that, in becoming christians, they must undergo the pain and struggle of a second birth, after which they will experience the glorious power and sweetness of a new creation; and that these mysteries, with many others, are learned from a book, which is *the writing of Jehovah*. If any Otaheitan, more inquisitive than the rest, should ask the missionary, how he knows all this to be true, is there not some reason to apprehend, that he will be at a loss for such an answer as his auditors can comprehend, and that his embassy may be rejected with derision? Would not the wiser method have been, at first to teach these children of nature only the plain and simple truths of religion; and to postpone the teaching of christian mysteries, till christians themselves shall be agreed concerning them?

ART. XXXI. *The Promised Seed. A Sermon, preached to God's ancient Israel, the Jews, at Zion Chapel, Whitechapel, on Sunday Afternoon, August 28, 1796.* By William Cooper. To which are added, the Hymns that were sung, and the Prayers that were offered up, before and after the Sermon. 8vo. 38 pages. Price 1s. Chapman. 1796.

THE benevolent purpose of this discourse is the conversion of jews to the christian faith. The preacher, in a familiar and affectionate address, repeats the series of jewish prophecies applied in the New Testament to Jesus, or commonly understood by christians, to announce him as the promised Messiah. What effect the address had upon the audience, to which it was delivered, we are not informed: but, we confess, we do not expect that the perusal of a series of texts, without critical illustration, and historical application, will produce much impression upon the mind of any learned jew. Indeed the preacher himself modestly confesses his incapacity to treat the subject as a scholar.

P. 10.—As I am standing before a company of jews, among whom are many learned men, it might be expected by some, that I should address them in a learned manner. This, however, I cannot do; for I can-

I candidly confess, in the presence of you all, that I understand no language but the English."

ART. XXXII. *Mercy and Judgment. A Discourse preached at Great Queen-street Chapel, Lincoln's Inn Fields, on Sunday the 12th of July, 1796.* By the Reverend Dr. William Wynn, Chaplain in ordinary to His Royal Highness the Prince of Wales, &c. upon the untimely Fate of Mr. Henry Weston. 4to. 16 pages. Pr. 1s. 6d. Cadell and Davies. 1796.

In the delivery this sermon might perhaps obtain the preacher applause, as a fine piece of eloquence; for it abounds with that superficial phraseology, which, uttered with emphasis, is adapted to captivate the ear; but the sentiments are too flimsy, and the language too affected, to bear the test of criticism. In proof of the propriety of this remark, we may copy the first paragraph. The text is, 'Awake to righteousness.'

P. 1.—In the awful pre-eminence of divine over human judgments, there is no mystery which our intellect is less able to fathom, but which is more welcome to the bereft and the desolated spirits of man, the convict unto death, or in the image of a more sublime, than a power to sustain, in mercy itself, the energies of consummate equity and perfect wisdom.—But there is another mystery which the angels themselves have not eyes to penetrate, or wings to reach—It is the covenant of love to man imparted "BY THE MESSENGER WHOM WE DELIGHT IN." COMFORT YE! (and his words) COMFORT YE MY PEOPLE! YOUR WARFARE IS ACCOMPLISHED—YOUR INIQUITY IS PARDONED.

We are so much struck with the peculiar unsuitableness of the style of this discourse to the occasion on which it was preached, that we cannot help pointing out a few more of the unwary errors, with which this orator has decorated the grave of the unfortunate convict. 'A recording angel of truth shall plead against them; but the angel of mercy shall be at hand for the penitents, shall attest the sacrifice of their troubled spirits, and with a tear shall obliterate the penal characters of the account for ever.' So said Stowe, but in a more proper connection.—Again, 'Punishment in this world attaches itself to human welfare in its political form; it is the exigency of legal moralities alone.' 'Far be it from the office of Christian benevolence—to censure the wisdom of the law itself, or derogate one feather from its weight.' Conscience is 'the keen assayer, who dwells with guilt of any kind, supplants it in every chair, like the murdered Thane's intruding spirit.' 'In this point, as at every turn, we have confidence in the searcher of hearts, whom no barriers of time can exclude, no inveteracy of habit overcome.' The expression, 'such were the fascinating charm of his deportment,' is, we suppose, faulty through the printer's carelessness. More serious objections lie against some of the sentiments of this sermon. Is a straining national partiality rather too far, to assert, that the British system of criminal jurisprudence is 'the most benevolent that ever enlightened and blessed the world.' To say of a youth, who had fallen into an early habit of fraud, and after repeated acts of dishonesty was convicted of forgery, that neither vice nor selfish propensities had

had corrupted his heart, is wretchedly to confound men's ideas of morality; and to afford direct countenance to criminality. *Forgery* is softened down, by this fashionable preacher, into *artifice*. To speak with confidence of a death-bed repentance, is to afford too much encouragement to procrastination. To assert, that 'the cold immunities of negative perfection are less grateful to the God of benevolence, than a tear of the penitent who was deserted and reprobated by men,' is to make guilt, with repentance, preferable to innocence which needs none. We have marked the faults of this discourse, as a caution to young preachers, not to forsake good sense in search of brilliancy; and, on no occasion whatever, to lower the tone of moral precept.

M. D.

## NOVELS.

ART. XXXIII. *Consequences: or, Adventures at Braxall Castle. A Novel. In two Volumes.* By a Gentleman. 12mo. 437 pages. Price 6s. Booley. 1796.

It was said by Rousseau, that to a refined and sensible people instruction can be offered only in the form of a novel, and it is certain, that in the present age, 'Sermons are less read than tales.'—Whether this be a proof of our good sense and refinement, we will not pretend to determine. The young author of the present work modestly proposes to *amuse* rather than to *instruct*—he is too modest—if his production do not rank with the first class of publications of this nature, it is yet superiour to the general run of books which the circulating libraries afford. The story, though not distinguished by invention, or abounding in incident, is sensible and not ill-written, and is calculated to illustrate the end proposed, as a delineation of the *consequences* of neglected or perverted education. Parents, in general, would do well, before they indulge in censure or severity for the errors and misconduct of their children, to recollect the interrogation of a wise and amiable moralist—'Do men gather grapes of thorns, or figs of thistles?'

ART. XXIV. *Isabinda of Bellefield. A sentimental Novel in a Series of Letters. In three Volumes.* By Mrs. Courtney. 12mo. 847 pages. Price 9s. sewed. Bagster. 1796.

THE fair writer of this *sentimental* novel so humbly deprecates our severity, and implores our clemency for 'a first production, *unrevised and uncorrected*, written to diversify those solitary hours, which used to be mostly occupied by her needle and her book,'—that we must be most uncourteous critics, could we exercise our rigour on so harmless and unassuming a production, which treats of gentle damsels, lawless ravishers, wonderful escapes, fortunate and unfortunate love, filial duty, parental tyranny, melting sensibility, with the customary incidents and sentiments, which make up the majority of this species of publications. Our solicitude for the fate of the *beautiful* and amiable personages, whose adventures

tures are narrated, is happily relieved, in the catastrophe, by a very fortunate and extraordinary coincidence of circumstances, through which strict *poetical justice* is individually administered, the wicked punished, and the virtuous rewarded, by 'unequalled blessings, and the consummation of all earthly felicity.'

ART. XXXV. *Ariel: or a Picture of the Human Heart.* 12mo. 82 pages. Price 1s. Roach. 1796.

A FAIRY tale, representing the irresistible power of the human passions. Ariel, whom the sight of human crimes had fired with indignation, is doomed by Oberon to assume a human form, in which his passions drive him to become a seducer, a robber, a murderer. On being restored to his native form, he confesses, that man is the slave of contingencies, and compassionates his errors and faults. The idea of the piece is acknowledged to be borrowed from a little german tract. The story is neatly written, and is not ill adapted to impress a sentiment, which is certainly just, and, under necessary restrictions, ought to prevail, that bad men are objects of pity, as well as blame.

POLITICS. POLITICAL ECONOMY.

ART. XXXVI. *Reponse du General Dumouriez au Rapport du Député Camus. &c. General Dumouriez's Reply to the Report of the Deputy Camus.* 12mo. 136 pages. Price 2s. 6d. sewed. Hamburg. 1796. Sold by Johnson in London.

A REPORT of the députés, Camus, Boncal, La Marque, and Quinette, understood to be the production of Camus, chiefly intended to criminate general Dumouriez, was sanctioned by a decree of the french legislative assembly. The general, in the present publication, offers an apology for himself, in which, with his well known ability and ingenuity, he endeavours to prove that, in the report against him, facts have been entirely misrepresented, and that he is unjustly accused as the author of the calamities of the republic. The several clauses of the report are distinctly examined and refuted; and, in the result, an appeal is made from the prejudice and passion of a season of anarchy, to the impartial judgment of posterity.

ART. XXXVII. *Des Effets de la Violence et de la Moderation dans les Affaires de France. Par M. de Montlosier, Ancien Député aux Etats-Généraux & Membre de l'Assemblée Nationale Constituante. Of the Effects of Violence and Moderation, &c.* 8vo. 59 pages. Price 1s. 6d. De Boffe. 1796.

THE author seems to be a *modéré*, which is some merit in an emigrant, for it is not to be denied, that the expatriated french are in general violent in the extreme, and were they to return to their own country would in all probability be sanguinary. He here invokes royalists, aristocrats, monarchists, constitutionalists, and even republicans, to rally around the standard he now erects, and calls down 'anathema' on those who would repress the efforts of any instrument which

which providence may be pleased to employ in order to obtain their common safety.

While speaking of such of his countrymen, as have embraced the cause of monarchy, he takes occasion to pay a handsome compliment to Mr. le Mal. de Castries, who, according to him, has exhibited a great character throughout the whole of the revolution. He also praises Mr. de la Roberie, one of the chiefs of la Vendee, as a young man, replete with honour and courage, but who exhibited none of that disgusting violence, so common in those who have achieved nothing, and are ignorant of every thing: 'take it as a general rule, the more an emigrant has distinguished himself in the cause of the revolution by an energetic character, and great actions, the more moderate he is: on the other hand, the more obscure and contemptible, the more violent.'

Mr. de M. mentions the address with which the republicans have always proclaimed the principles of liberty to all, while the aristocrats, on the contrary, will never admit any among them, but such as are orthodox in politics: in short, the popular party, according to him, conducts France to servitude by preaching up freedom, while their opponents, by unceasingly cursing it, cannot guarantee a single person from servitude.

A correspondent exaggeration of principles has also taken place, relative to the passions. Camille des Moulins & Prudhomme undertook to accustom the people to sanguinary ideas. Marat exceeded Prudhomme; Robespierre Marat. How surprising is it, that a man like Mr. Ferraud should place himself on a level with such persons? Mr. d'Entraignes has surpassed even Mr. Ferraud. Robespierre only said "perish the colonies rather than our principles;" Mr. d'Entraignes exclaims "perish all France, rather than her ancient government!"

After pointing out the danger and impolicy of such writings, Mr. M. tells us, that some of the bloodiest of the jacobins were mild and amiable men anterior to the revolution, and that it is not the heart so much as the judgment that is corrupted by events. Marat had written an excellent treatise on light, and his company was courted by the learned; Robespierre was held in considerable esteem at Arras, where he had gained the prize, at an academic contest, on the question relative to the propriety of rendering the penal laws more mild. Pache and Barrere, were gentle, and polished in their manners; Couthon, Rome, and Soubranie, were excellent men, and their crimes are candidly attributed to the *false position* in which they were placed by events. The following passage, which we shall copy from the original, confers great credit on the author.

'La revolution a été une chose bien horrible. Une contre-revolution abandonnée à l'exagération & à la violence en deviendrait la contre-partie. Un nouvel ordre de choses dirigé par la modération & par la sagesse, nous donnera tous les bénédictions de la paix. Il nous apportera un gouvernement sain, conforme à nos mœurs, comme à notre climat. Laissons à l'orient les institutions qui lui conviennent; ni la république ni le despotisme ne sont faits pour la France. Son génie est éloigné de ces deux extrêmes, comme son climat l'est de la zone torride & des glaces du nord.

'Après les troubles d'une grande révolution il est doux sans doute de s'abandonner au pouvoir d'un seul; mais la prudence oblige à mettre des

des hommes à la puissance d'Auguste, afin qu'elle ne devienne pas celle de Tibère. Je suis novateur, mais je ne veux pas changer le despotisme. J'abolirai le despotisme populaire, je n'aime pas le despotisme d'un seul. Je n'aime ni le despotisme de St. Barthelemy, ni celui du 2 Septembre, ni les tribunaux révolutionnaires, ni les chambres ardentes, ni Jourdan bourreau & général, les 3 ignominies, ni Tristan bourreau & complot de Louis XVI. Caligula & Marc ne font horreur!

ART. XXXVII. *Lettre du Comte D'Artois à M. de L<sup>re</sup> C<sup>te</sup> sur l'Etat de la France.—A Letter from Count D'Artois to Mr. de L. C. on the present State of France.* 8vo. 30 pages. Price 1s. Dilly. 1796.

As insinuated emigrant, in this letter, complains grievously of the treatment which the french republicans have received from the states that are at war with France. 'These kings,' says he, 'who are declared enemies to the french republicans, suspect republicans themselves in their crack to french republicans.' Is this possible?—The writer asserts, that the french republic is a monster, which will strangle itself, and that France must either perish, or return to it's ancient constitution: and he consoles himself with the hope, that the restoration of monarchy will afford him redress for his present wrongs, and vindicate the common rights of his fellow subjects. Who could wish to deprive the unfortunate of the consolation of pleasant dreams?

ART. XXXIX. *A cursory View of the Transactions of the 17th Vendémiaire (17th October, 1795) and of their Effects.* 8vo. 40 pages. Price 1s. 6d. Longman. 1796.

THIS is an attack on the late national convention, on account of the decree relative to the two-thirds, a measure nearly as bad as the repeal of the triennial act, and which, like it, was grounded on a pretended necessity, a plea that will never be wanting to any government, when it is disposed to have recourse to it. Much exaggeration, however, is made out throughout the whole of this pamphlet, which was evidently written at a time when men's minds were warm, and their passions inflamed. We select the following instance, relative to men of letters: 'After the three years of *vandalism*, during which ignorance, armed with power, had attempted to reduce every thing to a level with itself; during which men, the most celebrated for their genius, their talents, and their knowledge, proscribed by our vile tyrants, sprinkled the scaffold with their blood, languished in dark dungeons, in momentary expectation of death, or wandered about from cavern to cavern in search of a place of safety; a national institution was at length formed, in compliance with the wishes of the nation, who loudly demanded the return of the exiled arts and sciences, and the re-establishment of those famous societies which had cultivated them with such glory and success. The republic of letters has therefore been restored, but in the same manner as the political body. The persecutors have taken the places of the persecuted: a Lakanal, a Chenier, a Syeys, the dregs and ignominy of french literature, are placed on those seats, which the voice, the gratitude of the public summoned those men who constitute at once it's ornament and it's glory—the la Harpe, the Delille, the Morellet, the Guards. All these illustrious objects of proscription,

proscription, together with a multitude of estimable literary characters, are not only deprived of the consideration due to their talents and their sufferings, but are no sooner liberated from their prisons and their distress, than they are exposed to fresh persecution. Again accused, dragged from court to court, always acquitted, and always tried again, exposed to the most dreadful poverty, they are almost all of them proscribed at this time, and compelled to seek for safety in secret caves and subterraneous passages.

ART. XL. *Vues sommaires sur des Moyens de Paix pour la France, pour l'Europe, pour les Emigrés, &c. Summary Reflections on the Means of attaining Peace for France, Europe, and the Emigrants.* By Mr. de Montolier, formerly Deputy to the States General of France, and a Member of the National Constituent Assembly. 8vo. 55 pages. Price 1s. 6d. De Boffe. 1796.

THE object of the war is here stated to have been an attack on the french revolution on the part of the coalition, and a defence both of their revolution and territory on the part of the french. In this point of view, the contest is terminated; as the impossibility of conquering the republicans has been long demonstrated on the one hand, and their liberty and territory fully guaranteed on the other.

Notwithstanding the title of this pamphlet, the author seems desirous that we should wage eternal hostilities with his countrymen; for he insists, 'that a peace, which would allow the french revolution to *subsist*, would be infinitely worse than any war.' He accordingly endeavours once more to arouse the jealousy of all the surrounding governments: 'On the recognition of the republic,' says he, 'it is in vain to expect repose. Like the romans, the french will intermeddle in every quarrel, and become universal arbitrators. The discontented of all countries will confederate with, and receive support from them. They will be jews at Rome, catholics in Ireland, protestants in Spain, and presbyterians in London. Here they will declare war; there they will excite it: the ferment of their revolution will every where find an auxiliary in the terror of their arms, and such is the blindness of the passions, that all the world, without knowing it, may concur, perhaps, in their success. Pontiffs have heretofore armed heretics against the faithful; sovereigns have sacrificed the ties of blood to political interests: in the same manner will the french revolution employ ambition, hatred, and revenge, in it's service, and it will, by little and little, make encroachments until it reaches those countries, which defended by seas, or by cold, at present deem themselves safe from it's attempts.'

Mr. de M. still entertains hopes of a counter-revolution, and he advises the emigrants to be more circumspect and politic than they have hitherto been. Great events are brought about by trifling causes, 'the freedom of America was achieved in consequence of a dispute concerning a few tea-leaves.' England would have still remained a republic, if Monk had hinted any thing to his soldiers about monarchy; but never would have passed the Rubicon, if he had talked of the empire and the dictatorship; America would at this day have been a part of the british empire, if Morris, Washington, and Franklin, in an early period, had but mentioned independance: but monarchy in England, the empire to Caesar, and independance to America, occurred

occurred of themselves as results from events. It is in the same manner, says Mr. M., that the cause of the emigrants will again flourish in France; nay, 'the greatest obstacles at this moment to royalism are the royalists themselves, for their bad policy has proved infinitely more prejudicial to their cause, than all the efforts of their enemies.'

ART. XLI. *A Retrospect: Illustrating the Necessity of an immediate Peace with the Republic of France.* 8vo. 28 pages. Price 1s. Margate, Epps; London, Crosby. 1796.

THE author here laments the baneful effects produced by the septennial act in the reign of George II, and 'the two laws of december last, the Scylla and Charybdis of the state.' It is to the funding system, however, arising 'from the fell ambition of William, and his glorious successor,' that he attributes the origin of all our present calamities.

After some observations on the immense sums squandered away in the present hopeless contest, he concludes thus: 'But let me conjure ministers to be wise by experience; early proceed to a reform in the representation of the commons, for it is this evil that has produced every other. Ameliorate your ecclesiastical statutes; lessen, without delay, the burdens of the poor; regenerate and restore to the prince and the people, that confidence that the opening reign so auspiciously embraced; hesitate not another moment, to negotiate liberally and unequivocally with the republic of France, or I solemnly declare before God—I see no peace for Israel!'

ART. XLII. *Free Thoughts on a general Reform, addressed to every Independent Man. The Truth, equally distant from the flimsy Machinery of Messrs. Burke, Reeves, and Co. as from the gross Ribaldry of Thomas Paine, and his Party.* By —S—S, M. A. of the University of Oxford. 8vo. 90 pages. Price 2s. Dilly. 1796.

WITH a great parade of moderation and impartiality, we find in this pamphlet strong characters of intolerance and prejudice. The writer professes to draw the line between that hasty change, which results from envy, discontent, impatience and folly, and the insatuated stupor of pride, selfishness, apathy, and fear: he ranks himself among, what he calls, 'the moderating neutral powers;' and sometimes ventures to speak of the prevalence of corruption in the state, and of the negligence of the guardians of religion in their most important functions. At the same time, however, he discourages those exertions, which are necessary to reformation and improvement, by casting opprobrium upon the active friends of freedom. Not contented with indulging himself in flaming rant against the french revolution, he pours out invectives against philosophers, and casts contemptuous reproach upon sedaries. Without much attention to accuracy in ascertaining the fact, or in expressing the assertion, the author speaks of *atheistical principle as a modern character*, very conspicuous in this country, which pervades all ranks and conditions of men. While he acknowledges that persecution can never be right, he with contemptible bigotry reprobates the policy, which permitted 'every fellow who chose to call himself a preacher, to take out a regular licence from the national magistrate;' and is at a loss for a name sufficiently strong, to characterize



characterise the conduct of legislation in classing the unhappy poor parish priest, with 'all that motley set of self-created, self-taught, self-qualified, the offspring perhaps of a day, an hour, a moment, in exempting them all alike, as *preachers* under one hundred pounds a year from the powder tax.' Mr. S—— is dreadfully alarmed at a modern race of writers, whom he calls *classically Quixotes infernales*, and at the notoriety of the nominal students of the different inns of court, which he calls *the grand sink of universal opposition*, whence the corruptive effluvia spreads itself abroad. Where did this M. A. learn such beautiful confusion of number? certainly not at Oxford.—As to this writer's plan of reform, it amounts to nothing more, than a caution to trust modest sense and plain honesty, in preference to self-sufficient arrogance, and flashy oratory: a caution which it did not require a pamphlet to enforce. Who ever denied that talents without virtue are dangerous? Who does not also perceive, that indolent, timid, *neutral* virtue, especially when associated with narrow and erroneous principles, will never reform the state?

ART. XLIII. *Reform or Revolution; in a Letter to a Bishop: with an Appendix, addressed to the People of England.* By W. Russel. 8vo. 58 pages. Price 1s. 6d. Longman. 1796.

ECCLESIASTICAL reform is the object of this pamphlet, but by no means a hasty, or radical reform. The writer declares his abhorrence of the character of a republican, and expresses his wish to live under a mild monarchy, and a pure episcopacy. He professes an immutable attachment to the doctrinal part of the established church of England, and a firm adherence to most of its rites and ordinances, but thinks that the church discipline may be materially improved, with respect to the stipends of curates, the mode of obtaining benefices, and the translation of bishops. On the first of these subjects, Mr. Russel is of opinion, that the assistant clergy ought to be allowed an income proportioned to the value of the living. With respect to the second, it is proposed, that no clergyman shall be permitted to hold a benefice till he is married, or thirty years of age; and that the grant of benefices should be made a national concern, and should be disposed of by the rule of seniority. The writer's plan concerning bishoprics is, to keep the grant of sees in the hands of the crown; to dispose of the archiepiscopal chairs by seniority, or episcopal election; to bring the temporalities nearer to an equality; and to make every see a fixed station for life. The piece is written in a very free and familiar style, with great redundancy of expression. We have no reason to question the honesty of the writer's intentions; but we are apprehensive, that neither his plans, nor his mode of presenting them to the public, will attract much attention.

ART. XLIV. *Reflections on Usury, as conducted by the Mode of undervalued Annuities: in the Course of which, for the Benefit of those who are oppressed with them, are respectively pointed out, according to the different Securities, the different Means of Relief.* 4to. 36 pages. Price 2s. Murray and Highley. 1796.

THE species of usury, which is the subject of this sensible pamphlet, is a great and growing evil. The practice of lending money on under-

valued annuities is not now, as formerly, confined to a few avaricious jews; many tradesmen and even private gentlemen are known to be engaged in it. The nature of the transaction is thus: 'B. purchases for A. an annuity of a hundred pounds, on the life of D. suppose at six years purchase. A. then insures D.'s life for six hundred pounds, at four *per cent.* Such insurance deducts from the annuity twenty-four pounds a year; leaving a clear gain of seventy-six pounds on the six hundred pounds that were paid for it; which besides the *doubling* of half a year's annuity for redemption, in case it ever should be redeemed, produces a net interest of money, gained by this mode of lending, of near thirteen *per cent.*' The lender, as this judicious writer of these reflections observes, is certainly an usurious contractor; for, the insurance being made before the annuity is purchased, the purchase is free from risk. Such annuities differ from a simple bond, in nothing but in the term of time for which it is granted. The mischievous consequences of this practice are well described by the author. p. 18.

'The persons, who have the misfortune to fall into those embarrassments, may be reduced to two classes: one includes those who have incomes for life; the other those who are intitled to reversions. With regard to the latter, how often do we find them, on entering upon their estates, by this oppressive mode of supply involved in difficulties, from which nothing but some new acquisition of property can deliver them. Hence their first object is to marry a fortune: fifty to one, whether the woman have any share in the husband's affections: divorce or separation perhaps follows. Or, shocked at the ill consequences of a few years indiscretion, the unhappy youth at last seeks sad refuge from his solitudes in every species of dissipation. He lives the disgrace of his friends, and in his own tomb buries perhaps the memory of a respectable family.

'How many young noblemen are there, of the first rank and fortune in the kingdom, whose bonds and notes are daily hawked about the town, while the sordid banker turns up his sagacious nose, and smiles with pity on a name made cheap by having been prostituted to the purpose of annuities: and every little dirty monied rascal thinks himself at liberty to treat the brightest character, so embarrassed, with contempt. For it is another misfortune attending this mode of borrowing money, that, though the money-broker makes large professions of secrecy and honour, no debts are so publicly known and talked of, as those incurred by annuities.

'The other class of men, that are victims of usury, comprehend generally such as have life estates, and civil employ, officers in the army, and the clergy. And the scenes of distress, which this gigantic evil hath occasioned among these ranks of men, might make the blood even of a \* \* \* \* \* run cold.

'I am not ignorant that it has been supposed, the severity of those usurious contracts is so sensibly felt, that they are soon repurchased. But this is not the case: this in the common course of things cannot be the case. Sixteen or seventeen per cent. which the annuitant at six years' purchase pays, (and I must observe, where one annuity is bought at seven and eight years purchase, ten are bought at six) renders a man every year more and more incapable of paying off his debt, or, as it is speciously called, of *repurchasing his annuity*. He sees with horror his affairs every year growing worse; till at last, borne down by accumulated

isolated distress, he determines to redeem his helpless family from that misery, which the prolongation of his life every day encreases, and becomes a suicide; who, but for those money-panders, might have long lived an honour to his friends, and an ornament to his country.

A copy is introduced of the resolutions of the committee, appointed in parliament some years ago, to regulate these contracts. In an appendix it is shown, that inadequacy of price is a sufficient plea for an application to chancery, to rescind an oppressive annuity. The piece is evidently written by a gentleman well acquainted with the law; and may afford useful information and caution, to those who may be in danger of suffering by the iniquitous practice of purchasing undervalued annuities.

ART. XLV. *Three Letters on the Subject of Tithes and Tithe Associators; the two first addressed to Thomas Bradbridge, Esq. Chairman of the Devonshire Tithe-Association; the third, to the Writer, who hath assumed the Signature of A Country Curate. Together with an Introductory Preface, and some Addenda to the Whole. By a Payer of Tithes, and Detector of Misrepresentation. 8vo. 88 pages. Price 1s. 6d. Cadell and Davies. 1796.*

IF, from the title of this pamphlet, an expectation be raised of an fair and dispassionate discussion of the question concerning tithes, the reader may be assured that, on the perusal, such expectation will be disappointed. We have sought in vain, through the whole, for something like clear argument, and candid representation, and have found nothing but vehement invective against the tithe-associators in the county of Devon, and other friends to the abolition, or commutation of tithes. These associators, in the opinion of this angry writer, are a set of inquisitors, who drag the clergy before their tribunal, without regard to decorum or justice; a set of plunderers, who would rob their parsons to enrich themselves. They are told, that the clergy know full well how to defend themselves against insults, as their *properties* against rapine and plunder, and that they will not suffer themselves to be hector'd out of their *properties* by yeoman associators, or farmer jury-men. Such is the bullying strain of this publication, which we do not hesitate to pronounce altogether unworthy of the subject, and wholly undeserving of further attention,

ART. XLVI. *The Use and Abuse of Money: being an Enquiry into the Causes of the present State of Civil Society; wherein the Existence of the National Debt is denied and disproved. The Second Edition. To which is prefixed, a Dedication to Members of Parliament, and a Reply to the Analytical Reviewers. By the Author of Essays on Agriculture. 8vo. 76 pages. Price 1s. 6d. Scott. 1796.*

WE resume this publication, to inform our readers, that the second edition is prefaced by a spirited and seasonable address to the members of the present parliament, to urge them to exert themselves for the dismissal of the minister, for peace with the french republic, and for removing the national debt; and to take

a brief notice of the author's reply to our strictures on his performance, in our Rev. for August, art. xxxix.

The writer of this pamphlet cannot be more sensible than we are of the wretched situation of the lower classes of the community, or more fully convinced, that one principal cause of their distress is the burden of taxes arising from the national debt. We, also, perfectly agree with him concerning the impracticability of discharging the debt, and the extreme and daily increasing difficulty of raising supplies to pay the interest. This seems indeed to be acknowledged on all sides. The only point in the Reply, which appears to us of sufficient importance to require notice, is the repetition of the leading position of the pamphlet, that the national debt has no real existence. It does not appear to us, that this paradoxical assertion is proved, either in the original pamphlet, or in the additional remarks. The chief arguments offered in its support are, that the debt has been contracted without the consent of the debtor, and that the creditor never parted with a valuable consideration to raise it. To the first, it is replied, that this transaction is on the same footing with all other transactions of government, sanctioned by parliament; the nation might as justly refuse to pay the army and navy, as to pay the stipulated interest to its creditors; while the relation between the governors and the nation subsists, the whole stock of the latter is virtually pledged to make good the legal contracts of the former. The second argument, though often, in the course of this pamphlet, repeated, is wholly unsupported by proof, and is, in our judgment, contradictory to common sense. The chancellor of the exchequer, among all his errors, has never committed so gross a blunder, as that of opening a budget of taxes to pay interest to individuals for the loan of mere paper, not convertible, at pleasure, into guineas: and the nation must have been more mad than this writer himself can suppose, to have continued, for a century past, paying interest without having received a valuable consideration. Convinced as we are of the reality and the justice of the debt, when the burden becomes insupportable, we can conceive no other equitable way of dissolving the bond, than by charging every kind of property, real and personal, with an equal proportion of the encumbrance, and thus making the best dividend we are able on the whole stock of the nation. Such are our present sentiments on the subject: but we are open to conviction; and we shall always respect the suggestions of so sensible and liberal a writer as the author of *Essays on Agriculture*.

ART. XLVII. *Hints for promoting a Bee Society.* 8vo. 8 pages. Price 6d. Darton and Harvey. 1796.

THE design of this small publication is laudable. It is to attract attention towards an object, which has been much neglected, but which appears capable of being rendered of public utility. The industrious bee presents the product of his labour to man, and when it is accepted, it is pure gain. It is computed by the ingenious writer of these hints, that within twenty miles of the metropolis, where fields and gardens are enriched with plants of every

every kind, fifty thousand bee-hives might be maintained, which would produce as many guineas, annually, in honey and wax. A similar profit might be made in other parts of the kingdom, in proportion to the degree of cultivation; and it might be expected, that the use of honey would, by degrees, supersede that of sugar, the work of slaves, under the lash of cruel task-masters. It is the intention of the author of this piece, who, we understand, is Dr Lettsom, to excite patronage to the useful bee, by the institution of a society for promoting it's increase. The objects of such a society would be, to offer premiums for ascertaining the food most suitable to the bee, and the best mode of constructing the hive, taking the honey, and preserving the insect; and for improvements in the application of honey and wax to domestic uses. An engraved plate is added of a pyramidal bee-hive, which, by means of small glass cupolas, will supply honey in small quantities for daily use.

ACT. XLVIII. *An Enquiry into the Causes and Production of Poverty, and the State of the Poor: together with The proposed Means for their effectual Relief.* By John Vancouver, 8vo. 148 pages. Price 2s. Edwards. 1796.

It will not be questioned by any one, who understands the true interests of society, and who feels as every human being ought to feel for the interests of his fellow-men, that the melioration of the condition of the poor ought, at present, to be regarded as the first object of political attention. This object has, of late, from various circumstances, been brought into general notice; and we hope the author of the present inquiry is supported by fact in his assertion, that the superiour orders of society are anxiously solicitous to alleviate the sufferings, which have so long been patiently endured by the subordinate classes of the people. If this be true, the sensible and ingenious observations here offered to the public will not fail to obtain due consideration.

The inquiry opens with a theoretical investigation of the causes of poverty. The community is considered as consisting of two grand divisions, the *employers* and the *employed*. Each of these is possessed of property; that of the former transferable, a reserved proportion of the product of labour; that of the latter, untransferable, the stock of productive power, corporeal or mental. In the class of *employed*, the failure of employment produces poverty; permanent, from physical inability; or temporary, from moral causes. The security of the *employers* from poverty arises from the distribution of their dependence for supplies among many individuals; whereas, the property of the employed, not being collected into a fund, or transferable, does not secure them from poverty. They can only enjoy their property by continual exertion; whence the quantity, or value, may be frequently unequal to the wants of the possessor. The value of the property of the employed is appreciated by the buyer, not the seller; the employer alone assuming and exercising the right of fixing the price of labour: hence their wages have ordinarily been too low, to admit of their obtaining any surplus property, the only security against poverty,

The inequality of the price of labour to the poor man's wants is a growing evil, for which an effectual remedy ought to be provided. The great increase of the poor rates is an unequivocal proof of the fact. The present mode of providing for the poor is partial in the method of levying the rate, and insufficient in relieving the miseries of the indigent. The institution of poor houses is a system of perpetual imprisonment and subjection to petty tyranny, with a complete surrender of all property.

P. 51. There are few places in England, where, to the honor of the court of guardians, the comforts of the poor, immaured in the workhouses, are so diligently, so humanely attended to as in the city of Norwich; their provisions are of the best quality, and their treatment is of the kindest and most compassionate nature. Convinced of these circumstances, the mind naturally supposes the general management to be superior to the common practice in other places. This, most probably, on a due comparison being made, would be found to be the case. Should the fact be thus established, it would amount to a truth not to be controverted, that radical defects existed in the system pursued; or the earnings of the people could not be so disproportionate to the expences incurred.

The following is a general statement of the annual receipts and disbursements of the court of guardians, in the city of Norwich, for ten years, from the 1st of May, 1783, to the 1st of April, 1792.

Years.	No. of persons.	Maintenance and clothing.	Earnings.	Net expence.
		£. s. d.	£. s. d.	£. s. d.
1783	1301	11488 15 2	1215 8 7	10273 6 7
1784	1430	10718 19 6	1637 7 11	9080 11 7
1785	1612	11206 6 4	1424 18 3	9781 8 1
1786	1488	10378 13 4	1607 18 11	8770 14 5
1787	1490	10980 19 1	1595 9 7	9384 9 6
1788	1481	10579 16 2	1451 14 2	9128 2 0
1789	1473	10978 0 0	1584 8 5	9393 11 7
1790	1356	9834 2 1	1601 11 5	8232 10 8
1791	1141	8345 3 7	1539 13 3	6805 10 4
1792	1133	8533 4 5	1400 19 10	7133 4 7
	113905	103043 19 8	14059 10 4	87984 9 4
Average	1390	10304 7 11½	1505 19 9½	8798 8 12
Per year		7 8 3	1 1 8	6 6 7
Per week		0 2 10	0 0 5	0 2 5

Per day rather more than 0 0 4½ not quite 0 0 0½ rather more than 4

By these extracts, the average earnings during ten years peace, do not appear to have amounted to three farthings per day, by each individual, independant of their clothing, which is, chiefly, manufactured by themselves. The value of this employment, however, together with the number of helpless infants, and of the aged who are totally incapable of work, should first be deducted, before such an accurate account of the earning of those who were employed, can be

be exhibited, as will justify the conclusion, that no more than three farthings per day were obtained by each person, which seems to appear by the foregoing statement. Let these deductions be imagined to any reasonable extent, yet the disproportion between the amount of the earnings, and that of the maintenance and clothing, will still appear too great to warrant a belief, that the assessments collected are applied, though, perhaps, according to law, in the best possible manner to insure the greatest return from the employment of the sturdy, and the greatest economy in the maintenance and support of the impotent poor.'

The present poor laws operate to the discouragement of diligence and economy. Were the wages of the poor sufficient to admit of a weekly saving; and were the surplus of their labour consolidated into a joint capital under discrete management, it would become an effectual security against poverty. The employed would be no longer at the mercy of their employers. In the case of an oppressive depreciation of the value of labour, they would have recourse to their funded property. The obligation between the two bodies being reciprocal, the value of labour would find it's level, and the labourer would be enabled to procure subsistence, with a surplus for the public stock.

On the ground of the preceding observations, Mr. V. considers the institution of *friendly societies*, in which the surplus of the profits of labour is deposited in a common stock for the relief of indigence, sickness, and infirmity, as highly expedient and useful, as at once the offspring of freedom, and the parent of independence. He recommends, as an effectual remedy for the evils of poverty, after the total abrogation of the present poor-laws, the legal establishment of a general institution, obliging the employer to an equitable subscription for the relief of the employed, at the rate of one shilling in the pound on the earnings of the labourer, to be paid into his hands, and to be by him deposited in a public fund.

'As the collection of the subscription,' says Mr. V., p. 87, 'may be completely secured, as no expence whatever would be chargeable thereon, and as the revenue should not be liable to reduction on any occasion or pretence, the five *per cent.* on the property of the member of the employed society, *i. e.* on their productive labour and ingenuity, may implicitly be received, and confidently regarded, not only as an ample, but an abundant provision, as well for the purposes already mentioned of general relief, as for another not less important object of the design, that of granting, by annuity, a comfortable subsistence to those on the decline of life, or in the vale of years, to whose virtuous conduct, and industrious exertions, the community have been under such high obligations. To every person attaining the age of sixty-three, or, as hereafter may be determined upon, whose sober industrious life shall merit the good opinion of his surrounding neighbours, and from a committee of whom, being duly authorized, a recommendation to such benefit shall be obtained, an annuity of at least 20*l.* a year to every person so deservedly entitled, should be granted. This annuity, in addition to the surplus property their meritorious endeavours may have provided them, and in the possession of which they will have been completely protected, will be sufficient to insure not only the common necessities

necessaries consistent with their former stations, but such a proportion of little comforts, as old age, and the infirmities of laborious people, the consequence of extraordinary exertions, absolutely require. To these blessings their former irreproachable conduct will justly entitle them, and all good men will rejoice in beholding them so deservedly happy.

Thus will every member of the employed society be enabled to retire from the fatigue of labour, and pass in tranquil ease the remainder of an honest and industrious life; not on the degrading terms of supplicating and accepting the shelter of an alms-house, and the wretched bounty of its charitable founder; but on the reserved proportion of his own labour, conceded by himself, and kindly protected by the laws of his country, will he proudly claim the just reward of every good citizen.

The plan is unfolded in various details, for which we must refer to the pamphlet. The experiment having been already tried in small societies, the scheme may be pronounced practicable; and it seems to promise extensive utility. What difficulties might arise in carrying it into execution on a broad national scale, cannot be foreseen. The principal defects, which occur to us on the perusal of the plan, are, that it does not sufficiently provide for an advance of wages proportioned to this new demand upon the labourer; and that it does not make sufficient requisition from the *wealthy*, towards the support and enlargement of the fund. The project, however, certainly merits attention.

D. M.

## LAW.

ART. XLIX. *The Trial of the Cause of the King, versus the Bishop of Bangor, Hugh Owen, D. D. John Roberts, John Williams, Clarke, and Thomas Jones, Gentlemen; at the Assizes, holden at Shrewsbury, on the 26th of July, 1796, before the honourable Mr. Justice Heath, by a special Jury. Taken in Short-hand, by Mr. Gurney. 8vo. 119 pages. Price 2s. 6d. Stockdale. 1796.*

MR. GRINDLEY, the prosecutor in the king's name, farmed the office of deputy registrar of the episcopal and consistorial court of the bishop of Bangor, from a Mr. or rather master Gunning, (for he was a *minor*) who received this sinecure, producing 70l. a year, from his uncle. It appeared in the pleadings, that the bishop, who is of course a lord of parliament, not content with his vote there, wished also to establish an influence in the house of commons, and not finding Mr. G. so compliant as he expected, during the late general election, he seized on his office, in his absence, by forcing the door, &c. He, in his turn, was however ousted by Mr. G., a circumstance which the *right-reverend father in God* did not brook with much christian patience, but on the contrary, he attempted to intimidate the registrar, partly by the assistance of some of his brethren, and partly by means of his own 'clinched fists.' Indeed it appeared in evidence that John Roberts, clerk, actually challenged the prosecutor to fight him in an adjacent field.

Mr. justice Heath blamed 'the force and violence' used by the bishop and his coadjutors, and seemed to think the defendants guilty of a riot, but the jury were of a different opinion, for they acquitted them all.

Mr. Erskine was counsel for the bishop, and Mr. Adams for the prosecution.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. I. *Paris*. A medical society has lately been established in this city for the improvement of physic, surgery, pharmacy, the veterinarian art, and those branches of natural philosophy which are connected with these. The members will consist of practitioners at home, and they wish to have as correspondents medical men of abilities in foreign countries. They meet every decade, and mean to publish an account of their transactions monthly. They will publish also an occasional volume of medical essays, according as they shall have materials of sufficient merit. On the first day of every decade a committee will give advice in medical cases for three hours gratis.

## THEOLOGY.

ART. II. *Gotha*. *Predigten mit Ruecksicht auf die Begebenheiten und den Geist des gegenwaertigen Zeitalters, &c.* Sermons adapted to the Occurrences and Spirit of the Times, by Josias Fred. Christian Loeffler. 8vo. 232 p. 1795.

The nine sermons here published are of the moral kind, taking the word in it's most extensive signification, and possess no common excellence.

*Jen. Allg. Lit. Zeit.*

ART. III. *London*. Mr. David Levi, a learned jew, well known to the public by his Dissertations on the Prophecies of the Old Testament, and other pieces, is preparing a defence of the Old Testament in answer to Mr. Thomas Paine.

## MEDICINE.

ART. IV. *Leipsc*. *J. T. V. Selig, Med. Plav., Observationes Medicae, &c.* Medical Observations on some very difficultly curable Diseases: by J. T. V. Selig, Physician at Plawe. 8vo. 180 p. 1795.

From the great number of medical observations already published we are disposed to receive new ones with less indulgence: either the cases described must be such as are of rare occurrence; or, which to me appears of still greater merit, if they be common, they must be more accurately observed by the writer, than by those who have gone before him, their symptoms more nicely discriminated, their causes more carefully investigated, and the circumstances under which the medicines administered prove beneficial or injurious more exactly ascertained. The observations of Dr. S. belong unquestionably to the latter class, and contain a number of interesting remarks.

*Jen. Allg. Lit. Zeit.*

ART. V. *Hall*. *Versuch einer pragmatischen Geschichte der Arzneykunde, &c.* Sketch of a pragmatic History of Physic, by Kurt Sprengel. 8vo. 3 vols. 1610 p. 1792-4.

Vol. XXIV.

The

The preface of this work is calculated to excite great expectations in every lover of the history of science. The author assures us he has done, what but few physicians could perform: he has collected the accounts scattered through a thousand volumes, and placed them in their proper point of view: he has read the principal authors of every age, and every nation, in the originals: he has studied civil history, and the history of science in general, in connexion with that of physic: and he has trusted to none of his predecessors, but has always preferred seeing with his own eyes. The best hours of his life he has employed in studying the philosophers of ancient Greece; and he hopes the happy disposition in which the first part of his work was written will have had a fortunate influence on the execution of it. His only masters in history were Lucian and Hayley: his first principle, comprised in a verse of the latter, is prefixed to the work: 'to speak no falsehood, and no truth suppress.' Rarely as it happens, particularly in the present day, that we can trust to an author's promises, this learned performance is an exception to the general rule. It is executed with indisputable diligence, and carries the history to greater extent than any other writer; though not down to the present times, as the author promised in the preface to the first volume, for it ends with the spread and improvement of the system of Paracelsus. The number of subjects, however, on which the author treats, is so great, that we willingly satisfy ourselves with these three volumes, and the hope of a future continuation. Far from being such an undigested compilation as many others, that fatigue without instructing the reader, this work abounds with materials, employed with much taste, and a truly philosophical spirit; the facts being not only duly examined in themselves, but their causes and effects are investigated, so as fully to justify it's title of a pragmatic history. The progress of physic depended entirely on the culture of the human mind and philosophy: all the celebrated systems of philosophy affected the art of healing, and the most eminent theories of physic, with exception perhaps of those of Paracelsus and the chemists, were the offspring of philosophical speculations, till the time when Bacon gave another form to the study of nature. All the medical sects of antiquity, and most of later days, borrowed their principles from one philosophical school or other: and as the philosophy of the ancients attempted to diffuse it's light over the whole sphere of nature, it could not avoid considering man, both in his healthy and diseased state, as an object of it's study. This our author clearly perceived; and accordingly he has minutely surveyed the history of philosophy, so far as it has had any influence on the progress of the healing art: nay perhaps he has gone even farther than his object strictly required, and has enlarged on many doctrines of ancient philosophy, which had at least no immediate reference to medical science. The following are the principal heads, into which Mr. S. has divided his subject.

1. The origin of physic.
2. Physic of the Egyptians before Psammiticus.
3. Physic of the Greeks from Chiron the centaur to Hippocrates.
4. From Hippocrates to the school of the methodists. These are included in the first volume.
5. History of physic from the school of the methodists to the decline of science.
6. From the decline

decline of science to the revival of medical study under the arábians. 7. From the arabian schools to the revival of the physic of the greeks. These occupy the second volume. The third contains: 8. History of the hippocratic schools of the sixteenth century. 9. The reform of Paracelsus. 10. History of surgery in the sixteenth century. 11. History of the principal anatomical discoveries down to the time of Harvey.

After all we have said in commendation of this work, it must not be supposed to be totally free from mistakes: Mr. S. asserts, for instance, with many others, that a temple was dedicated to Hygeia at Rome, so early as 447 U. C., though the worship of Esculapius was not then introduced into that city, which certainly was not preceded by that of Hygeia: but Mr. S. confounds the *Dea Salus*, to whom a temple was erected by the censor Caius Junius Bubulcus on account of a victory over the samnites, with the goddess of health.

*Jen. Allg. Lit. Zeit.*

## SURGERY AND MIDWIFERY.

ART. VI. Grätz. *Krankheits und Heilungsgeschichte einer merkwürdigen Speckgeschwulst, &c.* History and Cure of a remarkable Steatomatous Tumour on the Neck. By Josi Wimmer, Dr. and Teacher of Surgery and Midwifery, &c. 8vo. 62 p. 1795.

This swelling, which hung from the jaw down the neck, was one foot nine inches in length, and was supposed to weigh sixteen or eighteen pounds. The patient was in perfect health, and by no means afraid of the knife; but the magnitude of the tumour, and the propinquity of the large blood vessels, rendered Dr. W. afraid of extirpating it by excision. On this account he passed a seton through its whole length, from above downwards, by means of which the tumour gradually wasted and disappeared, without the superintention of any bad symptom.

*Jen. Allg. Lit. Zeit.*

ART. VII. Gottingen. *Uebersicht der berühmtesten und gebräuchlichsten Chirurgischen Instruments, &c.* Review of the most noted and useful Chirurgical Instruments of ancient and modern Times: by Justus Arnemann, M.D. &c. 8vo. 236 p. 1796.

The number of instruments that have been invented from time to time for the purposes of surgery renders a book of this kind necessary to the practitioner. Prof. A. gives references to the best plates and descriptions of the different instruments, and brief accounts of the most rare; but he reserves his critical remarks for his lecture room. Instruments pertaining to the art of midwifery he has omitted, except those used in the cesarian operation and division of the symphysis pubis, which he considers as belonging more properly to the surgeon: and indeed neither these, nor the pessary, and instrument for tying polypi of the uterus, are admitted into the following work, which we notice as a companion to this.

ART. VIII. Copenhagen. *Examen Armamentarii Lucinae, &c.* An Examination of Obstetrical Instruments, an inaugural Dissertation, by J. Sylvester Saxtorph, Lecturer on Midwifery. 8vo. 200 p. 1795.

Prof. S. has not so many instruments to enumerate as the author of the preceding article, but he has given very judicious remarks on them for the guidance of the practitioner, which prove him an able successor of his father, long celebrated for his obstetric skill.

*Jen. Allg. Lit. Zeit.*

#### ANATOMY.

ART. IX. Erlangen. *Neurologia Primordia, &c.* The Origin of Neurology, an anatomico-historical Dissertation, by J. F. Harles. 8vo. 77 p. 1795.

This is a learned investigation concerning what the ancients knew of the nerves, in which many passages of greek writers are happily explained. According to the author, Plato was the first by whom the nerves were distinguished.

*Jen. Allg. Lit. Zeit.*

#### PHYSIOLOGY.

ART. X. Leipzig. *Ueber thierische Electricität und Reizbarkeit, &c.* On Animal Electricity, and Irritability. An Essay on the latest Discoveries on these Subjects. By Dr. C. H. Pfaff, Correspondent of the Physical Society at Jena, &c. 8vo. 398 p. 1795.

This is a valuable tract, containing an able examination of what has been done or advanced by others on the subjects of Dr. P.'s inquiry, illustrated by experiments of his own. Dr. P. is of opinion, that animal electricity is different from electricity properly so called, though capable of being acted upon by the electric fluid: he also considers irritability as a power subordinate to the proper power of the nerves, and inclines to ascribe to the muscular fibre a distinct power, that of contractibility, which is produced and maintained chiefly by the blood.

*Jen. Allg. Lit. Zeit.*

#### NATURAL HISTORY.

ART. XI. Paris. We have received accounts from Olivier and Bruguere, who were sent to Constantinople during the ministry of Roland, for the purpose of making a physical tour through the turkish dominions, and we have reason to congratulate ourselves on the additions they have been enabled to make to the science of natural history. They have visited the coasts of the Black Sea, the Dardanelles, and Greece, almost all the islands of any note in the Archipelago, great part of the coasts of Natolia and Syria, and have spent near eight months in Egypt, principally in it's interior parts. They have transmitted a great number of seeds to the botanic garden at Paris.

ART. XII. Leipzig. *Gemeinnützige Naturgeschichte der Vogel Deutschlands, &c.* The Natural History of German Birds, for the general Use of Readers of every Description, particularly for Sportsmen, Teachers of Youth, and Economists, by J. Mat. Bechstein, Mine-counsellor to the Count of Schaumburg-Lippe, &c. Vol. III. 8vo. 946 p. with plates. 1795.

This volume concludes one of the most important ornithological publications of the present age. It abounds in valuable matter; and

to accurate descriptions of a considerable number of birds adds the correction of many errors, with which this branch of zoology is particularly obscured; so that naturalists by profession will find this work calculated not less for their use, than for that of those for whom it was principally intended.

*Jen. Allg. Lit. Zeit.*

GEOGRAPHY. TOPOGRAPHY.

ART. XIII. Paris. *Memoire sur l'Interieur de l'Afrique, &c.* An Essay on the Interior Part of Africa, by Jerome Lalande. 4to. 39 p. A. R. 3. [1795].

In the first part of this essay Mr. L. maintains, in opposition to D'Anville, that the Niger and the Senegal are the same river. In the second he treats on the interior parts of Africa, and the practicability of traversing them from west to east. It is much to be regretted, that the records of the french african and East-India companies have been destroyed, as no doubt they contained some useful geographical information.

*Jen. Allg. Lit. Zeit.*

ART. XIV. Altdorf. Prof. Will, who lately published a history of the university of Altdorf [see our Rev. Vol. XXII, p. 333], has now published a history of the town, under the title of *Geschichte und Beschreibung der Nürnbergischen Landstädt Altdorf*. 8vo. 384 p.

POLITICAL ECONOMY.

ART. XV. Paris. *De l'Huile de Faine, &c.* On the Oil of Beech-Mast. By J. A. Baudin, Deputy to the National Convention, &c. Printed by Order of the Committee of Public Safety. 8vo. 22 p. 3[1793].

ART. XVI. *Instruktion sur la Recolte et l'Extraction de l'Huile de Faine, &c.* Instructions for the Collection of Beech-Mast, and the Extraction of it's Oil; published by the Committee of Agriculture and Arts. 4to. 32 p. 2 plates.

In the first of these pamphlets beech oil, when properly made, is recommended as equal in purity to oil of almonds, and capable of keeping six or eight years without acquiring the least rancidity. In the second ample instructions for it's preparation are given.

*Jen. Allg. Lit. Zeit.*

METAPHYSICS.

ART. XVII. Tubingen. *Ueber die Gesetze der Ideenassociation, &c.* On the Laws of the Association of Ideas, and particularly on a fundamental Principle of it hitherto unnoticed, by C. G. Bardili. 8vo. 76 p. 1796.

To simplify the various laws of the association of ideas, and trace them back to some higher determinate law, is an undertaking of importance to the philosophy of mind, and we think Mr. B. has no small merit in this respect. In the introduction Mr. B. makes some remarks on a general law of completement [*ergänzung*], that appears to pervade all nature. He then proceeds to examine the doctrine of the

the association of ideas, and refers all it's modes to this principle of complement, or endeavour to form a perfect whole.

*Jen. Allg. Lit. Zeit.*

#### ANTIQUITIES.

ART. XVIII. *Weimar.* Mr. Boettiger has this year published a *Prolusio altera*, 4to. 15 p. [see our Rev. Vol. XXII, p. 446], in which he has inquired into the mechanism of the ancient stage.

*Jen. Allg. Lit. Zeit.*

#### HERALDRY.

ART. XIX. *Berlin.* *Tables genealogiques des mille vingt quatre Quartiers de leurs Altessees royales les Princes de Prusse, &c.* Genealogical Tables of the One Thousand and Twenty-four Quarters of their royal Highnesses the Princes of Prussia, Grandsons of his Majesty Frederic William II; King of Prussia, by the Prince de Bethune. 4 Parts. Large fol. Price 2 rixdollars.

To give the title of this folio volume we think quite sufficient.

#### TRAVELS.

ART. XX. *Berlin.* *Reise eines Liefstenders von Riga nach Warschau, &c.* A Journey from Riga to Warsaw, through southern Prussia, and through Breslaw, Dresden, Carlsbad, Bayreuth, Nuremberg, Ratibonne, Munich, Saltzburg, Lintz, Vienna, and Klagenfurt, to Botze in Tirol, by a Livonian. 8vo. 6 Parts. 1387 p. 1795-6.

The valetudinarian traveller, who made this tour in 1793, displays much more wit than hypochondriacism. His remarks are his own, and the reader will receive amusement in what is not new to him: but the state of Poland, and the characters of the principal actors in the revolution there, are particularly interesting. Indeed there are few readers who will not find their knowledge of the world and of mankind improved by these volumes, while they are agreeably entertained.

*Jen. Allg. Lit. Zeit.*

#### BIOGRAPHY.

ART. XXI. *Winterthur.* The third volume of Mueller's Confessions of remarkable Men [see our Rev. Vol. XIII, p. 238] contains the life of count Zinzendorf, a man on many accounts memorable, with that of bishop Huet, taken from his *Commentarius de Rebus ad eum pertinentibus*; which is particularly interesting to men of letters, as it contains some excellent remarks on the state of the arts and sciences in France at that period, and many anecdotes of contemporary authors.

*Jen. Allg. Lit. Zeit.*

#### MISCELLANIES.

ART. XXII. *Leipfic.* *J. D. Michaelis literarischer Briefwechsel, &c.* The literary Correspondence of J. D. Michaelis. Arranged and published by J. Gottl. Buhle. Vol. III. 8vo. 1796.

This vol., which is the last, contains, beside letters from Michaelis and from Buesching, von Celfe, Winkelmann, Lowth, Woide, count

von Hœpken, Bryant, Seegner, Wepler, C. d'Orvilliers, Olavus Rabenius, Capperonier, Williams, Kennicott, Adler, Scheid, Dobrowsky, Linné, Norberg, and Forster, two indexes, one of remarkable passages and names, the other of the writers of the letters.

*Jen. Allg. Lit. Zeit.*

ART. XXIII. Halle. *Miscellaneen zur Deutschen Alterthumskunde, &c.* Miscellaneous Tracts on the Antiquities, History, and Statistics of Germany. By J. H. Mart. Ernesti. 8vo. 624 p. 1794.

This useful collection contains twenty-six tracts, most of which have been before printed, either separately or in periodical publications.

*Jen. Allg. Lit. Zeit.*

ART. XXIV. Berlin. *Ueber Genf und den Genfersee, &c.* On Geneva and the Lemman Lake, by Christian Aug. Fischer; with a View of Geneva. 8vo. 180 p. 1796.

The reader will find this an entertaining book, while he derives from it information, though he will be led to deplore the state into which Geneva has been thrown by the late disturbances there. In it just characters are given of some of those who were principally concerned in the disturbances, and interesting remarks on a few men of note in the literary world. The view of Geneva is elegant and accurate.

*Jen. Allg. Lit. Zeit.*

#### PHILOLOGY.

ART. XXV. Paris. A book has lately been announced to be published here by subscription under the title of *Pasigraphie, ou premiers Elémens de l'Art d'écrire, &c.*, "Pasigraphy, or Elements of the Art of Writing and Printing in one Language, so as to be understood in any other without translation." The author has not disclosed his name: but the successor of the celebrated abbe L'Epée, Sicard, the present director of the establishment for teaching the deaf and dumb, has given the work his approbation, and promised to make some improvements in it. This Pasigraphy is to teach a language, that is not to be spoken, but merely written. According to the author it's principles are easy, and may be comprehended in a few hours. It contains only twelve characters, which are totally different from the letters of all languages, and as many general rules, which are very precise, and applicable without any exception. Men of letters, merchants, and statesmen, may correspond by it's means with foreigners, whose language they do not understand, each reading in his own language what has been written in one with which he is totally unacquainted. When a sufficient number have subscribed to defray the expense, the work will be put to the press. The subscription price 12l. [10s.]

#### EDUCATION.

ART. XXVI. Leipzig. *Versuch einer Anleitung zum Sprachunterrichte, &c.* Sketch of an Introduction to the Method of teaching the Deaf and Dumb to speak; by J. F. G. Seip. 8vo. 292 p. Price 12gr. 1793.

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Mr. S., taking upon himself the office of teaching a deaf and dumb person, consulted all the books he could meet with on the subject, but found none sufficiently direct and minute in their instructions. Hence he was led to investigate the matter philosophically, in order to invent a method for himself: and having succeeded in this, he has thought proper to publish for the use of others such instructions as he himself wished to have found.

*Jen. Allg. Lit. Zeit.*

ART. XXVII. *Historische Nachricht von dem Unterrichte der Taubstummen und Blinden, &c.* Historical Memoirs of the Teaching of the Deaf and Dumb, and also of Blind Persons; or Considerations on the Instruction of both, and of the first in particular. 8vo, 214 p. Price 14gr. 1793.

The former part of this work is chiefly a defence of the late Mr. Heinicke, director of the academy for teaching the deaf and dumb at Leipzig, whose method is here preferred to abbe L'Epée's, and an account of the present state of the academy, which is superintended by his widow. The latter part, which is more interesting, gives a description of the method employed in teaching the blind at Paris, taken chiefly from the *Essai sur l'Education des Aveugles, &c.* "Essay on the Education of the Blind, printed by the blind Children, &c., at Paris; 1784." In the year 1787 the school had increased so as to have 140 blind persons in it for education.

*Jen. Allg. Lit. Zeit.*

ART. XXVIII. Berlin. *Luthers Pädagogik, &c.* Luther's Pædagogics, or Thoughts on Education and Scholastic Discipline collected from Luther's Writings. By Dr. Fred. Gedike. 8vo, 115 p. 1792.

As Luther's works contain numerous proofs of his enthusiasm for the improvement of education, and his deep reflection on this important subject, this collection cannot fail of being acceptable in the present age. Luther was a decided enemy to severity in education, which was carried to great excess by the monks in those days. 'To children,' he says, 'such tyrannic rigour is highly detrimental; joy and happiness are not less necessary to them, than meat and drink;' and he tells us, among other anecdotes of his own juvenile years, that he was beaten fifteen times in one forenoon when at school. Of the high opinion he entertained of education the following passage among others may serve as a proof. 'The office of a schoolmaster is not of less importance in a town than that of a minister. We may dispense with burgomasters, noblemen, and princes: but schools we cannot do without, for they must regulate the world.'

*Jen. Allg. Lit. Zeit.*

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#### TO CORRESPONDENTS.

\* \* We thank prof. Jakob for his polite letter, and have availed ourselves of his communication. The packet accompanying it shall be carefully forwarded according to his desire.



# THE ANALYTICAL REVIEW.

FOR OCTOBER, 1796.

BIOGRAPHY. HISTORY.

ART. I. *Miscellaneous Works of Edward Gibbon, Esquire, with Memoirs of his Life and Writings, composed by himself: illustrated from his Letters with occasional Notes and Narrative.* By John Lord Sheffield. In two Volumes.

[Continued from Page 123 of the present Volume.]

WE are now arrived at the last part of the original papers contained in these volumes, Mr. Gibbon's remarks on books, and sundry detached pieces on different subjects. The former are chiefly extracted from the author's journal of his actions, studies, and opinions. Lord Sheffield has not thought himself at liberty to present this private diary to the public in the shape in which the writer left it; but he has selected from it such accounts of his literary occupations as may afford a singular and interesting portrait of an industrious student, and may serve as an excellent example to stimulate the literary exertions of young men. The public will know how to make proper allowance for performances written at an early age, or left in a less finished state than Mr. Gibbon's other works; and we are glad to find, that the editor's solicitude for the literary credit of his friend has not prevented his laying before the public a large portion of these remains, or from publishing it, as he assures us, exactly as it stood in the journal. We are persuaded, that it will be thought very interesting by a considerable number of readers, particularly by those who are engaged in similar studies.

The first part of this collection is entitled, *Extraits raisonnées de mes Lectures*, 'Abstracts of my reading, with Reflections.' After some judicious introductory remarks on reading, the first article that occurs is a critical inquiry concerning the title of Charles VIII to the crown of Naples, drawn up with a view to a work which Mr. G. once had in contemplation, a history of the expedition of Charles VIII into Italy. From this paper we shall copy the following sensible and liberal remarks on regal power: P. 17.

'The name of king is universally used; but in different countries it is taken in very different acceptations. Among the natives of the east, a king is the vicegerent of Heaven, invested with despotic power over

the lives and properties of his subjects. Under such governments a king can dispose of his people for the same reason that a shepherd can dispose of his flock. They are his property. But there are other nations, more deserving the name of men, who see in a sovereign nothing more than the first magistrate, appointed by the people for the purpose of promoting public happiness, and responsible to the people for his administration. Such a magistrate cannot transfer to another, a power with which he is entrusted only for his own life. At his demise, this power, if the government be elective, returns to the people; if the government be hereditary, the same power devolves on the nearest heir, according to the law of the land; and should the royal family be extinct, the people would resume all their rights. These maxims, surely, prevailed among the northern nations, who founded almost all the kingdoms of Europe. Observe the steps by which they rendered their kings, though always subject to the laws, hereditary. These kings were originally only temporary and occasional chiefs. By degrees they came to hold their offices for life. Gratitude confined the sphere of election to some distinguished family; the son commonly succeeded to the father, but the solemnity of an election was still requisite; silence and obedience were finally thought to imply the consent of the nation; which always, however, reserved to itself the right of changing the order of succession, when the public good demanded an alteration.

Among the articles contained in this part of the volume are, Hints for subjects of history; a large and excellent review of bishop Hurd's *Commentary and Notes on Horace, &c.*; Hints of Criticism on Homer's *Iliad*; Remarks on Longinus's *Treatise on the Sublime*; and a Critique on Mr. Burke's *Enquiry into the Origin of our Ideas of the Sublime and Beautiful*. Beside these, the reader will meet with many purfory remarks on books, and with the following masterly sketch of the character of Erasmus: p. 74.

If we consider the character of Erasmus, we shall be immediately struck with his extensive erudition; and that heightened by two circumstances: 1. That he was scarcely ever fixed six months in a place (excepting at Basil); that to this wandering life, which deprived him both of books and leisure, must be added, a continued bad state of health, and the constant avocation of a vast correspondence. 2. That his learning was all real, and founded on the accurate perusal of the ancient authors. The numerous editions he published sufficiently evince it; and besides, those convenient compilations of all sorts, where a modern author can learn to be a profound scholar at a very small expence, did not then exist; every thing was to be sought for in the originals themselves. But besides this learning, which was common to many, Erasmus possessed a genius without which no writer will ever descend to posterity; a genius which could see through the vain subtleties of the schools, revive the laws of criticism, treat every subject with eloquence and delicacy; sometimes emulate the antients, often imitate them, and never copy them. As to his morals, they had the poor merit of being regular. In the nobler part of his character I find him very deficient. Delicacy of sentiment he had none. A parasite of all the great men of his time, he was neither ashamed to magnify their characters, by the lowest adulation, nor to debase his own by the most impudent solicitations to obtain presents which very

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often he did not want. The adventure of Eppendorf is another proof how much dearer his money was to him than his character. Notwithstanding these faults, never man enjoyed a greater personal consideration. All the scholars, and all the princes of Europe, looked upon him as an oracle. Even Charles v. and Francis i. agreed in this. If we enquire why this happened to him rather than to some other great men, of a merit equal, and perhaps superior to Erasmus, we must say that it was owing to the time when he lived; when the world, awaking from a sleep of a thousand years, all orders of men applied themselves to letters with an enthusiasm which produced in them the highest esteem and veneration for one of their principal restorers. Besides, as the general attention, from piety, from curiosity, from vanity, and from interest, was directed towards the religious disputes, a great divine was the fashionable character; and all parties endeavoured to attract or to preserve him. But to which of those parties did Erasmus adhere? His writings, and even his conduct, were often equivocal. The catholics claim him, though they acknowledge that he was often incorrect. Le Clerc challenges him for the protestants, though he blames him for not professing what he knew to be the truth; and attributes his reserve solely to timidity and self-interest. Erasmus has certainly exposed all the grosser superstitions of the romish worship to the ridicule of the public: and had his free opinion been taken, I believe that he was a protestant upon most of the contested points. But many other motives might restrain him from a declaration. He was always persuaded, that any speculative truths were dearly purchased at the expence of practical virtue and public peace. Besides, many considerations might often make him balance as to those truths; prejudices of education, the authority of the fathers, and a natural inclination to scepticism. Add to all this, that really disapproving many things in the protestant communion, though more in the romish, by remaining in the loose situation of a man who was unwilling to quit the religion of his ancestors, he could blame many things in it with freedom; whereas, had he deserted it, he must either have set up a standard himself, or else have enlisted blindly under that of Luther or Œcolampadius. It is surprising that Erasmus, who could see through much more plausible fables, believed firmly in witchcraft.

Next follow numerous extracts from the author's journal, written in french, and given both in french and english. The reader will be particularly pleased with Mr. G.'s general observations on the satires of Juvenal. As a specimen we shall extract the remarks on the *tenth* satire.

P. 105.—'In the tenth, Juvenal treats a subject worthy of himself; the vanity of human wishes, a misfortune consistent with the greatest virtues, and intimately connected with the most natural sentiments of the heart. The poet every where employs a refined and accurate philosophy, founded on the strictest principles of moral science. His genius rises with his subject: he shews the nothingness of false grandeur, and weighs, with the sublime indifference of a superior being, the virtues, talents, and destiny, of the greatest men. He here neglects, and seems even to disdain, the beauty of versification, and that sweet and charming harmony of which he was so great a master. His style, precise, energetic, lofty, and enriched with images, flows in a rougher stream than in his other pieces. Taking experi-

ence for his guide, his reasonings are mixed with examples, of which the greater part are chosen with exquisite judgment. That of Sejanus is a master-piece: never was any elevation more extraordinary than his, nor any fall more dreadful. The levity of the people, who were in haste to break his statues, which they had just worshipped, is a finished picture of popular inconstancy. The example of the death of Alexander, seems to me to be chosen with less discernment than the rest. His misfortune consisted in being cut off in the midst of his success and glory. Yet had Marius died as he descended from his triumphal car, he would have been deemed the happiest of mortals. The reasoning in this satire would have been clearer, had Juvenal distinguished between those wishes, the accomplishment of which could not fail to make us miserable, and those whose accomplishment might fail to make us happy. Absolute power is of the first kind; long life of the second. The latter we may safely commit to the providence of the gods; but our own reason may teach us to pray, that they would refuse to us the former. With regard to the gods, I remark that inconstancy of opinion in Juvenal, which is so frequent among the ancients. At one moment nothing can be more pious than his faith, or more philosophical than his submission. The next, our own wisdom suffices, and prudence usurps the thrones of all the divinities. In the following verse his devotion again gets the ascendancy: he limits his general assertion to fortune only, and replaces all the other gods in Olympus.\*

The description of ancient Rome by Fabiano Nardini occupies a large share of Mr. G.'s attention, and gives occasion to many ingenious remarks: these are followed by other discussions in the same course of inquiry, and an acute refutation of the paradoxical opinion of Vossius concerning the magnitude of the city. From topographical inquiries concerning Rome Mr. G. proceeded to examine into the antiquities of Italy, and read with diligent study *Cluverius de Italia Antiqua*, 2 vol. fol. Leyden 1624. Elzev. In the course of his researches, he considers the doubtful question concerning Hannibal's rout over the Alps: he very fairly balances the two accounts of Livy and Polybius, and concludes, in the true tone of scepticism, that though Livy's account has more of probability, that of Polybius has more of truth. The disquisition is too long to be extracted—we shall copy from the journal the following ingenious remarks on the ancient tuscans:

P. 195.—‘The arts, the luxury, and the riches of the tuscans, are matter of astonishment. I can scarcely believe with Cluverius, that Cisalpine Gaul was the original seat of that nation. It appears to me on the contrary from ancient writers, that the tuscans, from the remotest times, inhabited Etruria, properly so called, and sent forth two great colonies, each of which was, like the mother-country, divided into twelve communities: one of which colonies expelled the umbri from the whole of that tract which lies between the Alps and the Apennines; while the other formed settlements in Campania. It might have been said in that age, almost without exaggeration, that the tuscans were masters of Italy. The first of those colonies was subdued by the gauls, eight centuries before the christian era, when it was already rich and powerful, but softened by luxury. The mother-country exhibited the same character in still stronger colours.

It verged towards its ruin. How many ages must have been required for this slow, but sure progression, by which nations proceed from barbarism to industry, arts, luxury, and effeminacy? We cannot doubt the fact; the tuscans are certainly one of the most ancient nations with which we are acquainted."

On the review of Alevoerde's history of Servetus in the 11th volume of the *Bibliothèque Raisonnée* (a work in which Mr. G. appears to have been much conversant), we meet with the following keen, but surely not unjust strictures on the conduct of Calvin:

P. 214.—"The journalist (perhaps Mr. de la Chapelle) has many observations and researches concerning this extraordinary transaction, which are far more valuable than the book itself. The two authors had treated Calvin with great severity. The reviewer repels their attacks, which he ascribes to the rancour of lutheran zeal against the patriarch of the calvinists. The punishment of Servetus cannot indeed be justified; but, in this business, Calvin was not actuated by worldly motives, but by a mistaken religious zeal, and a respect for maxims which, though cruel and sanguinary, were acknowledged and avowed by all christian churches. But many observations still remain to be made. 1. The examples of churches and theologians who declare in favour of the punishment of heretics, are nothing to the present question. Men's actions are never less guided by their principles, than when those principles run counter to the natural sentiments of humanity. The heart here corrects the errors of the understanding. A man of a humane character, under the influence of a false zeal, will in his closet condemn a heretic to death; but will he drag him to the stake? Not to shudder at the shedding of innocent blood, requires a heart totally insensible to pity. 2. I acknowledge the power of false zeal and an erroneous conscience. It is sufficient to silence the voice of pity; but can it stifle its murmurs? Will not the unhappy theologian feel a combat in his own breast between religion and humanity? Will not the outward expressions of sorrow indicate how deeply he is afflicted to shed his brother's blood? Brutus saw that the death of his sons was necessary to save the liberty of Rome. He pronounced the fatal sentence; but had he sent them to punishment without any emotions of grief, it might have been justly said that his natural ferocity hindered him from perceiving the magnitude of the sacrifice that he made, and even that he had sacrificed them rather to his own hatred and vengeance than to the safety of his country. In Calvin's behaviour, I can see nothing but the most abominable cruelty. He loads Servetus with invectives; he fears lest his victim should escape from his hands; and, in a tone of triumph, passes on him his sentence of condemnation. But Servetus did not spare the Geneva divine. I know it. But the one loaded with reproaches a wretch whom he had confined in irons; the other only breathed out too loudly his agonies of suffering. Hard must be the heart which does not feel the difference! 3. A few years before, Servetus had communicated to Calvin all his religious opinions. Their epistolary correspondence was of considerable duration. But when Servetus was seized at Vienna, Calvin sent all his letters to the magistrates. In this instance, he may justly be reproached with having violated the tacit promise which is always supposed in such a correspondence, and which an honest man would have held sacred, instead of availing himself of the frankness of this spaniard, for the purpose of

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destroying him. 4. We must recollect Calvin's situation in Geneva. He was the legislator of a new republic, and experienced the difficulties incident to innovators. A numerous faction, headed by the first syndic, pressed on him with rancour, and espoused the cause of Servetus because Calvin was his enemy. The latter was sensible that the process of Servetus was his own; and the reviewer ingenuously confesses, that unless Servetus perished, Calvin was ruined. Calvin's friends acknowledge that he was opinionative, haughty, and jealous of his authority. Let themselves draw the consequence. It was necessary that the throne of the reformer should be cemented with the blood of Servetus. 5. In a letter written to an intimate friend, Calvin does not dissemble his hopes that Servetus would be soon condemned to death. He wishes, however, that he may escape the utmost rigour of that punishment; probably, that he might not be burnt alive. Yet this very rigour was afterwards approved by himself; and that at a time when he was all-powerful at Geneva. Either this reformer concealed his real sentiments under dark hypocrisy and inquisitorial mildness, or motives very different from those of religion hindered him from soliciting from the magistrates a favour, which his conscience obliged him to demand, and which he was sure would not have been refused. 6. When we collect and combine all these circumstances with the acknowledged character of the reformer, can we doubt that a hard and cruel heart, an ambitious soul, and hatred towards the man who despised his instructions, and impeached his opinions, united with religious zeal in impelling Calvin to persecute the unfortunate Servetus? Voltaire therefore is right, when he says, that Calvin had an enlightened mind, but an atrocious soul.

Mt. G.'s talent for general criticism is happily displayed in the following remarks at the close of his perusal of Cluverius:

P. 241.—[December 3.]—I read Cluverius *Ital. Antiq.* l. iv, C. xvi, xvii. p. 1320—1338; which concludes the fourth book, and the whole work; a truly laborious task; undertaken by me with more ardour, than it was continued with perseverance. But intervals of relaxation were pardonable. His materials are immense; his method perplexed, and his style a motley mixture of quotations from authors of all ages. My undertaking is now accomplished; and I have derived from it much useful knowledge, which will not be easily forgotten. I have already remarked his prodigious mass of materials. In speaking of the meanest village, all the learning of antiquity and the middle ages occurs to his memory: and a passage is not more concealed from his keen eye in a legend of the tenth century, than if it stood at the head of the *Eneid*. Throughout, his authorities are produced, and sifted, and compared with each other; and the result of the comparison is not always to their honour. The ancients quoted often from memory. Books were scarce; maps still scarcer; and in a science where the mind is so liable to wander without the direction of the eye, error was unavoidable. Servius the commentator is often exposed to Cluverius's criticism. This pretended scholar is here stripped of his mask of counterfeit erudition. His absurd mistakes are only to be equalled by those of Appian the historian. But our author's censure spares not the greatest names of ancient geography; Ptolemy, who knew the east better than the west; Strabo, who is sometimes an historian, politician, or philosopher, rather than a geographer;

geographer; and Pliny, who undertakes to describe the world in thirty-seven small books; whose brevity is often obscurity, and who frequently sees by other men's eyes, and those not always to be depended upon. After so much experience of their inaccuracy, it could hardly be expected that Cluverius should maintain the infallibility of the ancients. But we may perceive in his work the same superstitious veneration for the great names of antiquity, which prevailed among his contemporaries. When no other excuse for them remains, he is sure to throw the blame on transcribers. This principle, that the true text need only be restored, in order to restore its propriety, he applies with unwearied diligence. The great number of his corrections is only equalled by their boldness; the greater part are rash or useless; but some of them are extremely happy. The change of Athesis and Uspens into Æsis and Aufens, rescued the text of Livy from an absurdity almost inconceivable; substituted two obscure but fit names, instead of two far more illustrious, but totally misplaced; and restored the galli senones to their proper habitation. This correction has been adopted by Livy's editors, and admitted into the text.

Two or three other quotations we shall add, to show how ably Mr. G. could sketch the character of an author in a few words.

P. 248.—[December 9.]—I read the *Bibliothèque Raisonnée*, volume thirty-four, part first. It contains three treatises of Mr. Harris, on the subjects of art, music and painting, and happiness. He is a great admirer of Plato and Aristotle, from whom he has learned to express common-place thoughts in technical language; and an enthusiasm for the beautiful, the true, and the virtuous, which are often substituted with him for precision of ideas. These faults chiefly prevail in the first and third of those essays. The second, containing many just observations and nice distinctions, is more conformable with the taste of modern philosophy.

P. 300.—I finished Bayle's *General Criticism on Maimbourg's History of Calvinism*; in 12mo. Villa Franca, 1684, third edition. The fashion of the age made the philosopher Bayle enter the lists of controversy, into which he brought with him a measure of knowledge, precision, and candour, as well as entertainment, seldom exhibited there. In his reasonings concerning infallibility, and the rights of an erroneous conscience, you see the accurate and enlightened dialectician; but he is rather too diffuse. No man was ever better qualified than Bayle for assuming the character of his adversary, shewing his system in a new garb, and for availing himself of all the places open to assault; which is one of the greatest advantages of the sceptical philosophy. His chapters on the marriage of the clergy are full of pleasantry, learning, and knowledge of human nature; and his two letters on the love of parents towards their children, and on jealousy, contain a profound philosophy; in which he unfolds a chain of prejudices connected with our existence, necessary for our happiness, and intended by the Supreme Being to supply the place of a reason too exalted for the bulk of mankind, and too weak to be a principle of action. The new letters appear to me far superior to the two first volumes.

P. 302.—[April 9.]—I read a considerable part of Keysser, in order to extract from him whatever might be useful in my travels in Italy; on which I set out in a few days with Guise. I am much pleased with

Keyfler; his work is useful, curious, and learned without affectation. When I consider how well he examined Italy in nine months, I am sensible that time is long, when we know how to make a good use of it.

Of the original pieces, given in french and english, under the title of 'A Collection of my Remarks and detached Pieces on different Subjects,' we cannot stay to take further notice, than merely to mention the subjects on which they treat: these are as follows: Remarks on Virgil's *Æneid*; on Silius Italicus; on the Roads and Journeys of the Romans, with a Critique upon Horace's, and Cicero's Journey to Brundisium; on Ovid's *Fasts*; on the allegorical Beings represented on the Reverses of ancient Medals; on the Cisalpine Gallic War in the Year of Rome 509; on the Triumphs of the Romans; on a ms. of Gravina, entitled, *Del Governo Civile di Roma*. In some of these pieces the reader will meet with much recondite research, and ingenious discussion; in others, with sound criticism; and in all, with elegant entertainment. The remainder of the volume, from the 405th page to the end, contains, Outlines of the History of the World from the ninth Century to the fifteenth, a juvenile Sketch; a republication of the author's first work, 'Essai sur l'Etude de la Literature;' of his Critical Observations on the Design of the sixth Book of the *Æneid*; of his Vindication of the fifteenth and sixteenth Chapters of his History; and of his *Mémoire Justificatif pour servir de Réponse à l'Exposé des Motifs de la Conduite du Roy de France relativement à l'Angleterre*, a paper which obtained great applause in foreign courts; A Dissertation on that curious subject, 'L'Homme au Mâque de fer;' 'The Antiquities of the House of Brunswick,' a historical discourse, written about the year 1790, which was left unfinished; and 'An Address' on the Improvement of English History, an imperfect sketch interrupted by the author's death.

The most valuable of these original pieces is the discourse on the Antiquities of the house of Brunswick: it is written in Mr. G.'s best historical manner; and nothing more needs be said to excite regret, that, of the three parts which the author had planned, the Italian Descent; the Germanic Reign; the British Succession; he only completed the first. One or two of the more splendid passages of this historical performance we must present to our readers. Of the celebrated philosopher Leibnitz Mr. G. draws the following character.

P. 638.—The genius and studies of Leibnitz have ranked his name with the first philosophic names of his age and country; but his reputation, perhaps, would be more pure and permanent, if he had not ambitiously grasped the whole circle of human science. As a theologian, he successively contended with the sceptics, who believe too little, and with the papists, who believe too much, and with the heretics, who believe otherwise than is inculcated by the lutherian confession of Augsburgh. Yet the philosopher betrayed his love of union and toleration: his faith in revelation was accused, while he proved the trinity by the principles of logic; and in the defence of the attributes and providence of the Deity, he was suspected of a secret correspondence with his adversary Bayle. The metaphysician expatiated in the fields of air: his pre-established harmony of the soul and body might have provoked the jealousy of Plato; and his optimism, the best of all possible worlds, seems an idea too vast for a mortal mind.

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He was a *physician*, in the large and genuine sense of the word; like his brethren, he amused himself with creating a globe; and his *Protopæa*, or Primitive Earth, has not been useless to the last hypothesis of Buffon, which prefers the agency of fire to that of water. I am not worthy to praise the *mathematician*: but his name is mingled in all the problems and discoveries of the times; the masters of the art were his rivals or disciples; and if he borrowed from sir Isaac Newton the sublime method of fluxions, Leibnitz was at least the Prometheus who imparted to mankind the sacred fire which he had stolen from the gods. His curiosity extended to every branch of chemistry, mechanics, and the arts; and the thirst of knowledge was always accompanied with the spirit of improvement. The vigour of his youth had been exercised in the schools of *jurisprudence*; and while he taught, he aspired to reform, the laws of nature and nations, of Rome and Germany. The annals of Brunswick, of the empire, of the ancient and modern world, were present to the mind of the *historian*; and he could turn from the solution of a problem, to the dusty parchments and barbarous style of the records of the middle age. His genius was more nobly directed to investigate the origin of languages and nations; nor could he assume the character of a *grammarian*, without forming the project of an universal idiom and alphabet. These various studies were often interrupted by the occasional *politics* of the times; and his pen was always ready in the cause of the princes and patrons to whose service he was attached: many hours were consumed in a learned correspondence with all Europe: and the philosopher amused his leisure in the composition of french and latin *poetry*. Such an example may display the extent and powers of the human understanding, but even his powers were dissipated by the multiplicity of his pursuits. He attempted more than he could finish; he designed more than he could execute: his imagination was too easily satisfied with a bold and rapid glance on the subject which he was impatient to leave; and Leibnitz may be compared to those heroes, whose empire has been lost in the ambition of universal conquest.

We add a part of an amusing and curious account of Albert-Azo the second.

P. 667.—‘ Like one of his tuscan ancestors, Azo the second was distinguished among the princes of Italy by the epithet of the *rich*. The particulars of his rent-roll cannot now be ascertained: an occasional, though authentic deed of investiture, enumerates eighty-three fiefs or manors which he held of the empire in Lombardy and Tuscany, from the marquisate of Este to the county of Luni: but to these possessions must be added the lands which he enjoyed as the vassal of the church, the ancient patrimony of Orbert (the *Terra Ober-tenge*) in the counties of Arezzo, Pisa, and Lucca, and the marriage portion of his first wife, which, according to the various readings of the manuscripts, may be computed either at twenty, or at two hundred thousand english acres. If such a mass of landed property were now accumulated on the head of an italian nobleman, the annual revenue might satisfy the largest demands of private luxury or avarice, and the fortunate owner would be rich in the improvement of agriculture, the manufactures of industry, the refinement of taste, and the extent of commerce. But the barbarism of the eleventh century diminished the income, and aggravated the expence, of the marquis of Este.

**Ere.** In a long series of war and anarchy, man and the works of man had been swept away; and the introduction of each ferocious and idle stranger had been over-balanced by the loss of five or six perhaps of the peaceful industrious natives. The mischievous growth of vegetation, the frequent inundations of the rivers, were no longer checked by the vigilance of labour; the face of the country was again covered with forests and morasses; of the vast domains which acknowledged Azo for their lord, the far greater part was abandoned to the wild beasts of the field, and a much smaller portion was reduced to the state of constant and productive husbandry. An adequate rent may be obtained from the skill and substance of a free tenant, who fertilizes a grateful soil, and enjoys the security and benefit of a long lease. But faint is the hope, and scanty is the produce of those harvests, which are raised by the reluctant toil of peasants and slaves, condemned to a bare subsistence, and careless of the interests of a rapacious master. If his granaries are full, his purse is empty; and the want of cities or commerce, the difficulty of finding or reaching a market, obliges him to consume on the spot a part of his useless stock, which cannot be exchanged for merchandize or money. The member of a well-regulated society is defended from private wrongs by the laws, and from public injuries by the arms of the state; and the tax which he pays is a just equivalent for the protection which he receives. But the guard of his life, his honour, and his fortune was abandoned to the private sword of a feudal chief; and if his own temper had been inclined to moderation and patience, the public contempt would have roused him to deeds of violence and revenge. The entertainment of his vassals and soldiers, their pay and rewards, their arms and horses, surpassed the measure of the most oppressive tribute, and the destruction which he inflicted on his neighbours was often retaliated on his own lands. The costly elegance of palaces and gardens was superseded by the laborious and expensive construction of strong castles, on the summits of the most inaccessible rocks; and some of these, like the fortresses of Canossa in the Apennine, were built and provided to sustain a three years siege against a royal army. But his defence in this world was less burthen some to a wealthy lord than his salvation in the next: the demands of his chapel, his priests, his alms, his offerings, his pilgrimages, were incessantly renewed; the monastery chosen for his sepulchre was endowed with his fairest possessions, and the naked heir might often complain, that his father's sins had been redeemed at too high a price. The marquis Azo was not exempt from the contagion of the times: his devotion was amused and inflamed by the frequent miracles which were performed in his presence; and the monks of Vangadizza, who yielded to his request the arm of a dead saint, were ignorant of the value of that inestimable jewel. After satisfying the demands of war and superstition, he might appropriate the rest of his revenue to use and pleasure. But the Italians of the eleventh century were imperfectly skilled in the liberal and mechanic arts: the objects of foreign luxury were furnished at an exorbitant price by the merchants of Pisa and Venice; and the superfluous wealth, which could not purchase the real comforts of life, was idly wasted on some rare occasions of vanity and pomp. Such were the nuptials of Boniface, duke or marquis of Tuscany, whose family was long afterwards united with that of Azo, by the marriage of their children. These nuptials were celebrated on the banks of the

Mincius,

Mineius, which the fancy of Virgil has decorated with a more beautiful picture. The princes and people of Italy were invited to the feast, which continued three months: the fertile meadows, which are intersected by the slow and winding course of the river, were covered with innumerable tents, and the bridegroom displayed and diversified the scenes of his proud and tasteless magnificence. All the utensils of service were of silver, and his horses were shod with plates of the same metal, loosely nailed, and carelessly dropped, to indicate his contempt of riches. An image of plenty and profusion was expressed in the banquet: the most delicious wines were drawn in buckets from the well; and the spices of the east were ground in water-mills like common flour. The dramatic and musical arts were in the rudest state; but the marquis had summoned the most popular singers, harpers, and buffoons, to exercise their talents on this splendid theatre. Their exhibitions were applauded, and they applauded the liberality of their patron. After this festival, I might remark a singular gift of the same Boniface to the emperor Henry III., a chariot and oxen of solid silver, which were designed only as a vehicle for a hoghead of vinegar. If such an example should seem above the imitation of Azo himself, the marquis of Este was at least superior in wealth and dignity to the vassal of his compeer. One of these vassals, the viscount of Mantua, presented the german monarch with one hundred falcons, and one hundred bay horses, a grateful contribution to the pleasures of a royal sportsman. In that age, the proud distinction between the nobles and *princes* of Italy was guarded with jealous ceremony: the viscount of Mantua had never been seated at the table of his immediate lord: he yielded to the invitation of the emperor; and a stag's skin, filled with pieces of gold, was graciously accepted by the marquis of Tuscany as the fine of his presumption.

3. The temporal felicity of Azo was crowned by the long possession of honours and riches: he died in the year one thousand and ninety-seven, aged upwards of an hundred years; and the term of his mortal existence was almost commensurate with the lapse of the eleventh century. The character, as well as the situation of the marquis of Este, rendered him an actor in the revolutions of that memorable period: but time has cast a veil over the virtues and vices of the man, and I must be content to mark some of the æras, the mile-stones of his life, which measure the extent and intervals of the vacant way. Albert-Azo the Second was no more than seventeen when he first drew the sword of rebellion or patriotism, when he was involved with his grand-father, his father, and his three uncles, in a common proscription. In the vigour of manhood, about his fiftieth year, the ligurian marquis governed the cities of Milan and Genoa, as the minister of imperial authority. He was upwards of seventy when he passed the Alps to vindicate the inheritance of Maine for the children of his second marriage. He became the friend and servant of Gregory VII., and in one of his epistles, that ambitious pontiff recommends the marquis Azo as the most faithful and best beloved of the italian princes; as the proper channel through which a king of Hungary might convey his petitions to the apostolic throne. In the mighty contest between the crown and the mitre, the marquis Azo and the countess Matilda led the powers of Italy, and when the standard of St. Peter was displayed, neither the age of the one, nor the sex of the other, could de-

tain them from the field. With these two affectionate clients the pope maintained his station in the fortress of Canossa, while the emperor barefoot on the frozen ground, fasted and prayed three days at the foot of the rock: they were witnesses to the abject ceremony of the penance and pardon of Henry IV.; and in the triumph of the church, a patriot might foresee the deliverance of Italy from the german yoke. At the time of this event the marquis of Este was above fourscore; but in the twenty following years he was still alive and active amidst the revolutions of peace and war. The last act which he subscribed is dated above a century after his birth; and in that act the venerable chief possessed the command of his faculties, his family, and his fortune. In this rare prerogative of longevity Albert-Azo II. stands alone; nor can I recollect in the *authentic* annals of mortality a single example of a king or prince, of a statesman or general, of a philosopher or poet, whose life has been extended beyond the period of an hundred years. Nor should this observation, which is justified by universal experience, be thought either strange or surprising. It has been found, that of twenty four thousand new-born infants, seven only will survive to attain that distant term; and much smaller is the proportion of those who will be raised by fortune or genius, to govern or assist, or enlighten, their age or country. The chance that the same individual should draw the two great prizes in the lottery of life, will not easily be defined by the powers of calculation. Three approximations, which will not hastily be matched, have distinguished the present century. Aurungzeb, cardinal Fleury, and Fontenelle. Had a fortnight more been given to the philosopher, he might have celebrated his secular festival; but the lives and labours of the mogul king and the french minister were terminated before they had accomplished their ninetieth year. A strong constitution may be the gift of nature; but the few who survive their contemporaries must have been superior to the passions and appetites which urge the speedy decay and dissolution of the mind and body. The marquis of Este may be presumed, from his riches and longevity, to have understood the economy of health and fortune.

In taking our leave of an author, whose name will unquestionably pass to posterity in the first class of historians, we cannot deny ourselves the satisfaction of laying before our readers a few remarks on his character. Mr. G.'s reputation as a historian is so firmly established, that little more is left for us, than to echo the cry of public applause. We contemplate with admiration the diligence and ingenuity which could from an immense mass of rude materials produce a work, of which Dr. Robertson might justly say, that he knew no example, in any age or nation, of such a vast body of valuable and elegant information communicated by an individual. We also observe in this great work marks of uncommon sagacity and penetration, and are struck with the solidity, as well as the vivacity of the observations which the historian continually introduces, sometimes in the way of direct remark, but more frequently in the concise and oblique manner of Tacitus. Perhaps, however, without derogating from the strong sense and liberal spirit which pervade Mr. G.'s history, it may be observed, that his writings do not afford any decisive proof, that he had studied general principles with the same accuracy, with which he investigated facts. The account given in these volumes of his course of reading renders :

renders it probable, that the historian never found leisure for such a regular course of investigation, as might be necessary to form the accurate philosopher. Mr. G. certainly did not engage in such a course at Oxford, where, according to his own account, the sum of his improvement was confined to three or four latin plays; at Lausanne, his early pursuits were more literary than scientific; and afterwards, his time was too much occupied in historical researches and labours, to leave much leisure for digesting systems of metaphysics, theology, politics, or morals. Accordingly, with respect to religion, we find him, rather touching the subject with the playful hand of sarcasm, than entering into any serious discussion of it's authority: he declined accepting the challenge given him by Dr. Priestley, to engage in a regular controversy on the evidences of christianity; and, except a few casual strokes, rather of wit than argument, we find scarcely any thing theological through the whole course of these papers. On politics, Mr. G. gave some proofs of *theoretical* liberality; as in the passage concerning kings, cited at the beginning of the present article; and when, in another place, he expressly acknowledges, that the only regal title not liable to objection is the consenting voice of a free people: yet his letters, and especially his declared *assent and consent* to Mr. Burke's creed on the revolution of France, afford strong proofs, that he did not wish to see the principles of freedom applied to practice.

As a polite scholar, and a writer of elegant taste, Mr. G. has high, and deserved reputation. The beauties of style he studied with much attention, and exhibited with great splendour. Precision and elegance mark even the least studied productions of his pen, his letters, and his diurnal minutes. His more elaborate writings are uniformly stamped with the characters of strength, energy, richness, and harmony, and, as sir William Jones has said, abound in elegance of all kinds. Yet impartial criticism must confess, that, in the earnest pursuit of elegance, Mr. G. has frequently forsaken ease, and sometimes perspicuity; that, by preferring circuitous to direct modes of speech, and by an artificial and *inverted* structure of his periods and paragraphs, he has often thrown a veil of obscurity over his meaning; that, though possessed of a rich and copious vocabulary, and a great command of language, he fatigues the ear with the too frequent recurrence of certain peculiar modes of construction; that, as Dr. Robertson has observed, he was sometimes seduced by his admiration of Tacitus into a certain quaintness of expression; and that, from his familiarity with the french language, or from some other causes, his phraseology is not always perfectly consistent with the english idiom. As a man, Mr. G. appears, through the whole of his writings, and particularly in these miscellaneous works, in a very amiable light. In the unwearied diligence, and invincible perseverance, with which he prosecuted his literary labours, his life affords an excellent pattern for the imitation of studious youth. These memoirs, letters, and journals, unite in representing Mr. G. as a man of engaging dispositions and manners. An air of easy gayety and urbane pleasantry runs through all his writings, which is highly gratifying to his readers; and his editor and friend will be readily credited, when he says, that his social qualities endeared him to the most accomplished society. The affection which he always entertained for his kind-hearted aunt, who took the charge of his childhood, and to whose maternal vigilance he owed  
his

his life and health; and the tender regret, which, in a letter on the occasion, he expressed at her death; his affectionate attachment to his friend Deyverdan; and the long and unbroken friendship which subsisted between him and lord Sheffield, are pleasing proofs, that he possessed an excellent heart. If his mind had a slight tincture of the common foible of authors, if he sometimes contemplated his own productions with more fondness of complacency than was meet, and delighted to be called, and call himself, *the historian*, vanity, when associated with so much literary and personal merit, may well be deemed a venial fault: for, as Mr. G., in his critique upon Rutilius, has justly observed, 'men may be more easily pardoned for being proud of their actions and talents, than for valuing themselves on their employments and titles, the vain and frivolous distinctions of society.'

L. M. 8.

ART. II. *The History of Two Acts, entitled, an Act for the Safety and Preservation of his Majesty's Person and Government, against treasonable and seditious Practices and Attempts; and an Act for the more effectually preventing seditious Meetings and Assemblies; including the Proceedings of the British Parliament, and of the various popular Meetings, Societies, and Clubs, throughout the Kingdom: with an Appendix and Index, &c. to which are prefixed, Remarks on the State of Parties, and of public Opinion, during the Reign of his present Majesty.* 8vo. 828. p. Price 12s. in boards. Robinsons. 1796.

THE times are big with change, and the present aspect of public affairs, assuredly betokens the most imminent danger. The american and french wars have added more than two hundred and twenty millions, to a debt, before deemed enormous, and both have, undoubtedly, been unfavourable to our liberties:—thus, the improvident contels of modern days, at one and the same time increase our burdens, and detract from our ancient and acknowledged franchises. A late attempt to strain the statutes of treason, beyond their natural extension, failed; for the decision lay with a jury, chosen from among the people: but a system, which had for it's object, to stifle the opinions, and annihilate the deliberative capacity of individuals, assembled to procure the redress of public grievances, succeeded:—the measure depended on their representatives. The two bills now before us, the legitimate offspring of a war, and of times like the present, will but little astonish posterity; as it may, perhaps, consider them as only forming a portion of a system, long since laid down, and, at every favourable opportunity, acted upon. Indeed, the very able preface, now before us, while it sketches out the history of the present reign, will perhaps solve the supposed enigma; for it records a series of struggles between corruption on one hand, and popular rights on the other, and affords an opportunity of judging of late measures, not as insulated occurrences growing out of occasional abuse, but as part of a great whole, permanent in it's principle, and preserving it's original hue, amid the varying aspect of the times.

We are told, that soon after the elevation of his present majesty to the throne, doubts were infused into the minds of the nation,

tion, respecting the system of government about to be adopted; and that on the resignation of (the great) Mr. Pitt, a servant "given by the people to the king," a distinction was formed between the views of the court and the interest of the people.

The first public expression of their ill-humour (call it disloyalty) appeared when his majesty visited Guildhall. The sullen silence which accompanied his procession, was changed into loud exclamations of joy and gratulation when the ex-minister appeared. The opinion, or principle, or whatever it may be called, which this tumult expressed, was confirmed by what happened in a very few weeks. The ministry were compelled to declare war against Spain, Mr. Pitt's insolence and conceit were forgotten, and it was thought expedient, in order to conduct this new war with success, to adopt as much sagacity and dignity, as he had lost among his colleagues. The changes which afterwards took place in the ministry, added considerably to the popular discontents. Many noblemen of high rank, disgusted with the treatment they had received, and which was imputed to the intrigues of the earl of Bute, formed a strong body of opposition in parliament, and combated the subsequent peace by such arguments, as created a powerful division in the country against the measures of administration. This is not the place to enquire whether they were right or wrong; it suffices that their language was bold and imperious, and that to these circumstances in junction, we are to trace the origin of the popular discontents of this reign.

Not a moment was allowed for respite: the excise act gave occasion to revive the usual arguments against the system of excise, and the clamour became so great, as to compel parliament to render the act more palatable. The first victory was celebrated with every tumultuous demonstration of joy: in the mean time Lord Bute resigned. It was imputed to him, that he had introduced a system of favouritism, and of general politics, very hostile to the principles of the constitution, and which might prove dangerous to that happy union which, at the beginning of this reign, subsisted between the court and the people. Lord Bute was not without his defenders, but the impression which his conduct left, such as I have stated it, remained undiminished many a distant year, was repeatedly asserted in parliament, and acquired additional strength from subsequent occurrences. *De non apparentibus et non existentibus eadem non erat ratio.* Visible, or invisible, the influence of lord Bute was supposed to predominate.

The press now became fettered by means of prosecutions at the suit of the crown, and the odious practice of general warrants was adopted. A compliant parliament was subservient to all the measures of the minister of that day, and in contradiction to the decision of a court of justice, a vote was passed, that privilege did not extend to the case of a libel. The judges nearly incurred contempt, and the sentence of the tribunals ceased to convey infamy, for 'at this time the pillory was, to a man of small fortune, a desirable situation, although some did not improve it so much as others; but it was no punishment to any.'

The violation of the rights of freeholders, in the case of the Middlesex election, created new jealousies in the bosoms of the whole nation, 'Wilkes and liberty,' resounded from one end of the kingdom to another; and in 1773, the lord mayor of London discontinued the practice of going to St. Paul's on the 30th of January!

To the spirited conduct of two magistrates of London Wilkes and Oliver, the press is greatly indebted, and the imprisonment of the latter of these, along with the lord mayor, in the tower, fanned, instead of extinguishing, the flame of liberty.

'And what was gained by this disgraceful proceeding? Another victory, you will say, on the part of the people: yes, and the most important victory they ever gained. From this time the debates and protests of parliament began to be given at length, and without the subterfuge of dashes and inuendos. This liberty, it is true, has not been recognized in parliament, but it has never been interrupted, and the privilege of excluding the people from the gallery of the house of commons, although possessed by every individual member, is exercised only in cases of peculiar delicacy, and to the public of little or no importance. Since this period, the progress of political knowledge, among the people, has been very rapid, and the connection between a member and his constituents, has become more intimate, and, I may add, more rational; they learn to appreciate his services with more accuracy, and he is taught to respect their privileges, by knowing that he is indirectly heard by them. It has been, indeed, urged again and again, that much mischief is done by the publication of the debates of parliament; that, particularly in time of war, the enemy derives strength and encouragement from the language and sentiments of the party in opposition. This objection, as now stated, carries considerable weight; for it may be asserted with great truth, that the americans did derive such encouragement from the advocates of their liberties in parliament, as they could not have found in their own resources. Yet when all is concealed on this point, which can be required by the most devoted friend to existing administrations (and some men are friendly to every thing in that shape), it will still remain to be asked, whether the good arising from the diffusion of such knowledge and information as parliament can give, does not greatly preponderate; and whether, upon the whole, the practice is hostile to any men or measures, that are in themselves wise and good? but these questions are, in fact, gone to sleep. The public has decided in it's own favour, and no infringement, on the freedom of publishing the proceedings of parliament, has been attempted since the period we have been speaking of, when the ministry, in their eagerness to curtail the liberty of the press, stumbled upon the means which happened to be the best calculated to enlarge it.'

The editor next proceeds to show, that the doctrines then inculcated both by nobles and commoners, in full parliament, in the face of the nation, and in the very teeth of ministers, were to the full as 'jacobinical,' as those attributed to the various societies existing at the present day.



In short, the earl of Shelburne (now marquis of Lansdowne) moved to annihilate "that undue influence operating upon both houses of parliament; which if not eradicated, would prove the destruction of this country." Mr. Burke, about the same time, brought forward a plan, one part of which went to "diminish the *regal influence*, that influence which took away all vigour from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable part of the constitution."

During the former part of the present reign, a watchful, and, perhaps, salutary jealousy took place, relative to the executive power, which has not been belied by events: 'the marquis of Rockingham asserted, that a system had been formed at the accession of his present majesty, to govern this country under the forms of law, but in reality through the immediate influence of the crown. This was the origin of all our national misfortunes; the measures of the present reign wore every internal and external evidence of that dangerous, and alarming origin; and when combined, they presented such a system of corruption, venality, and despotism, as had never perhaps been known under any form of free and limited government.'

We shall give one more quotation, as it relates to a very interesting subject:

'It is requisite to premise, although this will come to be mentioned more particularly hereafter, that while I allow the existence of a republican party, I do not allow it in all the extent that has been marked out by the violence of prejudice. I believe that the republicans are few in number, and that they are not supported by men of such rank and consequence, as to render their efforts very formidable at present. But it cannot be denied, that they may, by perseverance in proselytism, become really formidable; by employing the arts which all parties employ, they may delude and deceive; they may inculcate the habit of brooding over calamity, and of rioting in the luxury of complaint; they may increase prejudices, and give to misrepresentation the winning charm of simple truths. They may also rank among their number (and their enemies indeed have set them the example) all that are discontented with the manner in which public affairs have been conducted for some years, and who at sundry times, and especially very lately, have contended for a reformation in the common house of parliament.

'Great pains have lately been taken to connect these two parties. All that ignorance can swallow, and all that impudence can thrust down, have contributed to the opinion, that every man's actions tend to republicanism, in proportion, as his speech betrays a dislike of the measures of the present administration, or a desire of removing abuses. But how does the case stand? The republican party, it is believed, exist; but it is only a matter of belief, both as to the nature of their principles, and the extent of their influence, whereas the friends of reform are not more numerous than they are open and decided. They form themselves into numerous societies; and they publish their opinions in the accustomed vehicles of intelligence, signed by names that are real

and known. They declare that their sole object is a reform of parliament, and we have no proof that there lurks another object behind it. Many of his majesty's ministers have formerly been members of one or other of these societies; but since their coming into power, since their possessing the means to carry the principle into effect, you cannot say, that they have shewn the smallest disposition to change the constitution into a republican form; the arguments indeed in favour of a reform in parliament, have been urged at so many periods in the last and present reign, that I am not able to mention an eminent statesman who, at one time or other of his life, has not contended for the supposed cure of all political maladies. That a measure recommended by so many eminent men, both in and out of power, should now be the object of alarm and indignation, is, to say the least, a curious phenomenon in the history of opinions, and that we should argue on the effect of an experiment which has never been tried, is, I apprehend, not very consistent either with the old or new philosophy.

The volume now before us contains a complete and interesting history of the two bills that have given such general dissatisfaction, and also of all the proceedings connected with them. The preface, from which we have selected several passages, is written with equal vigour and judgment, and displays ample proofs of a critical knowledge, not only of the events, but also of the *spirit* of the present reign.

**ART. III.** *Campagnes du Général Pichegru aux armées du Nord & de Sambre & Meuse, &c. General Pichegru's Campaigns with the Army of the North, and that of the Sambre and Meuse, containing a chronological History of military Operations, from the Month of Germinal of the second Year of the Republic [end of March, 1794] until the same Month of the third Year 1795.] Extracted from the orderly Books of the two Armies. By Citizen David, who witnessed most of the Exploits. 8vo. 260 pages. Price 5s. Printed at Paris, and reprinted for J. De Boffe, London. 1796.*

THE military history of the french revolution is full as extraordinary as the civil occurrences. The most polished and refined state in Europe, by exerting itself manfully in defence of it's territories and liberties, has become a nation of warriors. Raw troops, inspired by the love of their country, have overcome veterans, until then uniformly victorious. Enthusiasm has proved more than a match for discipline, and ancient tactics have yielded to the theory of the new school. During this contest, those heretofore esteemed the best generals in Europe have been disgraced, and the Coburgs, Brunswicks, and Clairfayts, have been stripped of their laurels by such men as Jourdan, taken from among the subalterns of the old army, Buonaparte, a stripling from the *école militaire*, and Pichegru, rising gradually from the ranks to the supreme command.

Mr. D., the author of this work, took refuge in the armies from the tyranny of Robespierre, and being related to general Souham, and acquainted with the commander in chief, had an oppor-

opportunity not only of seeing all the manœuvres that took place, and all the battles that were fought, but also of learning the reasons that led to the respective military movements. We shall mention the subject of each chapter, and give an analysis, whenever the objects treated of appear to be curious and interesting.

Part I, chap. 1. *State of France before the campaign.*—At this epoch, we are told, France was a prey to an anarchy, that has no precedent in history: 'they who governed were more vicious than Caligula, more stupid than Claudius, and more, cruel than Nero.' No state has been in so alarming a situation, and no social body was ever so near it's dissolution. The war, or the *tribunals of blood*, destroyed daily the most courageous and enlightened citizens: to escape from proscription, it was absolutely necessary to be an accomplice of the reigning faction. To perish, to remain and become criminal, or to flee into a foreign country, was the cruel dilemma to which every frenchman was reduced.

'O posterity! suspend thy hatred and thy scorn, and bestow thy execrations on those only who have deserved them. Know, that at this period of cruelty and robbery, France still possessed within it's bosom honourable men, who never swerved from their principles; learn, that even the convention, independently of it's martyrs, included worthy and virtuous citizens, enemies of vice and tyranny, and allow, that, if in an army of one hundred thousand men, there might be twelve or fifteen hundred free booters, the conduct of the rest was worthy of praise.'

Chap. II. *State of the armies at the same epoch.*—We are here informed, that the frontiers were no less dangerous than the interior. Military men, like other citizens, had their denunciators, their spies, and their revolutionary tribunals. Rank depended on the caprice of the proconsuls, and moderation and decency were termed *muscadinerie*. Valetau, who commanded a brigade, was suspended for imprisoning a *gendarme*, who left his station without leave, in order to attend a club.

The army of the north had always been vanquished, except at Honschoote and before Maubeuge; it was now dispersed in cantonments; all the way from Givet to Dunkirk. Condé, Valenciennes, and Quesnoy, were in the hands of the coalition; and it is the opinion of the author, that the government of that period, known by the name of the *committee of public safety*, wished the enemies of France to triumph. Such was the state of affairs; when general Pichegru, and Richard, one of the representatives, arrived. A great change instantly took place. Order was re-established; denunciations became less frequent; and the 'pillars of the clubs,' instead of vociferating about liberty, were taught to fight and conquer the common enemy. In short, in the place of 'motion-makers, we had an army.'

Chap. III. *Commencement of the campaign; capture of Courtray; battle of Moesroen; the taking of Menin by the french; and the capture of Landrecies by the austrians.*—The government transmitted to Pichegru, 'the ridiculous order "to conquer,"' but did not furnish him with a plan of the campaign. The only intimation

mation he received on this subject, was to act against the enemy's centre, and at the same time harraßs it's flanks. In this situation, the general, who seems to have been well acquainted with the natural disposition of his countrymen, made an irruption into Flanders, in order to change the scene of action, and draw the germans from the theatre of their victories. Courtray and Menin accordingly yielded to him, and instead of waiting for Clairfayt, he anticipated his attack, and beat this great general, although the latter was posted on the heights of Castrél.

Chap. iv. and v. *Action of Courtray; capture of Thuin, Fontaine-l'Éveque, & Binch; defeat of the english army at Lanaqi and Turcoing; bloody engagement at Pont-Achin; the reiterated passage of the Sambre; retreat of the emperor to Vienna; capitulation of Tpres.*

—The founders of Thebes sprung armed from the earth, and we are here told, that the french are born soldiers, and only want arms to be put into their hands. This hyperbole was, however, in some measure realized on the present occasion; for, under the direction of Pichegru, a series of successes ensued, hitherto without a parallel in modern-times.

In chap. vi we have a summary of the proceedings of the army of the Sambre and Meuse; and in chap. vii we behold the victorious french planting the tree of liberty in Bruges, Ostend, and Ghent.

Chap. viii. *Decree which prohibited making any english prisoners; another decree enjoining the execution of the foreign garrisons in the four fortresses. Reflections on these two laws.*—Citizen D. exhibits a just and laudable indignation against these bloody measures, and proves that the army was averse to them, and held them in horror.

“An officer belonging to the staff, seeing a serjeant approach the castle of Wilbeke with some prisoners, accosted him thus: “brother soldier, you are about to embarrass us exceedingly; I wish you had left these people where you found them.”

“General,” replies the other, “there will be so many musket shot the less for us to receive, and besides, it is our business to weaken the enemy.”

“You are in the right, my good friend, but you know that a law exists, very cruel in respect to them, and extremely disagreeable to us.”

“We know that,” exclaimed the brave soldier, at the same time raising his voice, “but doubtless it can never be the intention of the convention to make french soldiers undertake the office of the executioner; in short, we bring these men to you—do you send them to the representatives of the people, and if they be barbarians, let them kill them and eat them themselves.”

Chap. ix. *Capture of Charleroy; battle of Fleurus; evacuation of Mons, Marchiennes, &c. The french invest the four fortresses occupied by the enemy.*—We are here told, that the capitulation of Charleroy on the 7th messidor (25 june) was an event of which the enemy was totally ignorant, and that this unaccountable circumstance occasioned the famous battle of Fleurus.

Chap. x. *Union of the army of the north with that of the Sambre and Meuse; capture of Louvain, Mechlin, Namur, Antwerp, Newport.*

*Newport, and Quersnoy.*—When Newport surrendered; some of the national representatives on mission wished to put the garrison to the sword, in compliance with the decree before alluded to; but this was steadfastly opposed by two of them, the citizens Richard and Lacomb St. Michel.

At the siege of Sluys the french troops seem to have displayed a wonderful degree of energy.

Moreau had not a sufficient number of pontons to transport a column of soldiers across an arm of the sea to the isle of Cazaud, or Cadfaud, in order to surround the place; all his resources consisted in a few boats, with which he found it impossible to construct a bridge. The audacity of the soldiers, however, supplied every deficiency; some actually swam over, and others made good their passage in small craft; on their landing they repulsed the enemy, and obliged them to flee, notwithstanding their superior number, and the thunder of their batteries. In fine, this exploit may be considered as the boldest that had hitherto occurred.

At the very time when Moreau was thus giving so many unequivocal proofs of his courage and ability, the author of his existence, his tender and unfortunate father, was confined to the gloomy dungeons of tyranny, and destined to shed the tears of despair. This unhappy old man was a lawyer, who might possibly have had many friends among the nobles. If this be a crime, where is the worthy man who is innocent? Neither the signal services of young Moreau, nor his own character, nor an uniform patriotism from the very beginning of the revolution, could shield him from the vengeance of the assassins, for his head is said to have been cut off on the very day his son entered the fort of Sluys.

Moreau did not learn this event until it was too late; had it not been for the arguments of his friends, in the bitterness of his despair he would have quitted a land which he could no longer behold without horror. At length, however, the duties he owed to his country overcame those of nature, and he continues to serve with fidelity a state, which murdered his father, and confiscated his own fortune.

His is not the sole example of the same kind. Tassin (of Paris) a captain in the ninth regiment of hussars, exposed himself to all the dangers of battle, at the very moment his father was assassinated on the *Place de la Revolution*. It is said, that he also was desirous at one time to go over to the enemy; but his friends prevented him likewise, and he has ever since served the republic as a brave and good officer ought to do.

In chap. xii we learn, that Pichegru was prevented from advancing into Holland, on account of the misconduct of the commissaries of provision. Such was their want of foresight, that the bread was baked at Lille, and brought all the way thence, to a considerable distance beyond Ghent, so that the whole army was at times left totally destitute.

In the next chapter, we find the army of the north in full march after the english; and while mentioning the action at Boxtel, we are assured by Mr. D., that thirty hussars of the eighth regi-

ment made two battalions lay down their firelocks; nay more, 'that a drummer, scarcely eighteen years of age, alone, and without arms, brought in ten prisoners.' The english soon after retreated behind the Meuse, and the capture of Bois le Duc, Juliers, Bonn, and Cologne followed.

Part I concludes with a dissertation on the state of Belgium, anterior to the french revolution, and an enumeration of the ravages and oppressions occasioned by the present war. The author blames many of the *proconsuls*, or representatives on mission, on account of their rapacity, and condemns the convention for not paying sufficient respect to established prejudices.

'Religion,' says he, 'has always been the most powerful lure used in the hand of the legislator, and that which he has most frequently employed to induce the people to an observance of the laws and the duties prescribed by them. Accordingly, all they who have wished to found a society, or change a government, have commenced by either creating or adopting a religion. The romans only perpetuated their conquests by receiving all the gods of all the subjugated nations into their Pantheon. Is it by offending the religions of all states, that we expect to give stability to our conquests? If these religions be nothing more than prejudices, it is still befitting an able legislature, to manage them with address, and turn them to the advantage of that society, which it wishes either to establish or to change.'

'Of prejudices, some are useful, some useless, and some pernicious. The first ought to be respected, the second kind stands in need of management, and it is the third alone that should be extirpated: even these, if they be deeply rooted, ought not to be pulled up too suddenly: it is always necessary to instruct before we destroy.'

Chap. I, Part II. This is one of the most important portions of the whole volume, for we here learn what is called '*le tactique du general Picbegrü*,' or his mode of carrying on the war. This was novel indeed, but in perfect consonance to the character of his countrymen: it was, in fact, founded on nature, and therefore proved uniformly successful.

'It consisted in continually pursuing our enemies, in searching after occasions to fight them, in never dividing his own forces to attack fortifications, in never taking possession of any strong places, but such as were absolutely necessary to insure the safety of his army, and in never appearing to take any notice of those he left in his rear.' It seems to have been one of his grand maxims to beat the covering army, before he undertook a siege; and it was another, to employ all the energy of the french character, in order to produce a speedy capitulation.

'To obtain an invincible and perfect army, it would be proper to undertake sieges with swift troops, and compose the army of observation of frenchmen. But to an army intirely made up of frenchmen it is absolutely necessary, that they should never lose sight of the enemy even for a moment.'

We are assured, that the king of Prussia was the first to foresee the success of the republicans, and that he prognosticated to the

the emperor, 'that their tactics were so superiour to those of the combined powers, and their armies so easily recruited, that they must finally triumph.'

Chap. II and III contain an account of the passage of the Meuse, the siege and capitulation of Venloo, and the capture of Coblenz, Rheinfeld, Nimeguen, and Maestricht. In respect to the last, it is curious enough to remark, that Lewis XIV got possession of it in thirteen days, Lewis XV in twenty-one, and the division of the army of the republic under general Kleber, in eleven!

'All our most famous poets have celebrated the two first captures of this place; our best painters too have immortalized the remembrance of them; and yet, on the present occasion, the name of Kleber is scarcely known. Whence springs this apathy respecting the triumphs of the republican generals, and the eagerness to illustrate those of monarchs? It is doubtless because the latter are prodigal of their gold and their benefits, while the former have nothing to bribe with.'

We are next presented with a series of brilliant achievements, all of which would have proved fruitless in the end, had it not been for the severe cold, which enabled Pichegru to pass the rivers and canals on the ice, and take possession of the United Provinces.

Among the geographical and political observations contained in chap. VI we are told, that, as far as nature has any share in it, the territory 'is better calculated to breed frogs than to nourish men.' The decline of Holland, and the loss of her liberty, are here ascribed to the mercantile genius of the inhabitants, and the encroachments of the stadtholders, or rather 'kings' of the family of Orange; a family originally the deliverers, and afterwards, according to this author, the tyrants of their country.

The remainder of this book contains the particulars of the subjugation of Holland, and the volume concludes with notes and anecdotes.

Citizen D. seems to have possessed the best possible opportunities of noticing the military operations of the army, and in this point of view the work before us appears to be equally useful and authentic. In respect to politics, notwithstanding the apparent inconsistency of the expression, he appears to be a violent *modéré*. Like Louvet, he adds hypocrisy to the crimes of the jacobins, and actually pretends, that they were in the pay of England! Notwithstanding such silly and unfounded remarks, the campaigns of Pichegru may be considered as a continuation of the military achievements recorded by Dumouriez [see our Rev. vol. XIX, p. 191]; and when Buonaparte's, Moreau's, and Jourdan's are published, they will form a complete history of perhaps the most wonderful war recorded in the annals of mankind.

A translation of this work has just appeared in one vol. 8vo. pr. 5s. 6d. published by the Robinsons.

**ART. IV.** *Ancient and modern History of Lewes and Brighthelmston, in which are compressed the most interesting Events of the County at large, under the Roman, Saxon, and Norman Settlements.* 8vo. 555 pages. Price 12s. 6d. bds. Lewes, Lee; London, Rivingtons. 1795.

WE are unacquainted with the name of the compiler of the volume now before us, but to great industry, it is evident, that he has united considerable talents, and throughout the whole work, he displays an ardent, but enlightened attachment to the liberties of his country and mankind.

*Lewisium, Lewisia, or Lewes*, a considerable market and borough town in Suffex, is situate on the eastern extremity of those bold and fertile eminences called the South downs. The place itself occurs early in our history, as a celebrated military post, and it was not subjugated by the romans, until the reign of Claudius. Newhaven, at a small distance from it, is here supposed to have been the *Portus Novus* of antiquity; not to Lime in Kent, as some antiquaries have imagined.

Lewes experienced but little annoyance from the ferocity of the saxon conquerors, until the close of the fifth century, when Ella, a brave adventurer of that nation, and his three sons, planned the conquest of the neighbouring country, and chased the inhabitants into the forest of Anderida.

Like a river that has roared over the rude shelves of a cataract, and next glides without a murmur along the nether vale, the saxons passed from the clangor of war to the gratulations of victory, and the calm security of conquest: instead of depopulating, they now betook themselves to the cultivation of the fertile region they had won: and Ella having no longer any enemy to fear on the east, withdrew the garrison from Lewes, and peopled it chiefly with his slaves.

That unhappy description of men was very numerous among those military plunderers, who held the useful artizan and husbandman in contempt and vassalage. They had brought many bondmen with them from the continent; and most of the *britans* who submitted to their yoke, were degraded to the same situation: a worse they could hardly experience, for neither the life nor the limb of the *then* slave had yet become an object of protective legislation among those unfeeling warriors. That execrable usurpation upon the indefeasible freedom of mankind, which by blasphemous implication, some would justify even from the sacred page of *Scripture*, was allowed by the patriarchal code of *Woden*, and perfectly grateful to the genius of his descendants. They were framed by nature and education for deeds of barbarhood; stimulated often by necessity, and always by the incentives of their revered lawgiver, to the sanguinary rage of conquest; prompted by the pride of victory to insult the conquered; and irritated against them by a religious detestation of cowardice. But mercy, the general concomitant of valour, forbade them to slay a supplicating foe. His life was spared; but his person condemned to all the drudgery of the camp or canton, while the fierce victor trained his steed, barnished his armour, or stained it with the blood of a new enemy. The services of the father were soon found to be so useful to be dispensed with in his



his wretched offspring; and thus atrocious slavery was a refinement of despotism, early sanctioned by the common approval of those martial tyrants. The infant slave was lessoned into habitual sufferance, while the adult received occasional punishment, proportionate rather to his years than delinquency. The severity of that may, in some instances, be estimated by what the *nief* or *bond-woman* \* *de en & trene*, (dieted on bread and water, and disciplined with a *three cord whip*,) was daily subject to, even from the clemency of more refined ages.

Human nature, thus grossly violated in her unalienable privileges by the combined tyranny of those adventurers, neglected no opportunity of mitigating her sufferings, or of lightening her chains. In the various petty revolutions and hostilities of the *heptarchy*, many bond-men, accidentally left without a master, had the humble privilege of choosing another. The most humane or powerful were the most likely to become the lords of those unclaimed wretches, those human *strays*, whose self resignation sometimes procured them better treatment. Misfortune is the more tolerable for being participated, and company in distress an alleviation of its sorrows. The step-children of civil inequality, wished to herd together as far as they could from the presence of their haughty superiors; and when indulged with a little canton to colonise, like gregarious animals of the chase, they eagerly flocked thither to avoid the personal severity of their masters: such was the humble beginning of these municipalities that have since so highly contributed to the wealth and glory of the british nation.

Lewes, being parcel of the crown demesne, and distant from the royal residence in the west, was soon peopled by the good policy and humanity of Ella. During the indolent and peaceful reign of Cissa the successor and only surviving son of Ella, enfranchisements became more frequent. This prince having built Chichester, from him called *Cissan-ceaster*, Lewes had an early rival in that royal city, yet continued to increase in population and consequence. Instead of a village group of enslaved peasantry, from whom villain (*villanus*) pagan (*paganus*) lazy from *laxus*, and booby from *bubius*, have become terms of reproach or infamy in our language, she had her community of freemen (farmers and artificers) who held their lands immediately of Cissa himself by soccage, and advanced their quota † of the yearly contribution which he paid Cerdic, king of the west saxons, for protecting his kingdom from the britons.

In addition to these remarks on the villenage of the anglo saxons, we find a very useful dissertation on the norman slaves, collected from Domesday, Glanvil, Bracton, Fleta, the Mirror of Justice, Coke, Squire, Somner, Dalrymple, Wright, &c.

While treating of the great battle of Lewes, the author presents us with the copy of a very curious old ballad still preserved in the British Museum (Harl. mss. 2253. s. 23.) beginning as follows:

“ Sitteth all stille, and herkeneth to me;  
The Kyng of *Alemaigne* bi mi leaute  
Thritti thousand pound askede he  
For to make the pees (*peace*) in the countre,  
An so he dude more;

\* Mirror of Justice, c. 2. sect. 7. Coke Lit. f. 25. b. † Speed. Richard,

Richard, thah (*though*) thou be ever trichard, (*treacherous*)  
Trichten (*deceive*) shalt thou never more, &c."

\* This obsolete ballad,' says the author, 'is further remarkable for having given so much offence to the courtiers of Henry and his son Edward, that in the third year of the latter prince's reign, they procured an act to be passed "against slanderous reports and tales to cause discord between king and people \*." And on a base so indefinite, has chiefly been erected the very extensive and mazy superstructure of our modern *libel law*.'

Among other interesting papers we find a nearly complete series of the representatives of Lewes, whence two important deductions may be drawn: 1. the absolute payment of wages to several, and probable payment of wages to all the burgessees; and 2. 'that for two hundred years after the first establishment of the *english house of commons*, the *annual election* of it's members was unquestionably the practice as well as the principle of our constitution; and that for nearly that period, there occurs but *one esquire*, among the representatives of Lewes.'

Brighthelmston, mentioned in Domesday as Bristelmestune, is a very ancient town, and is supposed, with great probability, to have received a colony of Flemings soon after the conquest. Dr. Russel, who removed thither in 1750, first brought the place into repute, by his successful application of sea water to scrofulous and other glandular complaints. Since that period, Brighton has continued to flourish, and is now one of the largest, and most fashionable bathing places in the kingdom.

We are sorry to see this interesting volume disgraced by a servile and adulatory dedication; it is but justice however to remark, that it is written by the *bookseller*.

ART. V. *Historical Epochs of the French Revolution, translated from the French of H. Goudemetz, a French Clergyman Emigrant in England. Dedicated, by permission, to his Royal Highness the Duke of York, by the Rev. Dr. Randolph. To which is subjoined, with considerable Additions, the Third Edition of The Judgment and Execution of Louis XVI. King of France; with a List of the Members of the National Convention, who voted for and against his Death; and the Names of many of the most considerable Sufferers in the Course of the French Revolution, distinguished according to their Principles.* 8vo. 263 pages. Price 4s. in boards. Dilly. 1796.

THIS journal of the principal events of the french revolution, which comes before the public under the patronage of the duke of York, and with the strong recommendation of Dr. Randolph, is offered as a faithful outline of this interesting and momentous period of history. The facts are professed to be given without comment; but, both the selection and expression bear strong marks of the compiler's hostility to the conductors of the revolution in all it's stages. When Dr. R. says, that popular power has in France 'swept away every vestige of civil polity, and would soon leave neither law nor religion in the world,' he surely asserts somewhat too boldly. The story of the revolution has, we confess, horrors, both democratic and aristocratic, sufficient to freeze

the blood: but civil polity, laws, and religion too, still exist in France, and will, it may be hoped, rise from this struggle, 'like gold purified seven times.' These tables, with due allowance for the bias under which they have been drawn up, may be useful.

ART. VI. *The Geography of History: or the Relative Situation of the States and Sovereigns of Europe, from William the Conqueror to the present Time: containing an easy and certain Method of reading and studying History to advantage.* By Mr. Le Sage. Single sheet. Price 2s. 6d. Dulau. 1796.

TABLES, exhibiting at one view the great revolutions of nations, are useful auxiliaries in the study of history. The present table is well contrived for this purpose with respect to the modern history of Europe. It is divided perpendicularly into columns, one of which is devoted to each European kingdom or state, and contains the names of its ruling princes, &c., through each century, which is distinctly marked by horizontal lines. Beside these are given some brief notices of events and of eminent men. The columns are distinguished from each other by different colouring. The table would have been more generally acceptable, if the editor had not absurdly stamped it with his own political sentiments, by concluding his column of France with the word *anarchy*, and by inserting in the column of general observations, for the 18th century, the following hints. 'New political systems in fashion. False philosophy. Revolution of America fatal to France: French Revolution. All principles corrupt. General War. Society in danger.'

#### CHEMISTRY.

ART. VII. *An Essay on Chemical Nomenclature*, by Stephen Dickson, M. D. State Physician in Ireland, &c. *In which are comprised Observations on the same Subject*, by Richard Kirwan, LL. D. F. R. S. &c. 8vo. 310 pages. Price 5s. in boards. Dublin, Gilbert; London, Johnson. 1796.

THE innovations which have been introduced within these few years in the terms of chemistry afford at least very strong presumptive proofs of the advancement of this science; for it is utterly unreasonable to suppose, that men possessed of such enlightened understandings as Bergmann, Lavoisier, Berthollet, and others, would, from mere caprice and wantonness, have invented new denominations in place of those heretofore employed. On the contrary, it can scarcely be doubted, that a much more intimate acquaintance with the properties of things made them feel the difficulties in both imparting and acquiring chemical knowledge, on account of the equivocal meaning of many terms, and 'the association of improper accessory ideas and judgments misused' by other words. This is not the place, however, for explaining the whole of the motives which produced a reform in the language of chemistry; the elegant writer of this piece of philological chemistry has himself forcibly stated the arguments on the subject. P. x. 'Can any one reflect for a moment, without acknowledging, that our thoughts can neither be satisfactorily adjusted, nor correctly imparted, unless

we possess words aptly accommodated to them, and consequently that the improvement of language must ever keep pace with the progress of the understanding? Language is the attire in which knowledge must be clothed; and, like our bodily vesture, may either encumber, disguise, and obscure it, or may distinguish its rank, display its strength, and enhance its native beauty. The influence of language upon thought has, in all ages and countries, been considerable. This influence operates favourably to the interests of science, where there are etymologies which lead the mind at once to the intended object of contemplation; where there are well-constructed compound words which prevent the labour of study and the exertions of memory; and even where names of any kind are conferred on objects, which, though presenting themselves before us every day, would be disregarded, like the faces of strangers whom we meet in the streets, had they not appropriate designations, an acquaintance with which arouses our attention, impels us to recognise those objects, and tempts us to an investigation of their nature.

If propriety of speech be worthy of great attention for the ordinary intercourse of mankind, 'with how much more strictness should we regard it, when we consider it as the agent of philosophic precision.'

Our author is of opinion 'that the language of chemistry is not essentially or radically faulty; that it is capable of being reformed without being new modelled; and that the steady establishment and judicious augmentation of the ancient nomenclature would be much more favourable to the advancement of science, than the introduction of any entire system of new technical names.' Mr. Kirwan also thought it proper to ascertain the principles, and put a stop to the fluctuations of chemical language, and to delineate the system of nomenclature which he adopted.

The contents are contained in eight chapters. Chapter I. Foundations of chemical nomenclature. Ch. II. Names of chemical principles. Ch. III. Names of airs. Ch. IV. Names of acids. Ch. V. Names of alkalis. Ch. VI. Names of earths. Ch. VII. Names of metals. Ch. VIII. Names of neutral salts.

On the connexion of nomenclature with the two different modes of arranging substances, the following observations seem very judicious: P. 1. 'Nomenclature must be posterior to the investigation of science, but anterior to the communication of it. The exursive genius of man is continually descrying new scenes in the vast theatre of the material world; developing unknown powers and qualities in natural bodies; correcting the erroneous views, which accidental false lights had presented to the mind; and associating the several ideas, which these discoveries call forth, in various and novel combinations. Science, therefore, has a continual claim upon philology; for as she subverts errors, and establishes truths, she is entitled to be enriched with correspondent corrections and augmentations of language. Words expressive of such combinations of ideas as have no real existence corresponding to them are useless or deceptive, and ought to be expunged from the records of science; while words expressive of such combinations as have an archetype in nature, not hitherto noticed, demand a place in scientific nomenclature.'

The author is an advocate for the ancient method of nomenclature, but, however, with exceptions and limitations. P. 15. 'Of the two systems of chemical nomenclature, which at present lay claim to the support of philosophers,

philosophers, neither is pure in its construction. The old is chiefly built on the analytic method; but deviates from it where deviation is most dangerous. The new affects the synthetic; but cannot always accomplish it, and often betrays the defects of such a plan, without attaining its advantages.

From the comparison I have drawn between the leading features of these two methods, it seems evident, that chemical nomenclature is not to be reformed by an abolition of the principles upon which it was originally constructed. But the eloquent writer goes on to observe, 'that some new names constructed on the new principles may be introduced with propriety; for,' says he, 'I concur with several eminent and impartial chemists, who consider the use of compound names, to denote compound substances, under judicious management, and with due limitations, not only as abridging considerably the labour of learning the names of things, but as contributing eminently to precision, to perspicuity, and to permanency of denomination.' Thus, upon this plan, every compound name contains in it's structure it's own explanation; and thus also ambiguity and obscurity are avoided, than which no greater obstacles can be thrown in the way of science. For, as the judicious Kirwan observes, 'new compounds should be expressed by compound denominations expressing both members of the compound,' but where 'compound substances have already obtained simple names, those names should be retained, as nitre, common salt, borax, selenite, gypsum, soap. In algebra, a science to which the french philosophers very properly assimilate chemical language, the necessity of expressing complex quantities by simple expressions is often felt and acknowledged. Hence such expressions as  $a^n + \sqrt[3]{b} = p$  are very usual.'

Our author next goes on to point out some of the rules to which we should adhere in augmenting or correcting the language of chemistry.

1. The same specific name should never be applied to substances of different species.

2. Synonyms should be sparingly admitted. If each idea cannot be wedded to a single expression, we may at least avoid imitating the monstrous polygamy of the east: the arabians have at least fourscore names, it is said, for honey alone!

3. Ancient names, which express the same combinations of ideas, as we have occasion to employ, should be preferred to new ones, unless they have grown obsolete; but every name ought to be applied, as nearly as possible, in the sense which general use has annexed to it.

4. New names ought not to convey hypothetic distinctions.

5. New names ought to assimilate with the language into which they are introduced, and to correspond with the genius of the languages from which they are respectively derived.

6. New names ought to be derived from the latin, in preference to any other foreign language.

In chapter 11 the author treats of *names of chemical principles*. The chief of these at present known are gravity, electricity, magnetism, fire, light, phlogiston, oxygen, mephite, and carbone.

The term principle is very convenient for denoting the unknown cause of changes observable in the properties of bodies, though we cannot ascertain whether the nature of those changes consists in the addition or avolition of a peculiar substance, or in an alteration of the position or modes of motion of identical particles.

On what accounts gravity, electricity, and magnetism, are to be considered as chemical principles, the author does not explain; and, according to the commonly accepted meaning of chemistry, they belong to different branches of science.

On fire Dr. D. favours us with a charming section, so that we thank him, and owe him obligations, although it contains a good deal of irrelevant matter. But we cannot allow, that the term fire is an appropriate denomination for the energy which produces the sensation of heat; for by fire we always understand the matter of heat with such a quantity of light, as to render the body in which it exists luminous, and no just objection is offered against the word *caloric*, which we think has attributed to precision in philosophical language.

The author treating of light observes, 'that it has two significations. It means the sensation arising from the view of luminous bodies; and it also means the cause of that sensation.' This is the first time we have heard light used to denote the sensation, vision. In this sense the term seems very improper, although the word heat is employed to denote both a sensation and also that which produces the sensation. The author considers light to be a different thing from the matter of heat, but he does not venture to determine whether it be a peculiar substance emitted from luminous bodies, or a peculiar motion communicated to the atmosphere by luminous bodies.

In the section allotted to the title *phlogiston* Dr. D. has given the most complete and distinct view hitherto exhibited of the famous chemical principle of Stahl. He explains clearly the doctrine of it's original discoverer, Becker; who considered fire to be the effect of a peculiar inflammable earth in motion. Next is stated the same doctrine improved by Stahl, who attributed the inflammability of bodies to their being in possession of a peculiar matter called phlogiston, which in it's uncombined state is flame. The author next points out the objections to the theory of Stahl, especially to the identity of light and matter of heat, and that bodies are not inflammable in proportion to the matter of heat which they contain. Steam of water, for instance, contains much more matter of heat than water, and water than ice, yet they do not possess different degrees of inflammability. It was objected also, that the extrication of combined fire is not, the only or principal change wrought in combustion, for the incombustible residue weighs frequently more than the body before inflammation. The followers of Stahl at first conceded, that the causes of light and of heat were not the same; but still, when matter of heat is contained in bodies, so that on it's extrication they conceive flame, then it may be called phlogiston. About the year 1777 the phlogistians relinquished their grand fundamental tenet of the identity of fire and phlogiston; by this dereliction they gained many advantages, for they could reconcile with the new doctrine many of the new facts which overset the original doctrine. There is so much ingenuity and entertainment, however, in the further account, that we think we shall be forgiven if we quote the author's own words. p. 89. 'Thus far the generality of phlogistians went hand in hand; but it was necessary to mould their doctrine still more, to adapt it to the phenomena of nature. By disuniting the essences of fire and phlogiston, the utmost scope was afforded to fancy to devise criterions for their discrimination. The cutting off of the one hydra head gave occasion to the sprouting up of a thousand, most fantastical

fantastical than the original, if possible, and more dangerous to science.

Electricity, magnetism, light, a supposed æther, and various combinations of these with one another, had each its partizans; who, as whim, ignorance, or enthusiasm instigated, clamoured to crown their visionary favourite with the diadem of phlogiston. The most inconsistent and incomprehensible jargon polluted the pages of chemistry: phlogiston became the watch-word of scientific sedition, at the sound of which such a rabble of unsettled terms and confused arguments incessantly poured forth, as put all rational ideas to flight. Amidst this anarchy, two or three leaders of superior talents arose, and endeavoured to reduce the phlogistic system to precision and order. Of these the most distinguished, as an ingenious reasoner, a profound chemist, and a candid man, was Mr. K.

Phlogiston, according to the theory which he propounded, is pure inflammable air. He avoided assuming with Stahl, that the combustion of inflammable bodies, and the calcination of metals, are effected solely by the extrication of phlogiston from these substances. On the contrary, he held that either fixed air or water enters into them, by the adoption of which tenet he also avoided assuming with Stahl, that phlogiston may be separated from inflammable bodies without the interposition of any other matters for which these bodies have a superior attraction.

This system of Mr. K.'s is, in some important points, not far removed from a dereliction of the hypothesis of phlogiston. It was allowed in common by him and his opponents, that oxygen enters into and becomes fixed in bodies during their combustion or calcination. Concerning the manner in which this combination is effected, some difference of opinion subsisted; but the main fact appears to be represented alike by both. The antiphlogistians affirm, that the only change wrought in the constitution of bodies by combustion or calcination is the incorporation of oxygen with them. Mr. K. contended, that the calces of metals held in union either water or fixed air; both of these substances, however, he supposed to be constituted of oxygen and phlogiston: now as phlogiston, by the hypothesis, formed a part of the metal before calcination, it follows, that the only change wrought in the constitution of bodies by calcination, is the incorporation of oxygen with them. Thus phlogiston was of no use in explaining the phenomena of calcination, and was only preserved for the sake of consistency in the theory of the adjunct parts of this new-modelled system.

To enquire more deeply into the value of those ingenious contrivances by which Mr. K. decorated, and, for a while, supported this tottering hypothesis, would be deviating too far from my present purpose, more especially as this able and candid philosopher has himself abandoned it. His theory of phlogiston underwent a regular siege from a phalanx of the most formidable antagonists that chemical philosophy ever mustered: their assaults were made with vigour, and repelled with dexterity; and it is, perhaps, not less to the glory of all parties than to the interests of science, that he has at length capitulated, and marched out of a fortress no longer tenable with all the honours of war.

‘ But even before this event, the other defenders of phlogiston refused to “risque their cause with the fate of any single champion.” They acknowledged themselves “to resemble irregular troops, fighting with various arms, and desultory attacks, and not unfrequently clashing with each other.” They nearly avowed their strength lies in their numbers, and their security in their evasions. How are such foes to be engaged? If any of these parthian heroes can be provoked to regular combat, then, and then only, can we fairly estimate his prowess.

Sometimes, perhaps, we may advantageously abridge the labour of controversy by giving an author “leave to foil himself,” and permitting him to achieve his own refutation.’ Dr. Hutton is the theorist who has the honour to be instanced to show how this may be effected. But as it may be said there are supporters of phlogiston who speak intelligibly and consistently, Dr. D. next takes notice of the arguments of Mr. Kier and Dr. Priestley.

Immediately relative to the professed design of this publication are Mr. Kirwan’s observations. *Flame* was formerly attributed to what was called phlogiston, but was afterwards shown in many cases to proceed from oxygen air, *singly*, and which is always necessary: and in other cases *flame* proceeds from an air of a totally different nature, namely, inflammable air conjointly with vital air. The inflammable air being found to possess the property of being the basis of water, this property, as being less ambiguous, was selected as the foundation of it’s denomination, *hydrogene*. p. 103. ‘The reasons for introducing this new denomination must be allowed to have great weight, yet they do not appear to me sufficient to induce us to banish the denominations already in use. The term inflammable air can at present appear ambiguous only to those who are perfectly ignorant of the subject; and the term *phlogiston* may still express inflammable air in a concrete state, for which substance in that state we should, otherwise, have no denomination.’ Dr. D. further adds, that the term *hydrogene* signifies the water-generating principle; though the principle is not capable of generating, but susceptible of being converted into water, and ought to have been called in the new vocabulary the *hydric radical*; but this would have carried with it an open impeachment of the propriety of the language, or an indirect attack upon the truth of the new system, as it would have been too extravagant a catachresis to call water a species of air, otherwise we should never have heard of this *hydrogene*.

‘*Oxygen*. On the section with this title are many learned philological strictures. The ‘confederate eusebepists’ imposed this term to denote the basis of vital air. To this new name Dr. D. objects, because it errs against his rules of nomenclature: 1st. in being deduced from the greek, when a more obvious etymology and equally expressive compound word might have been produced from the latin. 2dly. It has not been legitimately deduced from the greek; for *oxigene*, as the french write the word, must be traced to *οξίς*, a cruel, not to *αξίς*, sharp. But if we correct this error, and write *oxygen*, the word from which it is obviously deduced is *οξύς*, sharp chin. ‘How would the shade of Lucian be solaced, could the language, in which this word occupies so distinguished a place, find its way from the Elysian fields of Paris to those of Erebus!’ But supposing that the term oxygen equally corresponds to a word which might have been found in the greek language, namely, *οξύς* or *οξύς*, as *γίγας* and *γίγας* indicate *defiant*, and



and as words into the composition of which *γενν* or *γενναι* enters have a passive signification, then oxygen must import sharp-descended or sprung from an edge, or figuratively sprung from an acid, whereas it is intended to signify the *begetter* of acid. A native of Greece, Dr. D. thinks, would have contrived a word to signify parent of acid of *γεν* or *γορος*, and *οξωδης* or *οξυς*. The compound of these words would be *γενωδης* or *γενωξυς* if *γενν* took the lead, *οξυγορος* if *οξυς* took the lead, like *πολυγορος*, *αυτογορος*.

On the other hand *πυρργενης* signifies *sprung from fire* (Eurip. in Orest.), and *πυργορος* signifies *generating fire* (Plutarch Alex.). Therefore the principle here treated of should have been called oxygen, not *oxigen*.

In general Dr. D. has only pointed out the improprieties or imperfections of the new terms, without substituting any other less exceptionable, and as, in our opinion, even admitting the strictures to be just, these new names are not nearly so improper as the former ones, there is sufficient ground for preferring them; but in the case before us the learned critic has proposed a different term. The objection made by Dr. D. is not new; it is obvious enough, that in general the word from which the syllable *gen* is taken has in the greek a passive signification; but as it does also sometimes imply action or energy, even when placed in the second part of a compound, the academicians are justifiable. It is, however, but fair to allow, that apparently Dr. D.'s term *oxygen* is, upon the whole, more proper (being more generally according to the analogy of the greek) than *oxigen*, or than the just orthography *oxygen*.

We agree with Dr. D., that the true *οξυγοροι* are the bases or radicals of acids, and that which is called *oxygen* is only the matrix which they impregnate; but here the deficiency of other adequate terms, and the characteristic (though not universal) property of what is called oxygen to compound acids, afford ample justification.

9. *Mephite*. After objecting very fairly to the term *azote* of the neologists, Dr. D. next, but not with equal success, attempts to explode the term *nitrogen*. We cannot follow him in this place; it will be sufficient to mention his objections, viz. that *nitrogen* is of greek extraction, and that it is of systematic confraternity. He might, we think, have safely admitted it; as it is well established, that it does generate nitrous acid by union with oxygen, and the word *mephite* has neither just import, nor usage, nor precise meaning to recommend it.

10. *Carbone* is admitted by the author under the head of principles, and, if a new one, may as well be called by the name *carbone* as by any other.

Chapter 112. § 1. *On air in general*. Dr. D. endeavours to show, that the greeks and romans, as well as in modern times sir Isaac Newton and Dr. Priestley, used the term *air* to denote the whole class of elastic fluids, and that there is no just reason for rejecting it to make way for the word *gas* or *gaz*. The author himself, however, observes, that the word *air*, from its etymology, signifies that which supports or is necessary to respiration; and as the ancients had certainly no distinct conceptions of different species of things in the state of elastic fluids, the term *air* seems to be more appropriate for a specific than a generic

denomination.' The only objection to the word gas is, we think, that where used as a latin word it is indeclinable.

§ 2. *Oxygen air.* 'Interpreting this name *air of acid origin*, or educible from acids, I conceive it to be sufficiently distinctive of the substance it denotes.' Here the author admits the term oxygen, but in a different sense from oxygen.

§ 3. *Mephitic air.* Dr. D. finding that he cannot denote the combinations of the substance denoted by this term by homogeneous denominations, and we think without sufficient reason rejecting the word nitrogenous gas, he feels himself compelled to introduce a new name for the basis of this gas, and proposes nitron. Its gas state he calls nitrian air, and its combination with oxygen he calls epinitrous air; instead of nitrogen gas, and gaseous oxyd of nitrogen. For sulfurised azotic gas, sulfurised nitrous gas, and phosphorised azotic gas, Dr. D. proposes to employ sulfurised mephitic air, sulfurised nitrous air, and phosphorised mephitic air. Inflammable air, although properly not the name of one species only, our author thinks is preferable to hydrogenous gas, and is entitled to this name  $\kappa\alpha\tau\ \epsilon\lambda\epsilon\gamma\eta\sigma\iota$ .

What is called hepatic air or sulfurised hydrogen gas, Dr. D. proposes to call sulfurised inflammable air.

In the 17th chapter, *on acids*, Dr. D. admits the propriety of denominating the acids by an adjective terminating in *ic* and *ous*, and with the epithet oxygenated, but abridged into *oxy*, and forming by syncope a compound, according to the quantity of oxygen with which the acid basis is united. Our limits do not permit us even to do more than enumerate the names of acids proposed; instead of those in the new system of chemistry, viz. vitriolic acid instead of sulfuric acid; yet he retains the term sulfureous acid—oxyvitriolic acid for oxygenated sulfuric—oxymuriatic acid for oxygenated muriatic acid—fixed air for carbonic acid gas—empyreumatic lignic acid for pyro-lignic acid—empyreumatic tartareous acid for pyro-tartareous acid—saccharine acid for oxalic acid—empyreumatic saccharine acid for pyromucous acid—formiceous acid for formic acid—sericeous acid for bombyc acid.

In chapter v, *on alkalies*, Dr. D. proposes Mr. K.'s denomination *tartarin* instead of potash or vegetable alkali: *fixal alkali* for *soda*; however he adds, if this substance 'must be denominated by a simple name, *soda* seems less objectionable than any of its competitors, not only from its general reception among chemists, having been long adopted by the college of physicians of Edinburgh, and lately by the french nomenclators, but because, as Mr. K. observes, the crystals of soda are the fittest standard with which other substances containing the same sort of alkali may be compared, the proportion of alkali in soda being always the same.' *volalkali* for *ammoniac*. Mr. K. observes, that 'volatile alkalies are compounds, but their denomination, though compound, has not the advantage of expressing their component parts, and labours under the disadvantage of not being convertible into an adjective, which is often requisite. Hence I would propose to convert its compound denomination into the simple *volalkali*, the sense of which cannot be mistaken, and which is easily converted into the adjective volalkalified.' Dr. D. suggests very modestly the terms *plantali*, *fixkali*, and *volkali*, for the three alkalies.

In chapter VI, *Names of earths*, the terms—lime—magnesia—argil—silice—baryte—stronthia—jargone—sidneia—adamantia—offia, are proposed.

In chapter VII, *Names of metals*, no alterations are proposed. Gold was not unaptly styled the king of metals, and certainly no revolution in human affairs is less probable than the deposition of this monarch. I shall not presume to treat his majesty with irreverence, but I believe I need not be so ceremonious with his tributary *reguli*.

In chapter VIII, *Names of neutral salts*, we find a number of philological criticisms on Bergmann's names, the names by the colleges of physicians, those of the neologists, of Sage, Priestley, and others; which are very entertaining, and indeed instructing; and with which the classical writer closes his work.

From the copious extract here given, it is evident, that we have found the present publication to be highly interesting, much more so, indeed, than will be expected from the title; because a great deal of curious historical matter, of a classical and philological nature, is introduced. With regard to the nomenclature proposed by Dr. D. there appears to be a few denominations which are preferable to those of the new system, but, upon the whole, we can perceive no advantage, or indeed find that the alterations proposed could furnish appellations less exceptionable than those of the french nomenclators. For instance, phosphoreal air is less proper than phosphorized hydrogen gas, because the substance denoted has been shown certainly to consist of hydrogen gas and phosphorus; for a similar reason carbonaceous hydrogen gas is more proper than marsh air. Oxide of arsenic not being much nearer than other metallic oxides to the state of acid, it was improper to propose the new name *arsenitic acid*; which, if necessary, was not sufficiently different from *arsenic air* already established. What Dr. D. thinks should be with the older chemists called fixed air, is demonstrated by both analytical and synthetical experiments to consist of carbon and oxygen, and therefore the denomination carbonic acid is perfectly appropriate. However objectionable the appellation potash may be, we think Mr. K. will not give more satisfaction by proposing the term tartarin. And after recommending the word vol-alkali, he proposes to use another quite different term, viz. *fuliginated*, on some occasions when it is necessary to use an adjective to denote this substance.

Dr. D. is in various parts inconsistent and incorrect, notwithstanding all his ingenuity, his fine imagination, and high classical attainments. For instance, he rejects many new terms because they flow from the grecian spring, to give place to latin words, and yet he retains *baryte*. When he rejects *pyro* for *empyreumatic*, there is in fact only a change of a short greek word for a long greek word, and that not more descriptive. Dr. D. says, cerusse or white lead is procured by precipitating lead from an acid, or by admitting the access of air to the liquefied metal, p. 286; but certainly the cerusse ought always to be understood a preparation of lead made by oxidifying it with vinegar.

A. F.

## NATURAL PHILOSOPHY.

ART. VIII. *Studies of Nature.* By James-Henry-Bernardin de Saint-Pierre. Translated by Henry Hunter, D. D. Minister of the Scots Church, London-Wall. In five Volumes. 8vo. 2016 pages. 5 plates. Price 1l. 10s. in boards. Dilly. 1796.

THE original work, of which a translation is here given, has been well received on the continent. It's leading objects are, the illustration of the argument for the existence of an intelligent cause, and directing power, from appearances of design and benevolence manifest in the operations of nature; the refutation of the objections which have been raised against this doctrine; and the disclosure of certain principles of correspondence and harmony which govern the world. The treatise, with respect to the application which it makes of the knowledge of nature, may be classed with Nieuwentyt's "Religious Philosopher," Derham's "Physico and Astro-Theology," Ray's "Wisdom of God in the Creation," and other similar writings; and it is inferior to few publications of this kind, in the variety of striking facts in the history of nature, which it applies to the establishment of the first principle of all religion. The author has not, however, like most of his predecessors in this walk, confined himself to a simple exhibition of facts: he describes nature with poetic ardour and animation, and introduces many speculations, in part, perhaps, fanciful and inconclusive, but always ingenious, and ably supported. But justice both to the author and the translator will require, that we give a more particular account of the plan of this copious work. And we cannot do this more to the credit of the author, or to the satisfaction of our readers, than by copying the principal part of Mr. Saint Pierre's recapitulation.

Vol. iv. p. 371. 'I have brought forward, in the first place, the objections which have, in all ages, been raised against a Providence; I have exhibited them as applied to the several kingdoms of nature, one after another; which furnished me with an opportunity, in refuting them, of displaying views entirely new, respecting the disposition, and the use, of the different parts of this globe: I have, accordingly, referred the direction of the chains of mountains, on the continents, to the regular winds which blow over the ocean; the position of islands, to the consequence of it's currents, or of those of rivers; the constant supply of fuel to volcanos, to the bituminous deposits on it's shores; the currents of the sea, and the movements of the tides, to the alternate effusions of the polar ices.

'In the next place, I have refuted, in order, the other objections raised on the subject of the vegetable and animal kingdoms, by demonstrating, that these kingdoms were no more governed by mechanical laws than the fossil kingdom is. I have farther demonstrated, that the greatest part of the ills which oppress the human race, are to be ascribed to the defects of our political institutions, and not to those of nature; that man is the only being who is abandoned to his own providence, as a punishment for some original transgression; but that the same Deity who had given

given him up to the direction of his own intelligence, still watched over his destination; that he caused to recoil on the governors of the nations the miseries with which they overwhelm the little and the weak; and I have demonstrated the action of a Divine Providence from the very calamities of the human race. Such is the subject of my first part.

'In the opening of my second, I have attacked the principles of our sciences, by evincing, that they mislead us, either by the boldness of those same principles, from whence they would soar up to the nature of the elements which elude their grasp, or, by the insufficiency of their methods, which is capable of catching only one law of nature at once, because of the weakness of our understanding, and of the vanity inspired by our education, whereby we are betrayed into the belief, that the little paths in which we tread, are the only roads leading to knowledge. Thus it is that the natural sciences, and even the political, which are results from them, having been, with us, separated from each other, each one, in particular, has formed, if I may use the expression, a lane, without a thoroughfare, of the road by which it entered. Thus it is that the physical causes have, at the long run, made us lose sight of intellectual ends in the order of nature, as financial causes have stripped us of the hopes of religion, and of virtue, in the social order.

'I afterwards set out in quest of a faculty better adapted to the discovery of truth than our reason, which, after all, is nothing but our personal interest merely. I flatter myself I have found it in that sublime instinct called *sentiment*, which is in us the expression of natural laws, and which is invariable among all nations. By means of it, I have observed the laws of nature, not by tracing them up to their principles, which are known to God only, but by descending into their results, which are destined to the use of man. I have had the felicity, in pursuance of this track, to perceive certain principles of the correspondencies, and of the harmonies, which govern the world.'

p. 374. 'These harmonic principles are so luminous, that they have presented to me, not only dispositions of the globe entirely new; but they have, besides, furnished me with the means of distinguishing the characters of plants on the first inspection, so as to be able to say, at once, this is a native of the mountains, that is an inhabitant of the shores. By them, I have demonstrated the use of the leaves of plants, and have determined by the nautical, or volatile forms of their grains, the relations which they have to the places where they are destined to grow. I have observed that the *corolla* of their flowers had relations, positive or negative, to the rays of the sun, according to the difference of latitude, and to the points of elevation at which they are to blow. I have afterwards remarked the charming contrasts of their leaves, of their flowers, of their fruits, and of their stems, with the soil and the sky in which they grow, and those which they form from genus to genus, being, if I may say so, grouped by pairs. Finally, I have indicated the relations in which they stand to animals, and to man; to such a degree, that, I am confident to

affirm, I have demonstrated, there is not a single shade of colour impressed by chance, through the whole extent of nature.

By prosecuting these views, I have supplied the means of forming complete chapters of natural history, from having evinced, that each plant was the centre of the existence of an infinite number of animals, which possess correspondencies with it, to us still unknown.

P. 377. My third part, presents the application of these harmonic principles to the nature of man himself. In it I have shewn, that he is formed of two powers, the one physical, and the other intellectual, which affect him perpetually with two contrary sentiments, the one of which is that of his misery, and the other that of his excellence. I have demonstrated, that these two powers were most happily gratified in the different periods of the passions, of the ages, and of the occupations to which nature has destined man, such as agriculture, marriage, the settlement of posterity, religion.

I have dwelt, principally, on the affections of the intellectual power, by rendering it apparent, that every thing which has the semblance of delicious and transporting in our pleasures, arose from the sentiment of infinity, or of some other attribute of Deity, which discovered itself to us, as the termination of our perspective. I have demonstrated, on the contrary, that the source of our miseries, and of our errors, might be traced up to this, that, in the social state, we frequently cross those natural sentiments, by the prejudices of education and of society: so that, in many cases, we make the sentiment of infinity to bear upon the transient objects of this world, and that of our frailty and misery, upon the immortal plans of nature. I have only glanced at this rich and sublime subject; but I assert with confidence, that by pursuing this track simply, I have sufficiently proved the necessity of virtue, and that I have indicated it's real source, not where our modern philosophers seek for it, namely, in our political institutions, which are often diametrically opposite to it, but in the natural state of man, and in his own heart.

I have afterwards applied, with what ability I possess, the action of these two powers to the happiness of society, by shewing, first, that most of the ills we endure are only social reactions, all of which have their grand origin, in overgrown property, in employments, in honours, in money, and in land. I have proved that those enormous properties produce the physical and moral indigence of a nation; that this indigence generated, in it's turn, swarms of debauched men, who employed all the resources of craft and industry to make the rich refund the portion which their necessities demand; that celibacy, and the disquietudes with which it is attended, were, in a great many citizens, the effects of that state of penury and anguish to which they found themselves reduced; and that their celibacy produced, by repercussion, the prostitution of women of the town, because every man who abstains from marriage, whether voluntarily or from necessity, devotes a young woman to a single life, or to prostitution. This effect necessarily results from one of the harmonic laws of nature,

as every man comes into the world, and goes out of it, with his female, or, what amounts to the same thing, the males and females of the human species are born and die in equal numbers. From these principles I have deduced a variety of important consequences.

I have, finally, demonstrated, that no inconsiderable part of our physical and moral maladies proceeded from the chastisements, the rewards, and the vanity of our education.

I have hazarded sunlry conjectures, in the view of furnishing to the people abundant means of subsistence and of population, and of re-animating in them the spirit of religion and of patriotism, by presenting them with certain perspectives of infinity, without which the felicity of a nation, like that of an individual, is negative, and quickly exhausted, were we to form plans, in other respects, the most advantageous, of finance, of commerce, and of agriculture. Provision must be made, at once, for man, as an animal, and as an intelligent being. I have terminated those different projects, by presenting the sketch of a national education, without which it is impossible to have any species of legislation, or of patriotism, that shall be of long duration. I have endeavoured to unfold in it, at once, the two powers, physical and intellectual, of man; and to direct them toward the love of country and religion.

From the large mass of matter, contained in these volumes, it is difficult to select extracts which will give the reader a competent idea of the work. The author's theory of the tides, which attempts to account for them from the alternate freezing and thawing of the polar ices, is wonderfully ingenious, and supported at great length by facts and reasonings: yet we cannot persuade ourselves, that it will commonly be thought less liable to objection, than the Newtonian hypothesis of lunar attraction. A similar remark might be applied to the opinion that the globe of the earth is not flattened, but lengthened at the poles. The argument in support of the common idea, drawn from the well ascertained fact of the quicker vibration of the same pendulum towards the pole, than at the equator, is not, we think, refuted. Mr. St. P.'s doctrine concerning sentiment, as a faculty better adapted, than reason, to the discovery of truth, we leave to be examined by those philosophers, who are more dissatisfied, than we profess ourselves to be, with the intellectual powers of man. We shall not trouble our readers with his project for maintaining, by means of the alternate currents of the ocean, a regular mutual correspondence, free of expense, over all the maritime countries of the globe. We shall select, as more satisfactory, as well as more important, a specimen of this ingenious writer's method of exhibiting proofs of a designing agency in nature. On the relation between vegetables and animals, Mr. St. P. writes as follows:

Vol. III. p. 276. 'There is no occasion to resort to foreign plants, for ascertaining the existence of vegetable relations to animal. The Bramble, which affords, in every field through which we pass, a shelter to so many birds, has its prickles formed into hooks; so

that it not only prevents the cattle from disturbing the bird's retirement, but frequently lays them under contribution for a stake of wool or hair, proper for finishing off their nests, as a reprisal for hostility committed, and an indemnification for damages sustained. Pliny alleges, that this gave rise to the pretended animosity between the linnet and the ass. This quadruped, whose palate is proof against thorns, frequently browses on the shrub in which the linnet builds her nest. She is so terrified at his voice, that on hearing it, says he, she kicks down her eggs; and her callow brood die with terror of it. But she makes war upon him, in her turn, by fixing her attack on the scratches made in his hide by the prickles, and picking the flesh, in those tender parts, to the very bone. It must be a very amusing spectacle to view the combat between the little and melodious songster, and the dull, braying, but otherwise inoffensive, animal.

Did we know the animal relations of plants, we should possess sources of intelligence respecting the instincts of the brute creation, with which we are totally unacquainted. We should know the origin of their friendships, and of their animosities, at least as to those which are formed in society; for with regard to such as are innate, I do not believe that the cause of them was ever revealed to any man. These are of a different order, and belong to another world. How should so many animals have entered into life, under the dominion of hatred, without having been offended; furnished with skill and industry, without having served an apprenticeship; and directed by an instinct more infallible than experience? How came the electrical power to be conferred on the torpedo, invisibility on theameleon, and the light of the stars themselves on a fly? Who taught the aquatic-bug to slide along the waters, and another species of the same denomination to swim upon the back; both the one and the other for catching their prey, which hovers along the surface? The water-spider is still more ingenious. She incloses a bubble of air in a contexture of filaments, takes her station in the middle, and plunges to the bottom of the brook, where the air-bubble appears like a globule of quicksilver. There she expatiates under the shade of the nymphæa, exempted from the dread of every foe. If, in this species, two individuals, different in sex, happen to meet, and to suit each other, the two globules, being in a state of approximation; become united into one, and the two insects are in the same atmosphere. The romans, who constructed on the shores of Baia, saloons underneath the waves of the sea, in order to enjoy the coolness, and the murmuring noise of the waters, during the heats of summer, were less dexterous, and less voluptuous. If a man united in himself those marvellous faculties which are the portion of insects, he would pass for a god with his fellow-creatures.

It is of importance for us to be acquainted with, at least, such insects as destroy those which are offensive to man. We might turn their mutual hostility to good account, by converting it into the means of our own repose. The spider catches the flies in nets; the formicæe surprises the ants in a tunnel of sand; the



the four-winged ichneumon seizes the butterflies on the wing. There is another ichneumon, so small and so cunning, that it lays an egg in the anus of the vine-freter. Man has it in his power to multiply at pleasure the families of insects which are useful to him ; and may find means of diminishing such as make depredations on his agricultural possessions. The small birds of our groves tender him, to the same effect, services of still greater extent, and accompanied with other circumstances inexpressibly agreeable. They are all directed by instinct to live in his vicinity, and about the pastures and habitations of his flocks and herds. A single species of them might frequently be sufficient to protect the cattle from the insects which infest them through the summer.

There is in the north a gadfly, called *kourbma* by the laplanders, and by the learned, *æstrus rangiferinus*, which torments the domestic reindeer to such a degree, as to force them in agony to the mountains, and sometimes actually plague them to death, by depositing their eggs in the skin of the animal. Many dissertations have, as the custom is, been composed on this subject, but no remedy for the evil has been proposed. I am convinced there must be birds in Lapland, which would deliver the reindeer from this formidable insect, did not the laplanders terrify them away by the noise of their fowling-pieces. These arms of civilized nations have overspread with barbarism all our plains. The birds, destined to embellish the habitation of man, withdraw from it, or approach with timidity and mistrust. The sound of musquetry ought to be prohibited, at least around the haunts of the harmless cattle. When the birds are not scared away by the fowler, they follow their instincts.

I have frequently seen in the isle of France, a species of starling, called martin, imported thither from India, perch familiarly on the back and horns of the oxen, to pick them clean. To this bird that island stands indebted, at the present day, for the destruction of the locusts, which, in former times, committed such ravages upon it. In those of our european rural scenes which still exhibit, on the part of man, some degree of hospitality toward the innocent warblers, he has the pleasure of seeing the stork build her nest on the ridge of his house ; the swallow flutter about in his apartments ; and the wagtail, along the bank of the river, frisk around his sheep to protect them from the gnats.

The foundation of all this variety of pleasant and useful knowledge is laid in the study of plants. Each of them is the focus of the life of animals, the species of which there collect in a point, as the rays of a circle at their centre.

The fourth volume contains much amusing and interesting speculation on the present state of society, and proposes many ingenious and benevolent projects for it's improvement.

With this volume the work properly finishes. The principal contents of the fifth are, Paul and Virginia, a pleasing picture of nature, already twice translated.

Though this work is somewhat encumbered with *verbiage*, it is valuable as a curious collection of facts in natural history, applied

plied to a very important purpose, and as a rich storehouse of ingenious thoughts and liberal sentiments: it bears evident marks of fertility of genius, diligence of inquiry, and benevolence of heart. The author, though a pensioner to the late king of France, on whom, as well as on his *august consort*, he, at the close of his work, lavishes the most fulsome eulogy—was respected, and promoted to honour by the national convention. "Can a stronger testimony," says the translator, "be borne to wisdom and virtue?" Dr. Hunter has executed his task with judgment and ability. o. s.

## POETRY. THE DRAMA.

ART. IX. *The Triumphs of War: and other Poems.* By W. Amphlett. 12mo. 138 pages. Price 4s. in boards. Beggier. 1796.

THESE pieces are offered to the public as the first production of a young person, who has never enjoyed the advantages of academical instruction, but as the fruit of much miscellaneous reading, and some observation, the offspring of a warm imagination, and a susceptible heart. Mixed with some singularities, we discover in them strong marks of talent and genius. The writer's conceptions are bold; his sentiments are liberal; his style is animated, and figurative; and his verse, were it not frequently rendered harsh by uncouth words, might on the whole be pronounced harmonious.

The first and principal poem, *The Triumphs of War*, takes an historical survey of the destructive progress of war through the ages of the world. When the poet arrives at the period when advancement in knowledge and civilization might have been expected to have banished this monster from the walks of men, he thus energetically laments the perversion of science. P. 46.

Rising from gothic darkness, science shines  
Each rolling year with more resplendent light:  
Invention roves exulting round the world,  
Instructing nations in the useful arts:  
And had the arts of peace alone employ'd  
His studious hours, the happy race of man  
Had never wept: or had humanity  
In ev'ry breast, as in our *Baron's* glow'd;  
Arts that excite revenge, or stimulate  
Ambitious projects, never had been known.  
But 'twas for monks \* reserv'd to teach mankind  
More expeditious murder!—And seldom fail'd  
The holy mother church in breeding broils,  
Wherein her pious advocates may learn  
The novel arts. Accursed homicides!  
'Twas your hot bigotry, and bastard zeal,  
So long in darkness hid the human mind,  
Clouding the sky of reason with the storms  
Of superstition's sombre hemisphere.  
Inexorable foes of man and truth!  
To you may war attribute half his ills,  
And all his modern terrors.—Many a slave,

Expiring in the agonies of death,  
 Has breath'd his last anathemas on you:  
 Repenting sore that inauspicious day  
 He left his simple joys and native home,  
 To roam about the world an abject slave:  
 Bearing vile instruments of pain and death,  
 To level at the heads of unknown men.

We should have perused this poem with more pleasure, if we had not been continually interrupted by the intrusion of terms which the author has introduced *seo periculo*, unless, perchance he may find authorities in the age, when a pedantic race of authors, with a pedantic king at their head, almost latinized the english language. The words *niveous*, *adure*, *candent*, *celebrious*, *amaritude*, *occupate*, *attnous*, *ultroneous*, *fructude*, *factinuous*, *nigrescent*, *minacious*, *exercent*, *extirp*, *memoral*, *affriable*, are part of a long list which might be gathered from the first poem, to show how little regard this bold innovator pays to the *licentia sumpta pudenter* of Horace. The rest of the pieces are less encumbered with new or uncommon words, and are, in many parts, very poetical. The titles are, Odes, to Hope, Humility, Fortitude, the Spring, Independence, Peace; the Pleasures of Retirement; elegiac verses; sonnets; Cylander and Laura; and Moonlight. The last poem contains several fine passages, particularly a description of Melancholy, and Superstition, for which we must refer the reader to the volume. It is strange, that amid so much good writing, the gross blunders of 'irrefragible argument,' and 'Of *the*—beware,' should have been suffered to pass through the press.

ART. X. *Poems: containing the Goldfinch, a Rhapsody, in Three Cantos; a Translation of Ovid's first Heroic Epistle of Penelope to Ulysses; Sonnets, &c.* By a Student of Lincoln's Inn. 4to. 56 pages. Price 2s. 6d. Johnson. 1796.

Nor Lawyers blush at times aside to throw  
 Their pomp of wig, the bays beneath to shew

SUCH is the humorous parody given of Virgil's *Interdum ludere rabis*, &c. in the motto prefixed to these poems: and the application is very apposite. This student in law, who is doubtless intimately conversant with Coke, to whom, under the title of reverend father, he pays dutiful homage, appears to have very laudably given his studies a wider range, than the limit of the school to which he belongs. The fruits of some his occasional excursions are presented to the public in these elegant verses, in which he celebrates the praises of a gold-finch, and of Laura the gold-finch's mistress. In imitation of the great masters of the epic, he allows himself, at the beginning of his cantos, digressions; and in these his gay and frolicsome muse becomes satirical. The following lines will serve as a specimen of the writer's talents.

2. 23.— Say, had you seen the fair her hand extend,  
 Her virgin hand, for which might chiefs contend,  
 To nurse her fav'rite bird, seen lovely miss  
 Steek his soft plumes; there print the tender kiss;  
 To what soft impulse would you most incline,  
 What busy tumults feel?—and think of mine.—

Instant my breast a thousand passions fire,  
 Of envy, anger, hope, despair, desire.  
 "Hold, hold, rash Maid," I cry'd, "nor dare bestow  
 Gifts on a bird, to man alone you owe.  
 To forge, to coin, compar'd, are trivial things;  
 This is a crime to nature, those to kings."

The translation is executed with freedom and elegance, and it is to be regretted that the author's intention of giving a complete version of Ovid's Epistles has not been executed.

ART. XI. *The New Brighton Guide; or Companion for young Ladies and Gentlemen to all the Watering-places in Great Britain: with Notes historical, moral, and personal.* 8vo. 68 pa. Pr. 2s. Symonds. 1796.

It might have been for the credit of this publication, if the writer had made choice of a title, which would not have brought it into comparison with that admirable piece of good-humoured and delicate satire, Anstey's New Bath Guide. Instead of the easy flow of simple language, and the lively pleasantry, and inoffensive wit, which distinguish that admired production, the reader will here find nothing but an odd compound of quaintness, pedantry, dullness, and ribaldry. The prince of W. is, of course, made the hero of Brighton, and his late domestic history is circumstantially detailed in the *personal* notes. The writer undertakes to be council for his R. H.; but we cannot believe, that the P. will think such an advocate deserving of a place or pension. The principal pieces are, Epistles between the Pavilion of Brighton and Carlton House.

If so ill-written and indelicate a performance as this were to become a fashionable companion for young ladies and gentlemen at Brighton, and all the watering places in Great Britain, it would be an ill boding omen of growing depravity both in taste and manners.

ART. XII. *Fiesco; or the Genoese Conspiracy: a Tragedy. Translated from the German of Frederick Schiller, Author of the Robbers. &c.* By G. H. N. and J. S. 8vo. 228 pages. Price 3s. 6d. Johnson. 1796.

THE english reader has already had opportunities of becoming acquainted with the dramatic powers of Schiller. A sensible critique upon his writings appeared some time ago in *The Speculator*, which our readers may peruse in our Rev. vol. ix, p. 569. Farther remarks, with an account of the translation of his *Cabal and Love*, will be seen, vol. xxi, p. 287. The present translation is the joint production of two persons, one by birth a German, the other a native of England. From such united exertions, a considerable degree of accuracy in the translation may be expected; and the expectation will not, on the whole, be disappointed. The peculiar turn of Schiller's thought and expression, however, it is not easy to copy. As the translator justly remarks, 'his imagination sometimes confounds the perspicuity of interpretation, and his conceptions often defy the power of language.'

The play is founded on the history of the conspiracy of John Lewis Fiesco, count of Lavagna in Genoa, which happened in 1547, about twenty years after the grand effort, by which Andrew Doria

Doria restored the liberty of his country. The particulars of the conspiracy may be read in card. de Retz's *Conjuratiou du Comte J. L. de Fiesque*; in *Histoire des Génois*; or in Robertson's *History of Charles V.* book VIII.

The dramatist, in order to heighten the interest of his plot, represents his hero, Fiesco, as framing an intrigue with Julia, the sister of Gianettino, the nephew of Andrew Doria, and making it instrumental in accomplishing the conspiracy. Julia, a proud, affected coquet, enjoys the mortification and jealousy of Fiesco's wife, the amiable Leonora. A strong picture of female haughtiness and insolence is exhibited in the following scene, in which Julia visits Leonora on purpose to insult her.

*In an antichamber of the palace of Fiesco, where Leonora and her maid Arabella are present: enter Julia: p. 54.*

*Julia.*—The count offered me his palace to see the procession to the senate-house. The time will be tedious. You will entertain me, madam, while the chocolate is preparing.

*(ARABELLA goes out, and returns soon afterward.)*

*Leonora.*—Do you wish that I should invite company to meet you?

*Julia.*—Ridiculous! As if I should come hither to search for company. You will endeavour to amuse me, madam. *(walking up and down, admiring herself)* If you can do that, madam, I shall have lost nothing.

*Arabella.*—*(Sarcastically)* Your splendid dress alone will be the loser. Only think how cruel 'tis to deprive the eager eyes of our young beaux of such a treat! Ah! and the glitter of your sparkling pearls, on which it almost wounds the sight to look. Good heavens! You seem to have plundered the whole ocean.

*Julia.*—*(Before a glass)* You are surprised at that, madam! But hark ye, madam, pray has your mistress also hired your tongue? Countess 'tis fine, indeed, to permit your servants thus to address your guests.

*Leonora.*—'Tis my misfortune, signora, that my want of spirits prevents me from enjoying the pleasure of your company.

*Julia.*—That's an ugly fault. To be dull and spiritless—Be active, sprightly, witty! Yours is not the way to attach your husband to you.

*Leonora.*—I know but one way, countess. Your's perhaps may be more efficacious in exciting sympathy.

*Julia.*—*(Pretending not to mind her)* How you dress, madam! For shame! Pay more attention to your appearance! Have recourse to art, where nature is unkind. Put colour on those cheeks which look so pale with spleen. Poor creature! Your countenance will never find an admirer.

*Leonora.*—*(To ARABELLA in a lively manner)* Congratulate me, girl. It is impossible I can have lost Fiesco; or if I have, the loss must sure be trifling.

*(The chocolate is brought, ARABELLA pours it out.)*

*Julia.*—Do you talk of losing Fiesco? Good God! How could you ever conceive the vain idea of possessing him? Why, my child, aspire to such a height?—A height where you cannot but

but be seen, and must be compared with others. Indeed, my dear, he was a scoundrel or a blockhead who joined you with Fiesco. *(taking her hand with a look of compassion.)* Poor soul! The man who mixes with the assemblies of fashionable life, could never be your match. *(She takes a dish of chocolate.)*

*Leonora.—(Smiling at ARABELLA)* If he were, he would not wish to mix with such assemblies.

*Julia.—*The count is handsome, fashionable, elegant. He was to fortune as to form connexions with people of rank. The count is lively and high-spirited.—Suppose, he comes home warm from the midst of a fashionable circle, what does he meet? His wife receives him with a vulgar tenderness: damps his fire with a chilling kiss, and measures out her attentions to him with a niggardly economy. Poor husband! Here, a blooming beauty smiles upon him—there, he is disguised by a peevish sensibility. Signora, signora, for God's sake consider, if he have not lost his understanding, what will he chuse?—

*Leonora.—(Offering her a cup of chocolate)* You, madam—if he have lost it.

*Julia.—*Good! This sting shall return into your own bosom. Tremble for your mockery! But before you tremble—blush!

*Leonora.—*Do you then know what it is to blush, Signore? But, why not? 'Tis a toilet-trick.

*Julia.—*Oh, see! This poor creature must be provoked, if one would draw from her a spark of wit. Well—Let it pass, this time. Madam, I only spoke in jest. Give me your hand in token of reconciliation.

*Leonora.—(Offering her hand with a significant look)* Countess, my anger ne'er shall trouble you.

*Julia.—*That's generous indeed. I would endeavour to imitate your conduct. Countess, *(maliciously)* do you not think I must love that person, whose image I bear constantly about me?

*Leonora.—(Blushing, confused)* What do you say? At least it seems a doubtful proof.

*Julia.—*I think so too. The heart needs not the assistance of the senses; and real sentiment seeks not to strengthen itself by outward ornament.

*Leonora.—*Heavens! Where did you learn such a truth!

*Julia.—*'Twas in mere compassion that I spoke it; for observe, madam, the reverse is no less certain. Such is Fiesco's love for you—*(Gives her the picture, laughing maliciously)*

*Leonora.—(With extreme indignation)* My picture! Given to you! *(throws herself into a chair, much affected)* Cruel Fiesco!—

*Julia.—*Have I retaliated? Have I? Now, madam, have you any other sting to wound me with? *(goes to the side scene)* My carriage!—My business is done. *(Addressing LEONORA with affected kindness.)* Be comforted, my child: he gave me the picture in a fit of madness.

We shall not diminish the pleasure which the reader will have in perusing this interesting piece, by anticipating the story: It may be sufficient to say, that the character of Verrina is changed from a man of desperate fortune, to an honest and zealous republican,

ical; and that the author, at the catastrophe, is obliged to depart from the history, which relates, that before the conspiracy was completed, Piesco, while he was quelling some disturbance on board a vessel in the harbour, fell into the sea, and was drowned.

The piece, like the rest of Schiller's tragedies, is highly impassioned. The moral is contrasted with that of the *Robbers*: as that play was intended to delineate the victim of an extravagant sensibility, this represents a victim of art and cabal: in both pictures is evidently seen the hand of a master.—The able translators, of Piesco will, we hope, find sufficient inducement to present the english public with an entire translation of Schiller's dramatic works.

ART. XIII. *The Iron Chest: a Play: in Three Acts.* Written by George Colman, the Younger. *With a Preface and Postscript.* First represented at the Theatre Royal, in Drury Lane, on Saturday, 12th March, 1796. *The Second Edition.* 8vo. 108 pages. Price 2s. Cadell and Davies.

It may, at first view, appear probable, that a story, which has been well received by the public in the form of a novel, will also be acceptable, when dramatised for theatrical representation. Yet, we believe, the history of the theatre affords few instances of very successful attempts of this kind.

For this, obvious reasons may be assigned. The story of the novel, fresh in every reader's recollection, has lost, with respect to a great part of the audience, the impressive charm of novelty: the main incidents are, in dramatic representation, necessarily crowded together, without that train of preparatory and connecting circumstances, and those minute details, which, in the narrative, give the reader an intimate acquaintance with the characters, and a lively interest in their fortunes: and that change of language, which the dramatist finds necessary for the stage, will, through prepossession in favour of the original author, commonly appear to the disadvantage of the copyist. In this manner, we can, in part, account for the failure of the *Iron Chest*, in its first representation at Drury Lane, without blaming either the writer or the performers. That uncommon degree of interest, which every reader of Caleb Williams must have felt, from the long train of incidents by which Mr. Godwin has artfully contrived to keep his reader's curiosity on the stretch, and to hold his mind in most agitating suspense, could not be excited by the hasty process of a dramatic representation in three acts. But, beside the unavoidable disadvantage under which this piece appeared as a copy of an admired novel, it must be acknowledged, that the author of the piece is answerable for defects and faults altogether his own. Mr. C.'s Mortimer is a character far inferior in gloomy dignity and terrific energy, to Mr. Godwin's Falkland. Some of the new characters, introduced in the drama, do not well assimilate with those of the novel, Falkland, for instance, appears with much more propriety without a mistress, than Mortimer with his Helen, to disperse the clouds of a melancholy, and 'talk him into sunshine.' The dialogue, in some of the comic scenes; though sometimes tediously protracted, is not destitute of humour; but when the author fits his characters on the  
films

filits of blank verse, he often puts in their mouths ranting bombast. An example of this the reader will find in the following passage, in which the persons are, Mortimer, his brother, Fitzharding, and Wilford, the copy of Caleb Williams. P. 41.

\* *Mort.* Now for my brother, and—Ha! Wilford with him!  
That imp is made my scourge. They whisper too.  
O! I had rather court the thunder-bolt,  
To melt my bones, and pound me to a mass,  
Than suffer this vile canker to corrode me.  
Wilford!

\* *Wilf.* Who calls?—eh!—'tis fir Edward.

\* *Fitz.* Mum!

\* *Mort.* I seem to interrupt you.

\* *Wilf.* (*earnestly.*) No, indeed.

No, on my life, fir:—we were only talking  
Of——

\* *Fitz.* Hold your tongue. Oons! boy, you must not tell.

\* *Mort.* Not!

\* *Fitz.* Not! no, to be sure:—why, 'tis a secret.

\* *Wilf.* You shall know all, fir.—'Twas a trifle—nothing—  
In faith, you shall know all.

\* *Fitz.* In faith, you lie.

Be satisfied, good Edward:—'tis a toy.—

But, of all men, I would not have thee know on't.

It is a tender subject.

\* *Mort.* Aye, indeed!

\* *Fitz.* May not I have my secret? Oons! good brother,  
What would you say, now, should a meddling knave  
Busy his brains with matters, though but trivial,  
Which concern you alone?

\* *Mort.* I'd have him rot:  
Die piecemeal; pine; moulder in misery,  
Agent, and sacrifice to Heav'n's wrath,  
When castigating plagues are hurl'd on man,  
Stands lean, and lynx-ey'd Curiosity,  
Watching his neighbour's soul. Sleepless himself,  
To banish sleep from others. Like a leech,  
Sucking the blood-drops from a care-worn heart,  
He gorges on't—then renders up his food,  
To nourish Calumny, his foul-lung'd mate,  
Who carries Rumour's trumpet, and whose breath,  
Infesting the wide surface of the world,  
Strikes pestilence and blight. O, fie, on't! fie!  
Whip me the curious wretch from pole to pole!  
Who writhes in fire, and scorches all around him,  
A victim making victims!

\* *Fitz.* By the mass,

'Twere a sound whipping that, from pole to pole!  
From constable to constable might serve.

E'en you yourself were like to prove, but now,  
This Leech, that's yoke-fellow, you say, to Scandal,  
The bad-breath'd trumpeter.

\* *Mort.*



Mort. Your pardon, brother;  
I had forgot. Willford, I've business for you.  
Fitzharding, in another place, whimsically hunts down a meta-  
phor. P. 89.

Fitz. I have a kind of movement, still, for Willford,  
I cannot conquer. What can be this charge.  
Sir Edward brings against him?—Should the boy  
Prove guilty?—well; why should I pity guilt?  
Philosophers would call me driv'ler,—Let them  
Whip a defector, and Philosophy  
Stands by, and says he merits it. That's true:—  
But wherefore should Philosophy take snuff,  
When the poor culprit writhes? A plague on flocks!  
I cannot hoop my heart about with iron,  
Like an old beer-but. I would have the vessel  
What some call weak:—I'd have it ooze a little,  
Better compassion should be set abroad,  
Till it run waste, than let a system monger  
Bang it with Logick; or a trencher cap  
Bawl out his ethics on it, till his thunder  
Turns all the liquor sour.

In the preface Mr. C. expresses, in a very singular tone of invective, his resentment against Mr. Kemble, for his, real or supposed, wilful failure of professional duty, in his exhibition of *Mortimer*. We leave the town to settle this dispute between the author and the performer; and shall only remark that, notwithstanding the success, of which Mr. C. boasts, at his own theatre in the Hay-market, it will still remain a question, to be decided by the public at large, whether the play deserved a better fate than it met with on its first representation. For our part, we are inclined, on the perusal of the piece, to accede to the justice of the sentence pronounced in the upper house.

ART. XIV. *Remarks on Mr. Colman's Preface: also a Comparison of the Play of the Iron Chest with the Novel of Caleb Williams. Originally written for, and inserted in, the Monthly Mirror; and now republished, by Permission of the Proprietors, with Alterations and Additions.* By a Gentleman of the Middle Temple. 8vo. 32 pages. Price 1s. Miller. 1796.

It is hard to say which has the advantage, in the use of the weapons of personal abuse, Mr. Colman or this advocate for Mr. Kemble. Leaving the angry combatants to settle the dispute concerning the pretensions of each hero to the honour of being

Much like the son of Kish, that losty Jew;  
we shall entertain our readers with a comparison, a little more interesting, drawn by the writer of this pamphlet, who appears to be an ingenious young man, between the Falkland of Mr. Godwin, and Mr. Colman's *Mortimer*.

P. 21.—Mr. Godwin was no doubt sensible of the difficulty of making Falkland as interesting to the reader as probably he appeared to his own imagination; this is evident from the elaboration with which he has introduced his character;—he has, therefore, been obliged to inform the reader, by amplification, of what he could not

do abstractedly;—in the first volume he appears an object of admiration, in the second of pity, and in the third of pity and terror combined. The author was conscious that, to explain a character like this, no hasty delineation could suffice; he has, consequently, endeavoured a gradual *développe*, by artful colouring, minute discrimination, subtle disquisition, and philosophical inquiry, ratiocinating and refining, till at length he has worked him into that being of gigantic mind and influence, which makes him at once interesting and formidable.

The fir Edward Mortimer of Colman is a creature of a different kind. For want of the necessary palliatives which are so ingeniously contrived in the novel, the murder he has committed appears to be the result of a dastardly malignity—his oppression of Wilford, of tyrannical caprice—his remorse is despicable, and his penitence ludicrous—instead of *pity*, he excites contempt; and instead of *terror*, merriment. In the novel, we are led on *by degrees* to admire a character who interests by his peculiar perplexities, conciliates by his benevolence, awes by the weight of his talents, and alarms by the formidableness of his power. In the play, we are introduced *at once* to a murderer without a plea to justify his crime; a moody *solitaire*, who croaks about the loss of honour, which it does not appear he ever possessed: a trembling coward, who dreads rather the infliction of punishment, than the entailment of ignominy.

ART. XV. *The Cottage. An Operatic Farce. In Two Acts.* By James Smith. 8vo. 34 pages. Price 1s. Tewkesbury, Dyde; London, Kearsley. 1796.

THIS piece is the humble production of a provincial muse. The good people of Tewkesbury are her patrons; and they have at least had the satisfaction of exercising their candour. That the publication of the piece will extend the author's patronage beyond it's former limit, we cannot take upon us to predict. Without some local cause of predilection, the public taste is too refined, to be much pleased with a performance, which has little to recommend it but a simple and dull representation of common incidents. Of the author's talent for verification and grammatical correctness, the following duet may serve as a specimen. P. 14.

- Louisa.* Why, made upon the self-same plan,  
With self-same passions, say—  
Why tender woman, form'd for man,  
Yet left to man a prey?
- Patty.* When the vile serpent gain'd his suit,  
At the forbidden tree,  
Then coward man partook the fruit,  
But laid the blame on *She*.

D. M.

#### THEOLOGY.

ART. XVI. *Letters to Mr. Archdeacon Travis, in Vindication of one of the Translator's Notes to Michaelis's Introduction, and in Confirmation of the Opinion, that a Greek Manuscript, now preserved*

*served in the public Library of the University of Cambridge, is one of the Seven, which are quoted by R. Stephens at 1 John v. 7. With an Appendix, containing a Review of Mr. Travis's Collation of the Greek MSS. which he examined at Paris: an Extract from Mr. Pappelbaum's Treatise on the Berlin MS.; and an Essay on the Origin and Object of the Velelian Readings.* By the Translator of Michaelis. 8vo. 376 pages. Price 8s. in boards. Printed at Leipzig; sold in London by R. Marsh, Fleet-street: 1795.

As no single question in biblical criticism has ever attracted such general attention, or called forth so much industry and ingenuity, as that concerning the authenticity of the passage in the first epistle of John, chap. v, ver. 7, it may be a gratification to many of our readers, to peruse a summary view of the present state of the controversy, given by so able a critic as Mr. Marsh, the learned author of these letters. We shall therefore introduce the present article with an extract from the preface, relative to this subject.

P. i. 'The question whether the celebrated passage, 1 John v. 7, be genuine or not, has so engaged the attention of the learned during the last three centuries, that there is hardly a library in all Europe, from the Vatican to the Bodleian, from Madrid to Moscow, in which the manuscripts of the greek Testament have not been examined, in order to determine whether it really proceeded from the pen of St. John. The result of this long and laborious examination is, that of all the greek manuscripts of the catholic epistles now extant, of which more than an hundred have been quoted by name, independently of those which have been quoted in the aggregate, the passage has been discovered in only one: and that single solitary manuscript is not only at least as modern as the fifteenth century, but has a remarkable reading at 1 John v. 6, which was manifestly taken from the vulgate; and therefore has neither sufficient antiquity, nor sufficient integrity to be entitled to a voice, in a question of sacred criticism. To remedy this deficiency, various attempts have been made, to shew that there existed formerly greek manuscripts, which contained the passage, though it is rejected in general by those, which are now extant. It is true, that in attempts of this kind there is little expectation of success: for the greek fathers, not only have never quoted the passage, even in their warmest disputes about the trinity, which they certainly would have done, if the passage had been known to them, but actually quote the sixth and eighth verses in succession, without the words  $\epsilon\iota\tau\epsilon\ \delta\epsilon\ \tau\epsilon\ \alpha\gamma\iota\circ\varsigma\ \delta\epsilon\ \kappa\alpha\tau\alpha\ \delta\epsilon\ \lambda\omicron\gamma\omicron\varsigma\ \alpha\iota\ \tau\omicron\delta\ \alpha\gamma\iota\omicron\varsigma\ \Pi\alpha\upsilon\lambda\omicron\varsigma,\ \kappa\alpha\iota\ \delta\epsilon\ \tau\omicron\iota\ \tau\omicron\iota\varsigma\ \epsilon\iota\ \kappa\omicron\iota\tau\iota.\ \kappa\alpha\iota\ \tau\omicron\iota\varsigma\ \kappa\omicron\iota\tau\iota\ \tau\omicron\iota\ \mu\alpha\tau\iota\alpha\sigma\tau\iota\kappa\epsilon\varsigma\ \epsilon\iota\ \tau\omicron\iota\varsigma$ . It is certain therefore, that this passage was not in their greek manuscripts. Nor was it contained in any of the greek manuscripts, from which the ancient versions were made, not excepted even the latin. It is totally unknown to the  $\mu\sigma\varsigma$ . of the old syriac version: it is wanting in the new syriac or philoxenian version which was made in the beginning of the sixth century, and collated with greek  $\mu\sigma\varsigma$ . at Alexandria in the beginning of the seventh: it is wanting also in the arabic  $\mu\sigma\varsigma$ , as well of the

version printed in the Polyglots, as of that, which was published by Erpenius: it is wanting in the ethiopic, the coptic, and the syriac: it is wanting in the mss. of the armenian version, and in those of the slavonian or russian version: and lastly, it is wanting in the most ancient mss. even of the latin version.

To suppose therefore, that the passage ever existed in ancient greek manuscripts, is contrary to the rules of probability founded on actual experience. And what renders the supposition still more improbable, is that the origin of this passage may be clearly traced in the latin version. For though in the text of the most ancient latin manuscripts no traces are visible of 1 John v. 7, yet in some of them it is found added in the margin, or interlined by a later hand, but in various shapes, as a mystical interpretation of the spirit, the water, and the blood: hence in those latin manuscripts, which have the passage in the text, it appears sometimes in one form, sometimes in another: and, what is particularly to be noted, it is so far from having any fixed place, that in some mss. it is added before, in others after the eighth verse. Its origin therefore in the latin is not a matter of conjecture, but of historical fact.—Further, we know in what manner, and at what period, it was transplanted from the latin into the greek. In the year 1215 pope Innocent III. held a general council in the Lateran, in which was condemned a work of the abbot Joachim, who had written against Lombard, archbishop of Paris, on the subject of the trinity. In the acts of this council, which were written originally in latin, and are printed in Harduini Acta Conciliorum, tom. vii. p. 1—78, the two verses 1 John v. 7, 8, were quoted from the vulgate. These acts, with the quotations from the vulgate, were translated into greek, and sent to the greek churches, in the hope of promoting an union with the latin which was one of the subjects of debate in this lateran council. About an hundred years after this period, the greeks likewise began to quote 1 John v. 7, and not till then, though the first epistle of St. John had been known to them full thirteen hundred years. The first greek writer, who has quoted it, is Manuel Calecas, whose attachment to the church of Rome was so great, that he accepted the order of St. Dominick, and adopted the tenets of the latin church, de processione spiritus sancti in opposition to those maintained by the greek church. Calecas, who lived in the fourteenth century, is succeeded by Brynnius in the fifteenth, who was likewise so attached to the church of Rome, that he quotes 1 John v. 6, not with τὸ πνεῦμα ἔστιν ὁ ἀλάβητος the reading of the greek mss., but with ὁ Χριστὸς ἔστιν ὁ ἀλάβητος the reading of the latin, and omits the final clause of the eighth verse in opposition likewise to the greek mss. and in conformity with only modern transcripts of the vulgate. Brynnius is succeeded by the writer of the Dublin ms. either in the same century or in the beginning of the next: by the complutensian editors in the sixteenth century, by Peter Mogilas, a greek writer of the seventeenth century, and by the greeks in general of the present age. Nor must it be forgotten, that when the passage first appeared in greek, it presented itself under as many different shapes, as when it first made its appearance in the latin, which would hardly

hardly have happened, had it been derived from the autograph of St. John.

All hope therefore of shewing, even with the least colour of probability, that the words  $\epsilon\iota\tau\eta\ \delta\epsilon\alpha\omega\ \delta\ \pi\alpha\tau\eta\varsigma\ \kappa\ \tau\ \chi$  ever existed in ancient greek mss. appears to be utterly extinguished. But as ardour in controversy increases, as the obstacles, which present themselves, are multiplied, and the rules of probability are generally discarded by those, who resolve, at all events, to maintain an opinion, which they have once embraced, it has been asserted in spite of all these discouragements, that there really existed greek mss. in the sixteenth century, which contained the passage, and that such mss. were used by Robert Stephens.

Stephens's celebrated edition of the greek Testament was published in 1550. It was a re-impression of the fifth edition of Erasmus's. In the margin, Stephens quotes various readings from the complutensian edition, and from fifteen greek manuscripts, eight of which were borrowed from the king's library at Paris; six were procured from various quarters, and one was collated in Italy. These sixteen copies he denotes, when he quotes various readings from them, by the greek numerals. The first number refers to the complutensian edition.

2. xx. Of his fifteen mss. Stephens quotes some in one part, some in another, but none throughout the whole New Testament; for greek mss. in general are not like printed editions, but contain commonly only parts of the New Testament. In the catholic epistles, Stephens has quoted only seven manuscripts: consequently, in these epistles, he collated only seven, for, if he had collated more, he of course would have quoted more. These seven he denotes by the numerals  $\delta, \epsilon, \zeta, \theta, \iota, \kappa, \nu$ , of which the four marked  $\delta, \epsilon, \zeta, \theta$ , were from the king's library, and the other three  $\iota, \kappa, \nu$ , were among the six, which he had procured elsewhere. At 1 John v. 7, the disputed passage stands thus in Stephens's text:  $\epsilon\iota\tau\eta\ \delta\epsilon\alpha\omega\ \delta\ \pi\alpha\tau\eta\varsigma\ \delta\ \lambda\omicron\gamma\omicron\varsigma, \kappa\alpha\iota\ \tau\delta\ \alpha\gamma\iota\omicron\varsigma\ \pi\alpha\tau\eta\mu\alpha, \kappa\alpha\iota\ \beta\omicron\upsilon\iota\ \delta\ \tau\epsilon\iota\varsigma\ \epsilon\iota\ \iota\sigma\iota\ \kappa\alpha\iota\ \tau\epsilon\iota\varsigma\ \iota\sigma\iota\ \delta\ \mu\alpha\sigma\tau\upsilon\epsilon\iota\tau\epsilon\iota\varsigma\ \epsilon\iota\ \tau\eta\ \gamma\eta$ : which passage is worded exactly as it is in the fifth (not the third) edition of Erasmus, nor is any alteration made in the arrangement except that Erasmus has  $\alpha\gamma\iota\omicron\varsigma$  after  $\pi\alpha\tau\eta\mu\alpha$ , but Robert Stephens before it. In the margin opposite to 1 John v. 7, Stephens has quoted the seven mss. just mentioned, with an obelus prefixed, which denotes that these seven mss. agreed in omitting certain words contained in his own text. The number of words omitted in the quoted mss. he determines by placing in his text an obelus before the first word, and a little crochets, in the shape of a semicircle, and of the size of a comma, after the last word. At the place in question, the obelus is set before  $\epsilon\iota$ , which precedes  $\tau\eta\ \delta\epsilon\alpha\omega$ , and the semicircle immediately after  $\delta\epsilon\alpha\omega$ : so that by this notation the words  $\epsilon\iota\tau\eta\ \delta\epsilon\alpha\omega$ , and not the whole passage, are represented as wanting in these seven manuscripts. But as compositors are not infallible, and marks of reference are frequently placed wrong through various accidents in printing, this edition of R. Stephens had not been published many years, when Lucas Brugensis suspected that Stephens's compositor had here made a mistake, and that he ought to have set the crochet,

not after ~~εγω~~ but after  $\gamma\eta$ , that is, after the last word of the controverted passage, and not after the third: for even in the sixteenth century it was well known, that the greek mss. in general omitted the whole passage, but no one either before or since the time of R. Stephens has ever seen a greek ms. which omitted the three first words only. This however was not admitted by the advocates of 1 John v. 7, who still quoted these seven mss. as authority, not indeed for the whole passage, but, what is of some importance in a case of necessity, for at least three quarters of it. About one hundred years after the time of Lucas Brugensis, Simon examined all the greek mss. in the library of the king of France, and found that not only is  $\tau\eta$  ~~εγω~~, but that all the following words, as far as is  $\tau\eta$   $\gamma\eta$ , were wanting in them all: and, as four out of the seven, which Stephens has quoted at 1 John v. 7, had been borrowed from this library, though Simon did not attempt to determine what particular four, he concluded that Stephens's representation at that passage was inaccurate. To evade this argument, the patrons of Stephens's semicircle had recourse to the hypothesis, that the eight mss. which, in the time of R. Stephens, belonged to the king's library, were no longer there, and even that they were no longer in existence: a position, which though wholly incapable of defence, is indispensably necessary for those, who maintain that the semicircle is set right, because the mss. which still exist, both in Paris and in other places, decide against them. From this untenable post they were driven a few years afterwards by Le Long, who in 1720 undertook to determine the particular eight mss. in the royal library, which had been used by Robert Stephens, and consequently four out of the seven, which are quoted at 1 John v. 7. These eight mss. he imperfectly described in the *Journal des Sçavans*, for june 1720; but he gave a more complete and more accurate account of them in the edition of his *Bibliotheca Sacra*, which was published in 1723, soon after the death of the author.

From this period Stephens's semicircle was abandoned to its fate: it dwindled gradually into oblivion, and no one entertained the smallest hope, that another effort would be made in its favour. Sed multa renascentur, quæ jam cecidere.—The rev. Mr. archdeacon Travis has engaged, after an interval of above fifty years, to restore it to its lost honours; has undertaken to prove that it is justly entitled to its place, and that they who assert the contrary "are false accusers." For this purpose, it was necessary before all things to shew that Le Long was mistaken, and that the eight mss. on which he had fixed, were not the eight which were used by Stephens. Accordingly the archdeacon took a journey to Paris, in the year 1791, in order to compare Stephens's quotations from the eight mss. which he had borrowed from the royal library, with the readings of those on which Le Long had fixed, as the eight which were used by Stephens. In this comparison he found, according to his own account, p. 361, that the quotations made by R. Stephens differed so frequently from the readings of Le Long's manuscripts, as to warrant the inference, that these were not the eight which Stephens had used.

One obstacle therefore to the opinion, that the semicircle was set right, being as Mr. Travis supposes, totally removed; he concludes that its right position admits no longer of a doubt.

During the interval between 1791 and 1794, in which year Mr. Travis's last edition of his Letters to Mr. Gibbon was published, Mr. Marsh discovered (and announced the discovery in a note, vol. 11, p. 789, of his Translation of Michaelis) that the greek ms. marked K k. 6, 4, in the public library of the university of Cambridge, had been formerly in Paris, and was no other than that which Stephens had quoted by the mark  $\nu$ , and consequently one of the seven mss. which are quoted in Stephens's edition of 1550 at 1 John v, 7. This ms. omits, not only  $\epsilon\gamma\alpha\gamma\epsilon\iota$ , but all the following words, including  $\epsilon\tau\iota\ \gamma\eta$ ; and, since Stephens quotes all his seven mss. of the catholic epistles for the same omission, it follows, that, if one of them omitted the whole passage, the others did the same. Of the truth of this inference, Mr. Travis was aware; and therefore felt himself reduced to the necessity of giving up the opinion which he had espoused, or of proving that the ms. in the Cambridge library had no more been used by R. Stephens, than those, on which Le Long had fixed in the royal library in Paris. For this purpose he made an attack on the arguments which Mr. Marsh had produced in the above-mentioned note, in proof of the identity of the ms. K k. 6, 4, and Stephens's ms.  $\nu$ .

The letters here published are intended as a vindication of that note from Mr. Travis's objection: they contain, likewise, many important documents in support of Mr. Marsh's opinion, in addition to those which he had before produced. The *first* letter states the several steps which led to the discovery of the identity of the mss. above-mentioned; the *second* replies to Mr. Travis's objections to the account given of this discovery; the *third* exhibits the proof of the premises, on which the opinion of the identity was grounded; and the *fourth* applies an algebraic theorem to these premises, and calculates the probability that the mss. in question are one and the same. The result of the computation is that the exact probability of the identity is as 93132 quintrillions + 257461 quatrillions + 542601 trillions + 562499 billions + 999999 millions + 999999 to unity; a conclusion, which Mr. Marsh very fairly calls a complete demonstration.

Our learned readers will easily perceive, that the documents, on which the author's proof depends, must be such as do not admit of abridgment; and will therefore excuse us, if we refer them to the work, for that complete satisfaction, which, we believe, every competent and impartial judge must receive from the perusal. In addition to the main proof of the point in dispute, other arguments and considerations are suggested in three subsequent letters; and a large appendix is subjoined, in which the accuracy of Mr. T.'s researches is fully canvassed, and several points, indirectly connected with the principal question, are minutely discussed. The whole is a masterpiece of criticism, which will not fail to confirm the writer's title to a station among the first scholars of the age. It will not be surprising, if the feeble rays of Mr.

Travis's dim taper should vanish, before the bright luminaria of a Marsh and a Porson.

L. M. S.

ART. XVII. *The Rise of Mahomet, accounted for on natural and civil Principles.* By the late Nathan Alcock, M. D. in the Universities of Oxford and Leyden, Fellow of the Royal College of Physicians, and of the Royal Society, London; and in the former University many Years celebrated Praelector in Chemistry and Anatomy. 8vo. 38 Pages. Price 1s. Sael. 1796.

UPON the obvious principle, that we should be cautious of ascribing to supernatural interposition that which may be accounted for on natural principles, the writer of this pamphlet undertakes to show, that the rise and propagation of the mahomedan religion may be explained from a combination of well known causes. After some introductory particulars, collected by the editor, the rev. T. Alcock, chiefly respecting the geography and ancient state of Arabia, and the birth and early life of Mohammed, Dr. A. briefly states Mohammed's chief doctrines and institutes. Upon these he remarks, that the prophet's prohibition of the use of wine was necessary among a people addicted to violent passion; that the doctrine of predestination, or fixed fate, had a tendency to inspire the people with enthusiastic courage, and probably operated powerfully on Mohammed himself; and that the notions, which he taught concerning a future state, were calculated to operate powerfully on the people, whom he wished to control. The particular circumstances of the times, and the state of opinions among the jews, the christians, and the pagans, are shown to have concurred with the well-contrived doctrine of Mohammed to produce extraordinary effects. The observations are judicious and sensible, but will not be thought to cast much new light on the subject by those, who are acquainted with Mr. Gibbon's account of the rise and progress of mahomedanism, in his *History of the Decline and Fall of the Roman Empire*.

ART. XVIII. *Five Discourses, containing certain Arguments for and against the Reception of Christianity by the ancient Jews and Greeks. Preached at Croydon, in Surry, by John Ireland, A. M. Vicar of the said Church. To which are subjoined, illustrative Notes.* 8vo. 168 Pages. Price 3s. 6d. Faulder. 1798.

THESE discourses must not be hastily thrown aside among the ordinary trash of common-place sermons. They are rather scholastic than popular, and have a considerable degree of originality in the plan, and of merit in the execution. The writer's design is, to give a view of the causes of the rejection of christianity by the ancient jews and greeks, contrasted with the arguments which ought to have commanded their belief.

In the *first three* discourses, which treat of the jewish rejection, it is ingeniously argued, that the jews, from the earliest times, had clear indications of the spiritual nature of the Messiah's kingdom, in their egyptian slavery, in their uninterrupted temporal degradation, in the theocratic form of their government, in the constant ascendancy of religion through the whole of their history, in their sacred institu-



tions, and in the continual interference of supernatural aid in their temporal concerns; and consequently, that their rejection of christianity is to be ascribed to other causes, which do not affect it's credit; particularly to their erroneous preconceptions of the future supremacy of their nation, and temporal sovereignty of their Messiah; a mistake which originated in the misinterpretation of their sacred writings, and to their habitual propensity towards idolatry, and reverence for traditional institutions—both incompatible with christianity.

In the *fourth* and *fifth* discourses, a similar plan is followed respecting the greeks. It is shown, that a revelation was offered them, which called upon them to contemplate it's divine economy; which allowed them to establish their conviction by previous inquiry; and which furnished them every necessary proof of it's divine original, adapted to their own conceptions and principles: notwithstanding which, through a reluctance to submit to the obedience required in the Gospel; through a dislike of the claim of christianity to an authority which excluded all other religions; from it's want of countenance and support from the civil powers; from their respect for a sect of philosophy equally hostile to all religions; and from a superstitious spirit, obstinately attached to the institutions of pagan worship, this revelation was rejected.

These topics are discussed with considerable novelty of thought, and in a manner very much the writer's own. The argument is illustrated and enforced by many pertinent quotations, which prove the author to be a man of respectable erudition. In justice to so ingenious a performance, we shall give a specimen from the discourse, in which the writer supposes the enlightened greek contemplating the miracles of the Gospel.

P. 106.—'Descended from a people equally distinguished by fiction and incredulity\*, whose fancy had always carried them to the invention of the marvellous, and whose philosophy to its rejection, who fastidiously destroyed with one hand what they luxuriantly created with the other, what would so soon engage the attention of the greek to the Gospel as its miraculous economy?

However warm his imagination, the greek could mark out, with much circumspection, the limits of credibility and its contrary. Comparing the nature of events with the asserted concomitance of prodigies, he had learned to distinguish between the one and the other; and, in the conduct of his national writings, knew what to receive and what to reject. If we ask the principle of his discrimination, we find

### Quicquid Græci mendax

Audet in historia

Says Juvenal of the first of these propensities, sat. 10, 174.

Primus Grævus Homo—exclaims Læcærius of him who gloried in establishing the second, lib. 1. 167.

\* Dionysius Halicarnassensis reprobates Theopompus for mixing the images of prodigy with the narration of real events, Εἰς ἃς καὶ τὰς εὐλαίας τοὺς θαύματος ἢ Μανδάνη καὶ τὰς τῶν θεῶν ἀπαγγελίας, &c. These he gives as some of the offences committed by that writer against the nature of history, κατὰ τὴν πραγματικὴν τῶν πραγμάτων ἀκριβείαν. Ep. ad Pomp. c. 19. Strabo expressly condemns Herodotus and others who dis-  
figured

And it is in the incongruity which he discovers between the portent and its purpose. Seeing no just demand for supernatural power, he will not allow its needless interference, and, with critical exactness, confines to earthly agency the production of events, which, independently of extraneous assistance, it is well able to accomplish.

Coming to the Gospel with this opinion, and invited by it to accept the relation of its miracles, he will be satisfied concerning their sufficient reason, ere he believes; he will enquire into the worthiness of the object to be accomplished by them. If the object is in any respect inadequate to the miracles, he will reject them; but if it is of an importance fully answerable, if it is such as, from analogy, he supposes incapable of being effected without miracles, he must accept them; not indeed for their own sake, (for he well knows that abstracted miracles are impertinent) but for the sake of the reason that attends and justifies them. The order of things is here reversed, and he begins to believe with laudable precision, from the end to be accomplished. The miraculous narration which first meets his eye, comes last in the arrangement of his mind; and, though primarily and singly considered, it would deserve to be rejected, yet secondarily, and with relation to its purpose, it justly demands his assent.

**ART. XIX.** *The practical Efficacy of the Unitarian Doctrine considered; in a Series of Letters to the Reverend Andrew Fuller; occasioned by his Publication entitled The Calvinistic and Socinian Systems examined and compared as to their moral Tendency. To which is added the Second Edition of an Essay on the Grounds of Love to Christ.* By Joshua Toulmin, D. D. 12mo. 74 pages. Price 1s. 6d. Johnson. 1796.

In theological controversy, every question should be determined by its own proper evidence, without considering its probable tendency

figured history by their meretricious taste for splendid falsehoods, *οσπερ ἰδύματι τι τῇ λόγῳ τῆς τιμωρίας προσφύρονται*, lib. 17. p. 563. Thucydides is supposed to have intended a similar correction in certain celebrated words which contrast the solidity of his own production with the fugitive ornaments of preceding writers. Camerarii Proem. in Hist. Herod. And in other places he upbraids those to whom the sobriety of historic truth is too grievous a restraint, *οὐκ ἀτάλαιναι ποιεῖν ἢ ζητῆσαι τῆς ἀληθείας*, and promises that his own representation of things shall be far removed from the licence of poetry, *οὐκ ὡς ποιηταὶ ὑμνημασί περὶ αὐτοῖς*, Thucyd. Hist. lib. 1. c. 21. Ed. Duker. The extacy of Longinus knows to lower itself, while he recommends to his rhetorician, sect. 15. the *εὐμεγέλειος καὶ μεγαλῆς* in opposition to the machinery of the poets: and Aristotle represses even their wantonness, while he confronts their province with that of the historian, De Poet. c. 9. It would be superfluous to quote similar sentiments from the latins; but the argument of Cicero against the supposed interference of the Deity in a well-known instance, is so apposite to our reasoning, that we cannot but state it, *Nec Hominem audio, says he, qui Ganymedem a Diis raprum ait, ut Jovi pocula ministraret: non justa causa, cur Laomedonti tanta fieret injuria*, Tusc. Quest. lib. 1. He has a similar conclusion from the miraculous dream of the money-finder, De Divin. lib. 2. c. 65.

or actual consequences, of which it may not be easy to judge accurately. Every system has contrived some salvo for the security of good morals: even those which deny, that good works are the required condition of salvation, provide an obligation to morality in religious gratitude. Instead of directly refuting, in fair argument, the tenets of any sect; to endeavour to bring it into discredit, by insinuating that it is unfavourable to piety and morality, is an unfair, and invidious method of proceeding, which a good cause cannot require, and which will be of no service to a bad one.

Mr. Fuller's tract, to which this pamphlet is a reply, is an attack of this kind; rather calculated to raise a prejudice against the unitarian system, than to invalidate its principles. The publication, however, has attracted some degree of attention and approbation: and Dr. T., a dispassionate, but firm advocate for unitarianism, has thought it necessary to attempt to remove the odium, which he conceives to have been brought upon his sect by Mr. Fuller's treatise.

In order to establish the moral tendency of unitarian principles, Dr. T. reviews the history of the first propagation of christianity, contained in the Acts of the Apostles; and shows, by a series of pertinent quotations, and judicious illustrations, that it was the preaching of the simple unitarian doctrine, which first brought men to faith and repentance, and christianized the world. He finds no other doctrine in the discourses of the apostles, than that which in modern language is called unitarian; and, particularly, remarks in them an entire silence on the peculiar tenets of the athanasian and calvinistic systems. The opinions of the christian fathers, and the creeds of ancient churches are next examined, to show, that they have admitted the efficacy, and sufficiency by itself, of the unitarian principle, that Jesus was the Christ; and it is remarked, that even the church of England, which requires subscription to the trinitarian system from her ministers, is satisfied with the unitarian profession of the apostle's creed in those whom she admits into her communion by adult baptism. Sublime and fervent strains of devotion, it is further observed, are often to be found in the writings of divines of different persuasions, without being blended with their peculiar tenets.

P. 35.—'These,' says Dr. T., 'are to me proofs, that the calvinistic system is not essential to devotion. I see the devotional spirit diffuse itself through pages, through treatises, where there is not a trace of that system. It lives and glows without it, and rises to a degree of fervor and spirituality equal to any compositions, where that system and the phraseology of it have mingled and incorporated themselves. Though it is not to be doubted, that many pious and worthy persons having been always accustomed to give vent to their devotional feelings in language and associations of this kind, are ready to conceive that separated from them, devotion would languish and die away. This is a mistake. This apprehension is the creature of habit, not of reason, or reflection, or fact.'

'Whatever opinion, you, sir, may entertain, or endeavour to give your reader, concerning the piety of socinians, numbers of them have been persons of eminent piety. To mention the living might be invidious and awkward. But I appeal to the memoirs of the dead; of Faustus Socinus himself, of the polish brethren, of Biddle, of Emlyn, of Hopkins, of Lardner, of Jebb, and of Price. If the number of  
excellent

excellent characters should not be so great, as among other denominations; you are sensible that a cause of this is easily to be assigned; the number of socinians hath always, in the later ages of the church, bore a small proportion to the number of trinitarians and calvinists; and the number of sincere, conscientious persons attentive to the cultivation of pious affections, hath born a small proportion to those, who have been nominal socinians or calvinists.\*

Dr. T. has, in this passage, committed a mistake, in ranking Dr. Price among socinians; it is well known that, in his opinion concerning the person of Christ, the doctor was not a socinian, but an arian.

With respect to the unsuccessfulness of preaching, with which Mr. Fuller reproaches the unitarians, Dr. T. remarks, that this defect, as far as it actually exists, is not to be imputed to the nature of their discriminating principles, but, among other incidental crosses, to the prejudices which are raised against them by the uncandid and invidious representations of other sects. The appellation of socinian the doctor rejects, as not exactly expressive of the unitarian system, and, as, through a false association, a term of reproach. The assumption of the title of unitarian by trinitarians he thinks a contradictory assertion, that plurality and unity of person are the same. The charge of a resemblance, and tendency, of unitarianism to deism, Dr. T. treats as unjust and absurd. p. 45.

‘It implies,’ says he, ‘that to receive the divine mission of Jesus has a resemblance to considering him as a deceiver: that to take him as my master, the resurrection and the life, has a tendency to the rejection of him: that to learn of him is to deny him: that to profess to obey him resembles disobedience: and that to hope for the mercy of God in him will lead me to cast off this hope.’

‘It is a singular circumstance that a resemblance and affinity to deism, should be ascribed to the creed of those among whom have arisen the most able critics in the Scriptures, and the most eminent advocates for divine revelation. Socinus himself wrote a piece entitled, “An Argument for the authority of the Holy Scriptures,” which a bishop of the church of England, recommended to his clergy, as a valuable performance†: and which a divine of that church translated into english‡. Lardner spent his life, and fortune, in part, in investigating and proving, “The Credibility of the Gospel.” Lowman, Forster, and Duchal, were Unitarians: so were Locke, and Sir Isaac Newton. These two not only defended revelation, but studied and explained the Scriptures. The *polish* brethren are among the commentators of the first reputation. Among authors of the present day, no one hath written so much on the evidences of christianity, as hath Dr. Priestley.’

The tract is written with great perspicuity, candour, and good sense. The annexed Essay, which corroborates the argument of the reply, was first published in the Theological Repository.

ART. XX. *A Preservative against the Infidelity and Uncharitableness of the Eighteenth Century: or Testimonials in behalf of Christian Candour.*

\* Bishop Smalbrooke’s Charge to the Clergy of the Diocese of St. David’s, 1728, p. 34. † Mr. Edward Gossage.

and

*and Unity*, by *Doctors of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the Right of Private Judgment in Matters of Religion. The Whole being a Sequel to "The Sketch of the Denominations of the Christian World."* By John Evans, A. M. 12mo. 240 pp. Pr. 2s. 6d. or on fine paper 3s. 6d. bound. Symonds.

THOUGH we cannot thank the editor of this compilation entitled to much praise either for the industry, or the ingenuity, which were requisite in collecting a series of similar passages from various authors on the same subject; yet, when we consider the laudable design with which the collection has been made, and the pleasing and beneficial impression which the perusal must make on ingenuous minds, we are inclined to applaud the undertaking. The design, as expressed in the editor's own words, is, "to show the avowed enemies, and to remind the bigoted professors of revelation, that wise and good men of all denominations have considered the right of private judgment in matters of religion to be the badge of protestantism, and have deemed the exercise of charity towards those, who differed from them, to be the ornament and glory of the christian profession. Christians of each denomination may in this volume have the pleasure of perusing passages from their favourite authors, and may be introduced to an acquaintance with other writers, in whom they may find more to admire, than sectarian bigotry would permit them to expect. Near fourscore different authors are here brought together to speak the same language, the language of moderation and charity. We shall mention a few of them.

Part I. *Doctors of the Church of England*: Stillingfleet, Chillingworth, Hall, Tillotson, Whitby, Clark, Secker, Jortin, Wesley, Horne, &c.

Part II. *Doctors of the Church of Scotland*: Campbell, Scougal, Leechman, Robertson, Macgill, Gerrard, Logan, &c.

Part III. *Doctors among the Protestant Dissenters*: Doddridge, Baxter, Pierce, Watts, Benson, Chandler, Lardner, Price, Kippis, &c.

Mr. E. has confined himself to deceased writers. The compilation is introduced by an ingenious essay on the right of private judgment.

ART. XXI. *An Occasional Sermon preached in the Parish Church of Doncaster, on Sunday the 29th of May, 1796, by Thomas Deafon, A. B. Curate.* 4to. 20 pages. York, Todd; London, Baldwin. 1796.

THIS is a neatly written discourse on the superior excellence of a mixed monarchy, particularly of the british constitution, above every other form of government, with a few oblique strokes, as usual, at french anarchy and impiety. The demolition of monarchy by Cromwell, and its restoration in Charles II, are briefly noticed, but in terms which discover very defective notions of the rights of men and britons. Few readers, who recollect in what essential points the liberties of englishmen were infringed under the Stuarts, will agree with the author, that at the execution of Charles I. "liberty expired with an expiring king;" and that with the restoration liberty revived, and resumed her smiling aspect.

ART. XXII. *Daniel's Seventy Weeks. A Sermon preached at Simons Chapel, on Sunday Afternoon, September 18, 1796, at the Free. By William*

William Cooper. Being his Second Address to that People. 8vo. 32 pages. Price 6d. Chapman. 1796.

THIS sermon is a sequel to a discourse addressed to the jews, of which notice is taken in the 313th page of our present volume. It is drawn up in the same popular style, but is as deficient in critical or logical discussion, as it is abundant in enthusiastic declamation. The preacher takes more pains to repeat and inculcate the doctrines of calvinism, than to prove the accomplishment of the jewish prophecies in the person of Christ.

ART. XXIII. *The Use of the Law. A Sermon preached at Kensington Chapel, August 28, 1796.* By John Neal Lake, D. D. 8vo. 26 ps. Price 6d. Chapman. 1796.

THE moral law of God is the subject of this discourse. Its purpose is to show, upon the calvinistic system, that, though justification is by faith without works, yet the law is useful as a mean of convincing men of sin, and bringing them to Christ, and as a preservative from sin, and a rule of life. The technical language of this discourse may render it obscure to those who are not conversant in polemic theology; but it will not be, on that account, less acceptable to that class of christians, by whom discourses of this kind are commonly read. The profit arising from the sale is to be appropriated to the use of the missionary society.

ART. XXIV. *A Sermon preached at the Affairs holden at Wisbech, before Edward Gavillan, Esq. Chief Justice of the Isle of Ely, the 28th of July, 1796.* By James Nasmith, M. A. Rector of Leverington. 8vo. 16 pages. Price 1s. Cadell and Davies.

A VERY short and superficial discourse, which requires no animadversion, and is entitled to little praise. After performing its duty from the pulpit, had it been consigned to peaceable repose in the preacher's study, the world would have suffered no material loss. The topics are, the affinity between religion and government, and the sacred obligation of an oath.

M. D.

#### NOVELS.

ART. XXV. *Man as he is. A Novel in Four Volumes.* By the Author of *Hermisprang*. About 940 pages. Price 12s. sewed. Lane. 1796.

FROM the number of novels which yearly are brought forth, the spawn of idleness, the inconsiderate are apt to conclude, that a novel is one of the lowest order of literary productions; though a very different estimation seems to be suggested by the small number of good ones which appear.

The author of *Man as he is*, one of the favoured few destined to throw a lustre on the novelist's character, displays richness of mind, and acquired knowledge, blended with such felicity of association, that he starts from the crowd of competitors with easy gaiety, and curvetting, and frisking attains the goal.

But

But let us not be misunderstood, we mean merely to say, that the good humoured satire, and amiable playfulness exhibited in these volumes, prevent strength of mind, and soundness of thinking, from always appearing as the predominant features. The mode of instruction here adopted is indeed so graceful, that few people of sensibility, we suppose, can read this work without wishing to know more of a writer who thus steals on their affections.

But, in praising this novel, the history of a man of fashion, it is not so much the story, as the manner in which it is told, that interested us so warmly. It is rather a bundle of finely imagined incidents than a regular plot, which should open as we advance; and the conclusion is wrought up with so little art, as to call for censure, when it is evident, that the author could have executed it in a style much superiour, would he have taken the trouble.

The taste and judgment, conspicuous in the delineation of many of the characters, merits emphatic praise, because many original touches mark their individuality, not in the least bordering on caricature; the vulgar mode of securing attention. Neither a monotony of phrase easily retained by the memory, nor a singularity of behaviour, only amusing because singularly ridiculous, is here laboriously adopted, because the author could do something better—seize the discriminating shades of nature.

We wish to notice, with peculiar approbation, the characters of Mr. Mowbray, lady Ann Brixworth, Mr. Bardoe, Mr. Lindsay, and Miss Carlill.

The language does justice to the sentiments, and the dialogues are pointed. We shall select one, as independent as any of the story.

P. 230.—‘I believe it is just as possible for english gentlemen to meet over a bottle without canvassing affairs of government, as for english ladies—or any ladies—to meet over a tea-table without canvassing fashions or reputations. Amongst other refractory matters, soluble only in wine, our company set seriously to work to decide upon the quantum of good or of evil produced in England by parties.

Parties—according to Mr. Holford—were the bane of all government, which, to be strong and vigorous, ought to go on in a smooth, free, uninterrupted course; and best of all, when governed by a single will; for Mr. Holford was a sound Tory, and would have been a Jacobite, if that sect of idolaters had not vanished from amongst us for want of a deity. Mr. Holford said all that was to be said on that side the question, and was plyed with counter arguments by Mr. Ward, who not only thought parties useful in a state, but deviated from his subject to prove that kings—an individual here and there excepted—were a breed pernicious to man, and which mankind ought to extinguish or to muzzle.

Irreverence to kings was blasphemy, in the opinion of Mr. Holford. His eyes sparkled with holy rage, and was scarce to be restrained by good manners from anathematizing the wretch who could maintain such opinions. The argument went into abuse, and very much into diffusion. Mr. Lindsay heard all with the calm tranquillity of a philosopher. Sir George enjoyed the controversy; and if

he

he spoke, it was with the mischievous view of animating the combatants.

Not so the stranger; he cared little indeed for the argument, but much for the peace of this small society. Twice he called in order, without effect; the third time with a voice and look that seemed to say, I will be heard, he said, "Gentlemen—anger may breed contention, but cannot be productive of wisdom. A little reflection will convince you, that you are wasting words, and giving good sense to be scattered by the winds of heaven. What! has experience so little taught mankind the road to truth, that men will still seek it by ways in which it is not to be found. Things not known, are to be sought for by the medium of things that are known; this is an axiom not less true in politics than in mathematics; but gentlemen—where are your data?"

Sir George and Mr. Lindsay, struck with the stranger's good sense as well as his manner, applauded what he had just said; Mr. Holford and Mr. Ward were reduced to silence, more by the commanding emphasis with which the gentleman spoke, than by his axiom.

"It is," continued he, "a rule in well ordered societies, that every person should say what he chuses without interruption; and this rule preserves decorum, and may gain attention; without it, gentlemen are too apt to attend to no ideas but their own. In such a case, Michael the archangel might speak, and speak in vain. Every man expects to be heard; every man then should be ready to hear.

"It is to be observed, gentlemen," continued the stranger, "that a good argument is nothing but a series of antecedents and consequents, of propositions, proofs, and deductions; the conclusions ought to be taken from the premises strictly, but perspicuously. I hope I have the honour of your assent to these particulars."

All bowed and were silent except Sir George, whose curiosity being highly raised by this exordium, said, "Certainly, sir; and I wish a gentleman who knows so well to give the precept, would also give the example."

"If," said the gentleman, "you will accept a feeble specimen of what may be done by your superior powers rightly directed, I will endeavour to satisfy you." They bowed assent.

"Government," the stranger proceeded, "whether of divine or human ordinance, has for its end the good of mankind.

"Man is carried by instinct, or something as strong as instinct, to the gratification of his appetites, and to the indulgence of his passions.

"Kings are men.

"When the love of power becomes a passion—and when does it not become a passion in kings? it seeks its own enlargement.

"Power may be directed to the increase of the general welfare; it may also be directed to its injury.

"If ten kings stretch it to the injury of mankind, for one who uses it for their benefit—and I fear the history of mankind will not lead us to deny the proposition—the reason for restraining it is ten times as great, as the reason for leaving it unlimited.

"Therefore



Therefore it ought to be restrained. This argument being directed against Mr. Holford's principle position, I attend his reply."

Mr. Holford declined to answer—for says he, "Though perhaps I might find matter, I cannot, for want of practice, dispose of it by logical arrangement."

"May I be permitted," the stranger asked, "without offence, to endeavour it, as far as I have this day heard your argument?"

Mr. Holford nodded an ungracious assent.

"Since," continued the speaker, "the powers that be, are ordained of God; government is of divine authority.

Kings are therefore the delegates of heaven, and how can it be supposed that delegates of heaven can abuse their power?

"If men are ever unfortunate enough to think they do, it ought to be considered as permitted by heaven, and therefore a chastisement for the sins of a people.

"In such a case, resistance would be impious. We ought to bow down our heads before the Lord, and before his anointed."

This was said with so imposing a tone of gravity and importance, that Mr. Holford cried out exultingly, "Yes, certainly, these are my elements, as I may call them; these are my fundamental propositions, and I think they will not be easily refuted."

"They may be denied, however," Mr. Ward answered.

"Any thing may be denied, sir," said Mr. Holford; "a man may deny the incarnation."

"That he may indeed," replied Mr. Ward. "Let us however return to our subject. I flatly and positively deny that kings are delegates of heaven."

"We must prove it then," said the stranger, with his accustomed gravity. "God governs the world; then all the active powers in it are his ministers. Kings are active powers. Then kings are his ministers."

"I deny that he governs the world in any such sense," said Ward.

"As we go on," said the stranger, "we must give up the argument for want of data on which we can build. Let us try again.

"God made the world, and all things in it." The speaker looked at Mr. Ward for his assent, who not answering, he added, "for the use of man."

"With that addition," replied the apothecary, "I deny the proposition."

"If so," resumed the stranger, "I must turn you over to the clergy; for," continued he, smiling, "when I think upon guats, locusts, and mosquitoes, I dare not enter upon the proof."

Mr. Holford at this conclusion, happened to be in the midst of a pipe, sucked in the grateful perfume with double avidity; probably hoping amidst his other inspirations, a small blast of the spirit. As it was rather too long in coming, sir George asked the stranger, if he thought the question concerning parties was capable of logical decision?

"One might reason upon it," said the stranger, looking at the apothecary with complacency, "if the gentlemen of the faculty would not deny us our data thus:

"Laws are necessary for man, and require certain individuals to execute them.

"Generally—man will not take a trouble without expectation of any emolument. There are emoluments of ambition, of vanity, of pride, of revenge, as well as of avarice.

"Generally—for I would not absolutely deny the existence of pure patriotism, though I consider it as a rare virtue—contention for office, is a contention of these and other similar passions.

"Generally—the servants of the crown are desirous to preserve their emoluments; whilst they have upon their right hand and upon their left, those who desire to obtain them for themselves.

"In every proposition that comes from the part of government, their odds are to lay, that the ostensible is not the sole, and seldom the principle motive. That there is some cabal to gratify, some concealed interest to promote, some crooked politics which shun the face of day.

"The eye of the people is not that of a Lynx. The keen eye of opposition is alone competent to see the barbed hook, which too often lies concealed under the splendid baits of government. So far parties are good.

"If all were fair on the part of administration, still, disquisition is necessary for finding the good or the evil of an unknown object; and party is necessary for disquisition. Parties then are generally good."

"It is true, that neither the antecedents or the consequents in these arguments, were indebted to their author for precision; but the mode was new, and as none of the gentlemen seemed disposed to follow it, sir George, after a compliment paid to the stranger, adroitly changed the subject.

"After many diffusive turns and changes, in which the stranger took little share, the conversation fell upon the manners and morals of the age. Many good things were said which have been said before, and others not so good, and none deserving repetition.

"After disputing long with little hope of concordance, the stranger was requested to give his opinion.

"We have," said he, "corrected many faults, and we have brought many into more general existence. The manly manners of our more immediate ancestors, we have exchanged for the manners of women. We have gained in gentleness and humanity; we have lost in firmness of nerve, and strength of constitution. The vices of our more remote ancestors were great and ferocious; ours are of softer temperament, but more diffused. In point of quantity, their follies bore but a small proportion to our frivolities; in short, we have lost tobacco; but we have made it up to the revenue in pomades, in essences, and in hair-powder."

"This conclusion, seeming to descend into the bathos, drew a general smile from the company.

"But what shall I say," continued the stranger, his eyes sparkled with superior animation: "what shall I say of our women? heavens! what pen or tongue can enumerate the evils which arise from our connexions, our matrimonial connexions with this frail and feeble sex? which of our corruptions may we not trace to their vanities?"

It is with pleasure we inform our readers, that the author has published another work, entitled, *Man as he is not*, which we shall very soon notice.

ART. XXVI. *The Monk: a Romance.* By M. G. Lewis, Esq. M.P. In Three Volumes. 12mo. The second Edition. 12mo. 833 pages. Price 9s. stewd! Bell. 1796.

In the preface to this romance, which displays no common powers, the author points out the interesting tale\* which he has chosen to amplify and alter.

The original has great dramatic merit; and the purport of it may be told in a few words. The devil, fearful of the effect the famed sanctity of a well-known hermit might produce, determines to discover his vulnerable part, and convince him, and the world, that he was not quite so impeccable as he thought himself. The devil then had all his wits about him—the temptation was a beautiful woman. Had father Anthony been thus attacked; instead of being assailed by winged monsters, and “chimeras dire,” the saint, most probably, would not so cheaply have earned his canonization.

Making a more finished picture of this bold sketch of the downfall of spiritual pride, the author of the *Monk* has introduced some scenes to mark the progress of passion very happily imagined; particularly in the first volume. Still we do not entirely approve of one alteration, the calling up a spirit from Hell to borrow a female shape, though the gradual discovery of Matilda's sex and person (the evil spirit,) is very finely conceived, and truly picturesque; indeed the whole temptation is so artfully contrived, that a man, it should seem, were he made as other men are, would deserve to be damned who could resist even devilish spells, conducted with such address, and assuming such a heavenly form.

The author has deviated in another instance, and we think, still more injudiciously, from the simplicity of the original, by incorporating a tale not indispensably connected with it; and the transitions from one to the other, when warmed by either, weakens the main interest. The story of the *Monk* is certainly the warp of the plot; and it is a pity that another should be wove across it of a different texture, to divide the attention.

Besides, two catastrophes have always a bad effect, splitting the interest; for, in spite of what is termed poetical justice, the imagination, constrained to rest on the unfortunate one, as on an unfinished tale, is employed in making various conjectures. Ambrosio, the monk, it is true dies; but fancy follows him to Hell, and wishes to see him meet the treacherous Matilda in her proper person, and hear his bitter upbraidings. The monk, in fact, inspires sympathy, because foiled by more than mortal weapons; yet nothing was done by Matilda, which could not have been achieved by female wiles—the monk's pride was the arch devil that betrayed him.

The style is formed, and unaffected, though many of the sentiments and descriptions reminded us of the youth of the author †;

\* Santon Barfisa.

† He informs us, in the preface, that he had not reached twenty.

but the language and manners of the personages are not sufficiently gothic in their colouring, to agree with the superstitious scenery, borrowed from those times. They want the sombre cast of ignorance, which renders credulity probable: still the author deserves praise for not attempting to account for supernatural appearances in a natural way. After being awakened to wonder by the rumbling of a mountain, the reader has an unpleasant sensation of being tricked, similar to the discovery of a slight of hand, when he perceives only a mouse creep out.

A specimen from a story of this kind, would scarcely do it justice.

ART. XXVII. *Albert de Nordenbild: or the Modern Alcibiads. A Novel translated from the German. In Two Volumes, 12mo. 658 pages. Price 7s. sewed. Robisons. 1794.*

AN interesting warmth of imagination, and truth of passion, appear in this translation, which seems to characterize german works of fancy, at the very period when the romantic rants of false refinement, in the majority of the modern novels of France and England, only excite a restless curiosity, which fatigues the head, without touching the heart.

In some of the scenes, here portrayed, that insinuating simplicity of character is conspicuous, which could not be delineated by a writer of ordinary talents; but the resemblance to the grecian hero is not sufficiently striking to justify the comparison assumed by the title.

Many of the incidents are well conceived; and a succession of them occur to secure attention, though the interest sometime flags, or rather, is weakened, by the introduction of too many characters, and the lapse of time: still the author seems to fail, more from carelessness and haste, than want of power.

ART. XXVIII. *Clarentine. A Novel. In Three Volumes. 12mo. 874 pages. Price 10s. 6d. sewed. Robisons. 1796.*

THE good sense and humour scattered through these volumes made us lament their prolixity; yet we recommend them to the perusal of our young female readers, whose patience is not as often put to the proof, in this way, as that of poor reviewers, condemned to read though dulness, perched on their eye-lids, invites to sleep or forgetfulness.

The character of Clarentine is amiable, and her conduct exactly proper, according to established rules. The story is made up of perplexities, and will afford harmless amusement, conveyed in an easy style. It seems, indeed, to be an imitation of Evelina in water-colours.

M.

#### MEDICINE.

ART. XXIX. *Medical Histories and Reflections. Volume Second. By John Ferriar, M. D. &c. 8vo. 263 pages. Price 5s. in boards. Manchester, Nicholson and Co.; London, Cadell and Davies. 1795.*

In reviewing the first volume of *Medical Histories and Reflections*\*, we pointed out the utility and importance of the method of inquiry which doctor F. had pursued. In the present, which we are told contains 'the fruits of two years additional labour,' the same plan of strict inductive reasoning has been continued; and we have no hesitation in recommending it to the attention of the medical reader as comprising much useful and interesting information.

On the first subject of inquiry, 'the conversion of diseases,' the doctor presents us with many useful observations. He sets out by remarking, that 'a disease is said to be converted, when new symptoms arise in its progress, which require a different designation, and which either put a period to the original disorder, or combining with it, alter the physician's views respecting the prognostics, or the method of cure. The conversion of intermittents into continued fevers or obstructions of the viscera; of hæmoptœ into phthisis; of jaundice into dropsy,' &c., he considers as instances of this sort.

The whole of the cases of this kind are arranged under the following heads:

P. 4. '1. The supervening disease may be produced by the remote causes of the original disorder; in this case, the action of those causes, after producing its first effect, is prolonged so as to excite a new train of symptoms. 11. The supervening disease may arise from the excess, or combination of the symptoms of the original complaint. 111. The state of the habit, produced by the first disease, may give rise to a new disorder. 1v. Conversions may happen, from the imprudent suppression of habitual diseases. Anomalous cases may occur from the coincidence of independent diseases, or from the mixture of two or more of these sources of conversion.'

Under the first head we find conversions from the application of certain remote causes of fever, and the presence of irritating matters in the alimentary canal.

On hysterical conversions we have some judicious remarks, though the author candidly confesses, that the laws by which they are regulated are very imperfectly understood.

P. 13. 'When the hysteric disposition is set in motion, it is not uncommon to find many of the different viscera attacked by it in turns, and the diseases peculiar to each counterfeited with much exactness. I have seen symptoms of paralysis, jaundice, palpitation, and nephritis, succeed each other rapidly in the same patient, while some of the characteristic marks of hysteria have been discernible, and where the unity of the disease was proved, by the disappearance of all menacing affections, on the approach of regular fits. In one case, the bowels were attacked, and the symptoms of enteritis were so precisely imitated, as to give much alarm for the patient's safety. I suspected the real nature of the disease, from observing that the pulse was soft and full, that the evacuations were natural, and that her spirits were agitated, even to involuntary emotions, by slight causes. This case terminated successfully, on the accession of clear hysteric symptoms.'

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\* Vide *Analyt. Rev.* vol. x111.

The second head comprehends such a variety of causes, that the doctor has chiefly confined himself to instances which have fallen under his own observation. This part of the paper is very interesting, but we can only spare room for inserting a few of the remarks on the symptoms of dyspepsia.

P. 27. 'Another symptom of dyspepsia, frequently deceives even experienced practitioners; this is, a pain in the right side, in the region of the liver, commonly fixed, but sometimes shooting back towards the spine. With this, there is often a slight, but permanent yellow suffusion of the eyes and countenance, great anxiety, frequent distention of the abdomen, and before the returns or exacerbations of pain, the urine is of a bright green colour. The tongue and lips grow dry, and are divided by fissures; the former is covered by a rough bilious crust, and the legs swell slightly in the evening. The pain in the side is sometimes very severe, and is then attended with pain on the top of the right shoulder. These symptoms altogether, give such strong suspicion of an hepatic affection, that it is not to be wondered, if we find cases of this kind too readily treated as such. From careful observation, however, particularly in my own case, when I suffered this complaint several years ago, I have no doubt, that all these symptoms may be produced by acidity in the stomach, and a spasmodic affection of the duodenum, without any organic lesion of the liver. The distinction is, that the pain may be felt to change its place a little, on the expulsion of wind. The pulse likewise is soft, though very irregular. The secretion of mucus from the schneiderian membrane is interrupted, and sometimes nearly ceases, though the patient feels a frequent inclination to discharge it. He is generally, but not obstinately, costive, and subject to torpor, and nervous oppression. A slight inflammation of the fauces also attends this disorder, returning once in eight or ten days.

'The method which I have found most successful in this disorder, is to give repeated small doses of the tinctura aloëtica, so as to keep the body rather loose; to use daily exercise on horseback, and to reside in the country, or at least, to avoid sleeping in a town.'

In conversions of this class the author observes, that the prognostics must vary according to the seat and degree of the supervening disease, and its favourable or unfavourable action upon the original disorder.

The practical reflections contained in the third division are also of considerable utility. Glandular suppurations in cases of fever are certainly not always critical; therefore the doctor is right in advising a continuance of the remedies which have a tendency to remove the original disorder.

Congestion in the system of the *vena portarum* does not appear to us a sufficient cause of the frequent conversions of typhus to dropsy at particular seasons.

P. 36. 'Such is the tendency to congestion, in typhus, that patients often discharge considerable quantities of blood, by the mouth, nose, bladder, or anus, without much injury. I have known a person, in the second week of a confirmed typhus, when there was great prostration of strength, delirium, and a very feeble pulse, discharge

discharge near a pint of pure blood by stool, in the course of one night, with evident relief. The common theory, which supposes a dissolved state of the blood, in what are called *putrid disorders*, could not have place in this instance, for none of the usual appearances of putrescency were present. These facts seem to shew, that when local inflammation attends typhus, *topical bleeding*, at least, may be very freely used.

We have no doubt of the justness of these facts, or the propriety of the practice in some cases; but we think it should be *cautiously* employed.

On the fourth head the remarks of the author are more extended. Many curious and important facts are here presented to the consideration of the practitioner. The subject of this paper, though it has been touched upon by the ancients, is in many respects new and certainly important to the interests of medical knowledge. The inquiries of the more ancient medical writers on this point are by no means satisfactory; they convey but a scanty portion of that kind of information which is useful to the practical physician: the views of doctor F. are, however, more interesting, and have a much more practical tendency; though what he has here accomplished amounts to little more than an outline. The undertaking must require much labour and extensive practical research, more perhaps than falls to the lot of one practitioner, to render it in any degree complete.

The nature of insanity is an inquiry probably still more difficult than that of the conversion of diseases.

P. 83. 'The philosophical consideration of the causes and symptoms of this disease,' says our author, 'involves the most intricate operations of intellect, and the ideas of them obtained by the most patient and laborious attention, require talents far beyond the usual standard of merit, for their expression. Those who would gain a knowledge of the symptoms of madness from books, more particular than that afforded by Aretæus, must consult Shakespear and Richardson; as the greek physician learned the signs of love from the verses of Sappho. From a want of that exquisite discernment in the traces of character, which rather qualifies a man for the composition of poetry or romance, than for pathological discussion, some medical writers have limited their arrangement of mental disorders too narrowly, while others have extended the empire of insanity to so many transitory excesses of passion, as to share with Damascippus in the ridicule of supporting the old stoical paradox.'

In order to form a comprehensive view of the disease, the doctor thinks 'it will be necessary for those accustomed to see insane persons, to communicate the result of their observations simply, according to the impression they receive, without referring to a system, or hoping for one.' Frequent inspection of dead bodies must also be had recourse to. On these grounds the author has presented us with the few detached facts that are contained in the present paper.

False perception, and consequently confusion of ideas, is always, according to the opinion of our author, a leading circumstance in cases of mania.

P. 85. 'As far as I could ever learn from maniacs,' says he, 'surrounding objects appear to them to be on fire, at the beginning of

their disorder; and like wild animals, they are sometimes disagreeably affected by particular colours, which excite their indignation to a violent degree. In consequence of these sensations, added to their own hurry and confusion of thought, they are by turns timid and outrageous. When a lunatic attempts to strike, it is generally by surprise, or when he expects no resistance; a determined opposition disarms him:

“Man but a rush against Othello's breast

“And he retires.”—

The contrary state to that of false perception is an intensity of idea; this constitutes melancholy.

P. 90. ‘There is a case,’ says the doctor, ‘in which melancholics appear to have false perceptions, but I think it resolvable into intensity. This is when such patients accuse themselves of murder, or some other enormous crime, which they have not committed. This may happen in two ways: 1. Many cases of insanity consist of a mixture of mania and melancholy, in their commencement; in this state of the disease visions are common, which are referred to the prevalent ideas in the patient's mind, and are remembered as real occurrences, when pure melancholy has predominated: 2. Even in cases purely melancholic, the patient may mistake a dream for a real event.’

The anatomical examinations of doctor F. seem to have been attended with nearly the same results as those of other inquirers in the same way; they merely showed that congestion in the brain and effusions of water into the ventricles had taken place.

The doctor has constantly found, that all degrees of insanity, which affect the temper more than the understanding, are obstinate.

The causes of insanity that have been most frequently noticed by our author, are ‘hard drinking, (P. 93.) accompanied with watching; pride; disappointment; the anguish arising from calumny; sudden terror; false opinions respecting religion; and anxiety in trade. These operate chiefly on men.—From the peculiar situation of the other sex, their minds are sometimes deranged by the restraint or misdirection of passions, which were bestowed to constitute their happiness.’

On the use of some particular remedies in mania, the author's remarks are in general judicious and correct.

The repetition of vomits, and the use of antimonial preparations in nauseating doses, he thinks proper. ‘The uneasy sensations which they excite seem to recal the patient's attention to a regular train.’ In melancholics, however, ‘the addition of these depressing ideas would only increase the disease, by furnishing an opportunity for some new fancies.’ A single emetic may here be of service, but it ought not to be repeated, without being particularly indicated.

We cannot pass over the author's observations on bleeding.

P. 97. ‘In maniacs, who are young and plethoric, whose eyes are turgid or inflamed, who pass the night without sleep, and whose pulse is quick and full, general blood-letting ought to precede the use of emetics. A lady of a full habit, who was seized with maniacal symptoms after a slight fit of cholera, was restored to her senses by a single;



a single, copious bleeding. But the repetition of this remedy is nice and difficult, as it is seldom capable of removing the disease, without the conjunction of other methods, and as an extraordinary loss of blood may precipitate the patient into an irrecoverable state. I have seen maniacs bled till they became melancholy, and melancholics, by repeated venesection, reduced to despair. It is only in case of evident congestion, with an apoplectic tendency, that the repetition of bleeding can be reckoned admissible. I have, indeed, twice known maniacal paroxysms removed by a single bleeding, but they were both recent cases, and in one a relapse soon followed; in the other, there was a conversion to palsy, and afterwards to apoplexy. There is always reason to suppose congestion in mania, after fevers; but when congestion happens in habits much reduced by the previous disease, general evacuations must be very cautiously employed.\*

In most cases of insanity purgatives are useful when moderately given. The results of our author's trials with calomel, though not very favourable, would seem to warrant further attempts. In some recent cases of mania, doctor F. has employed emetic tartar in nauseating and vomiting doses, and followed it up by the exhibition of small doses of calomel, till the gums became sore; then throwing in the bark. This plan, he says, has answered very well in mixed cases of mania and melancholy, in mania arising in weak habits without symptoms of congestion or of oppression of the brain.

The reflections of our author, on the management of the mind, and on the system of discipline necessary in these disorders, are equally judicious and humane.

The observations on the 'remedies of dropsy' seem in some measure to confirm the author's former conclusions on the same subject.

We are here presented with a view of his hospital practice in dropsy, mixed with some private cases, since the publication of his former volume. The conclusions which he appears to aim at are: 'what remedies deserve a preference on the first trial; how long the exhibition of any single medicine may be continued, when signs of recovery do not appear from its use; and in what manner hydragogues may be intermixed with the greatest prospect of success.'

P. 115.—'These are rules which books do not teach us at present: Dr. Cullen has even declined the task of specifying diuretics, in his *first lines*, because he finds no reasons for choosing among them in practical authors. The want of discrimination in this matter, is a defect which every young practitioner must feel strongly, and which can be but slowly supplied; for the majority of dropical disorders are inevitably fatal, and the palliative practice which incurable cases require, is not very instructive.'

After pointing out the advantages of cream of tartar over the other remedies employed in dropsy, and noticing the little success which has attended the use of the *digitalis*, the doctor compares the results of all the cases related both in the former and the present volume.

P. 162.—'Cream of tartar has been given in forty-three cases; of these, thirty-three have recovered\*; nine have died; three have been relieved.

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\* Three patients, marked as convalescents in the former volume, were completely cured. 'Digi-

‘ Digitalis has been given in twenty-nine cases, of which eleven were cured; seven died; two were relieved; nine were not relieved.

‘ The tonic pills have been given in twelve cases, of which six were cured; three died; two were greatly relieved; another received no benefit.

‘ The bark, with tincture of cantharides, cured four cases of dropsy from conversion, and relieved *Ramsden* more than any other remedy had done.

‘ The cases of *Coxe*, and *Mary Smith*, afford two rare instances of the beneficial effects of mercurial friction, joined with a diuretic, in dropsy of the ovarium.

‘ The other remedies were given in too small a number of cases, to justify any general conclusion.

‘ It appears evidently, from this comparison, that the greatest proportion of cures, out of an hundred and three cases, has been incontestably effected by cream of tartar.

‘ That digitalis has produced a smaller number of cures, in proportion, than any other medicine employed.

‘ That it is useful, in some habits, to exchange the employment of cream of tartar, for that of digitalis; or perhaps more frequently to unite their action, by exhibiting digitalis in the evening, when the purgative operation of cream of tartar, for the day, is exhausted.

‘ That the employment, and especially the repetition of tapping, tends to accelerate the subsequent accumulation in ascites.

‘ That in exhausted dropical habits, where there is no permanent obstruction of the viscera, or where such an obstruction has been removed by other remedies, tonics may be advantageously joined with stimulating diuretics.

‘ That the free, and long-continued use of mercury, sometimes brings on depression of strength, and irritability of the bowels, from which it is difficult to recover the patient.

‘ Lastly, that when diuretics act successfully, they in most cases operate early. Hence the advantage of exchanging diuretics, at the beginning of the disease. It appears, likewise, from some of these cases, that the employment of a diuretic, which had failed at the commencement, may be resumed at a subsequent period of the disorder, with success.’

The power of cream of tartar in removing hydrothorax, as shown by the cases which have been described in the different volumes, the author thinks supports the opinion of some writers, that the dropsy of the chest is not of a very intractable kind.

The chief inconvenience that the doctor has met with in employing this remedy is, that it soon loses it's purgative effect in some habits, and consequently is required in such large doses as offend the stomach. This, he however supposes, might be obviated by the addition of a little gamboge.

The experience of our author also disproves an idea formerly entertained, that the occurrence of diarrhoea checks the flow of urine in dropical cases.

The result of the whole of his observations on these diseases is:

P. 170.— That slow and gentle methods of treatment ought to be instituted, in all cases of dropsy in which the general habit is affected, either by visceral obstructions, or by the length of the disease. That from the junction of cream of tartar with digitalis, interposing purgatives occasionally, much may be hoped; and that mercury should be considered as a resource, only after the failure of milder remedies, which produce a less sudden, and less permanent impression on the constitution.

The reflections on the means of preventing fevers in great towns are deserving of the attention of the magistrate, and those engaged in the business of police. The causes that are here pointed out are, without doubt, the principal sources whence the contagion of fevers has its origin; there are, however, probably some others, which tend to disseminate and render it more extensively mischievous.

The sensible hints and judicious plan for removing the fatal ravages of disease among the poor, which are contained in this paper, were, we understand, presented in a separate publication, to 'a committee appointed for regulating the police of the towns of Manchester and Salford;' but they do not appear to have been acted upon in such a manner as to produce the beneficial consequences which might reasonably have been expected from them. The following is part of the plan suggested by the author:

P. 202.— The only method by which the poor could be provided with clean and healthy habitations, is the erection of public lodging-houses, on the plan of barracks, or caravanseras. Great numbers of the labouring poor, who are tempted, by the prospect of large wages, to flock into the principal manufacturing towns, become diseased, by getting into dirty, infected houses on their arrival. Others, from want of connections, waste their small stock of money, without procuring employment, and sink under the pressure of want and despair. If those unfortunate persons had access, on their first arrival, to a public institution, where they could be lodged in clean, airy rooms, and where their residence would quickly become known, they would be saved, at once, from the danger of disease, and the hazard of ruinous idleness. The number of such victims, sacrificed to the present abuses, is incredible. Encouraged by the committee, a nicer regard to cleanliness might be introduced among the poor, they might, particularly, be induced to use the warm or cold bath, according to circumstances, a practice that would prevent many fevers, rheumatic and cutaneous disorders, and would promote an alertness and cheerfulness of mind, which would even improve them as workmen.

On a subject of such importance, we could have wished to have been more full, if the limits of our Review would have permitted; but as this is not the case, we must refer the reader to the paper itself, in which he will find the matter handled in an useful and judicious manner.

In a paper 'on the dilatation of the heart' in his former volume, the author gave an account of several cases in which this affection varied from the common descriptions which occur in medical books. The cases inserted in the present paper tend to confirm what he has there advanced.

From

From these cases, he is led to conclude, 'that dilatations of the heart may be retarded in their progress by different causes, especially by the action of diuretics; that in a certain stage of the growth, dilatation of the heart is not incompatible with general fulness of the habit, and even, during a certain period, with some degree of vigour; and that local inflammation, whether produced by specific diseases, or by the action of rubefacients, possesses a power of alleviating this complaint, even when supported by organic lesions of the heart itself.'

The facts, on which these conclusions rest, seem to us to be hardly sufficiently numerous.

The last paper is on the effects of pneumatic medicine. On this subject, the author's trials do not hold out much encouragement. His success has been by no means equal to what we had reason to expect, even in cases which have been represented as favourable for this mode of practice. The cases in which doctor F. has employed factitious airs, are, however, too small in number to afford a decisive conclusion respecting the utility, which is to be derived from the use of different kinds of air in medicine.

In an appendix, doctor F. vindicates himself, and his arguments in opposition to the doctrine of materialism, against the attack of a doctor Tattersal of Liverpool.

We shall now close our review of this valuable work, and wish the author health to prosecute his inquiries still farther in the same useful manner, which cannot fail to improve and extend the science of medicine.

A. R.

#### POLITICS. POLITICAL ECONOMY.

**ART. XXX.** *Essai sur la Politique, et la Legislation des Romains, &c.—Essay on the Policy and Legislation of the Romans. Translated from the Italian.* 12mo. 376 pages. Price 3s. 6d. Printed at Paris, and imported by De Boffe. 1796.

THE subject of this work is highly deserving of attention, as it comprehends every thing great and memorable, in the internal government of one of the most celebrated nations of antiquity. But this is not all, for the policy and legislation of the romans is intimately connected with that of every modern people, and their laws, at this very day, more or less prevail throughout all Europe. Our own country indeed, in an early part of it's history, with great wisdom refused to substitute the civil code, in the place of our municipal institutions, which are infinitely more friendly to the happiness and freedom of mankind; and our long and incontestable superiority, in respect to these inestimable blessings, ought in a great measure to be attributed to the fortunate pertinacity of our sturdy ancestors.

The present volume has been attributed to count Botton-Castellamonte, Batoni, and Beccaria; whoever the author may be, the fact certainly is, that there is an evident analogy between the 'essay on the policy and legislation of the romans,' and that on crimes and punishments.

We

We shall here endeavour to give a comprehensive analysis of the work, and point out such passages as appear to us, to be most worthy of attention.

We are told in the preface, that it is intended once more to submit the laws and policy of the romans, to the examination of politicians, and above all, of the beneficent legislators, whose interests 'are not hostile to those of society.'

Machiavel, Gravina, Middleton, and Montesquieu, have trodden the same ground before, and their opinions have been so often copied by others, that they have acquired an established preponderance. It is also the practice of jurists to give authority to their reveries by the example of Rome; and moralists themselves, amidst their empty declamations, weary us with the repetition of roman names and usages. Instead, however, of a conformity to received opinions, the author feels himself bold enough, to be one of the first to oppose that superstitious veneration, 'of which the ignorance of our forefathers hath left us the unhappy inheritance.'

Accordingly, in chap. 1, which treats of the 'roman government in general,' he combats a variety of popular notions. All political writers, who have wished to establish forms of government advantageous to mankind, have not failed, he says, to recommend and insist upon:

1. An exact repartition or distribution of the legislative, executive, and judicial powers;

2. They have deemed it proper, that an infant society should above all things begin by determining the body in which the legislative power ought to reside;

3. They have menaced with a speedy ruin, or at least a precarious existence, such states as remain in uncertainty, relative to this important article;

- And 4. They have prescribed, that the judge should be distinct from the legislator; for otherwise, both the laws and judgments being arbitrary, the existence of the citizens, and the possession of property, will be uncertain and precarious, and the society will have no other code than caprice and the passions.

Such are the general theorems, on which a good government is usually founded, and such is the influence of opinion on the understanding, that the very authors of these useful principles, led astray by the enthusiasm of a systematic spirit, have actually believed, that they discovered an exact distribution of the three powers among the roman people, whom they have unceasingly proposed as a model for all modern nations. But whether he examines their history antierior to the expulsion of the kings, during the administration of the consuls, or finally under the emperors, the author is disposed to make far different deductions. In the first of these memorable epochs, he considers the government as despotic, and the nation as a herd of freebooters, and exiles. What distribution of powers could obtain in a society so constituted? Such a one, as now exists among the hurons, and hottentots! All the kings, from Romulus, the murderer of his brother, who was in his turn murdered by the senate, down to the reign of Servius Tullius, united the legislative and judicial powers

powers in their own persons. On his elevation to the throne, the latter permitted the people to take cognizance of civil causes, reserving *criminal ones* however to himself. As a proof of this position, a reference is made to the pandects: *Initio civitatis omnia manu a regibus gubernabantur. Dig. de Origin. Juris, Leg. 11 §. 1.*

Numa Pompilius is considered as a 'fortunate impostor,' and Tarquin as a tyrant, worthy of the fate he experienced.

Under the new form of government that succeeded, the improvident people bestowed more power on the consuls, than had ever been enjoyed by the kings, whom they expelled. They were at once legislators, generals, and judges both of civil and criminal affairs. As an indubitable proof of the miserable and uncertain state of the romans, so far as respects laws, they were not in possession even of a *code* until they sent to Greece for one.

The pretors still decided the disputes which occurred among the people, and this authorizes me to conclude, that, notwithstanding the laws of the decemvirs, notwithstanding so many others published under different circumstances, Rome was constantly governed according to the caprice of her pretors, until the moment the emperors invaded the supreme authority and whoever united in his own person the legislative with the judicial power; might evidently do just what he pleased.

The executive power resided in the consuls, the senate, and the *birds*: the flight of these last, determined the operations relative to the safety of the state. I would regard this superstition as another disorder, if I were not well aware, that the interpreters entrusted with the examination were for the most part sufficiently intelligent to conciliate, at one and the same time, the fanaticism of the vulgar, and the interests of Rome. The two sovereign pontiffs Cæsar and Cicero seem to me, to have been of this description.

After these preliminary observations, I dare to affirm, that Rome arose, and increased in greatness, as it were by a miracle, in the midst of the absurdities and disorder occasioned by her internal administration.

In respect to the third grand epoch of the roman government, the revolting *dictum* of Ulpian is conclusive: 'the will of the prince constitutes the law.'

Among a number of miscellaneous observations, we remark the following:

1. That the laudable usage among the children of ancient Rome, of getting the laws of their country by heart, is far superior to the silly custom of teaching ours to repeat a few stanzas of latin poetry.

2. That the oratory of the bar is pernicious in respect to the administration of justice, Quintillian having defined rhetoric, *the art of deceiving*; and it being the constant practice to attempt the attainment of a frivolous eloquence, rather than, by means of a rigorous examination, to acquire a thorough knowledge of the laws.

3. That of all tyrannies the greatest is that of punishing through the agency of obscure laws: now the roman code supplies the deficiency of municipal institutions in most countries of Europe:

' what

what cruelty to punish a citizen because he does not understand latin ?

4. That the goths, hunns, and other northern nations, wisely abolished the roman law, and we are indebted to the lombards for a code drawn up with the most judicious precision, being analogous to the nature of the people, and intirely devoid of sophisms.

5. That the law of Lombardy was the first code deserving of respect; the second was that published by Victor Amadeus, king of Sardinia; the third by Frederic II, king of Prussia. Of the empress of Russia it is observed:

*' Audet virgo concurrere viris.'*

Chap. II. *Of education, and the paternal authority.*—The only public education, worthy of notice among the romans, consisted in giving flexibility to the limbs, and vigour to the body. Domestic tuition was entrusted to the father, an implacable tyrant within the walls of his own house, who disposed according to his caprice of the life of his children. The author is of opinion, that a national catechism should be put into the hands of every parent, in order to serve for the instruction of his offspring.

Chap. III. *Of religion.*—The religion of the romans was in many respects indecent, and they represented the gods, Jupiter in particular, in improper situations, even in their public theatres. It must be allowed however, that, although they respected the priesthood, yet this order was not formidable to the nation, as it was not allowed to grow into that political vice, termed by Puffendorf *status in statu*. In short, it did not form a separate body, distinct from, and hostile to the people.

An oath was held sacred. Toleration was enforced by the laws: and although a father of the church *piously* wished, that the romans would have exterminated all those who offended the gods by their writings, yet Rome constantly maintained a maxim which ought always to be engraven on the hearts of legislators: that it appertains to the deities alone, to punish the faults committed against them.

*' Deorum offensa, Diis curæ.'*

\* Among the fragments of the decemvirs, we find a singular law, which has been abolished by modern customs, notwithstanding the advantages with which it was fraught. This law, by prohibiting the interment of the dead within cities, preserved the atmosphere from an infallible principle of corruption, and snatched from the eyes of the inhabitants a subject of perpetual distress: although the effects of these two evils act almost imperceptibly, yet, nevertheless, a legislator who loves the people ought not to overlook them.

Chap. IV. *Of population.*—The policy of the romans was adverse to population, for

1. They were engaged in an almost constant state of warfare;  
2. They often exterminated large bodies of the conquered, as in the cruel slaughter of the numantians;

And 3. their lands were not divided in a manner favourable to the increase of inhabitants.

\* The

'The less a government produces the *odious inequality of rank and power*, the more does it encourage mankind to multiply under the tutelary shadow of beneficent laws; we naturally flee from the miseries attendant on tyranny, and the desolating idea of an uncertain subsistence.'

The institutions respecting debtors were cruel and unjust; no distinction was made between faithlessness and misfortune. Divorce seems to be considered by our author as necessary to domestic happiness, and the scruples of the emperor Arcadius respecting polygamy are treated as highly injurious to the population of the empire.

Under the other emperors, and principally under Justinian, the sciences were plunged in utter darkness, and the empire was left as destitute of knowledge as of men. Cosroes, king of Persia, received philosophers, with the same eagerness that England and Holland evinced towards the industrious frenchmen, who were banished from their native country, at a former era. Both these emigrations were occasioned by the ignorance of a political virtue, which we have indicated, while speaking of religion. The sciences, and fine arts, whose advantages are well known to an enlightened policy, as far as concerns the increase of population, were confined to the arabs and the eastern nations: they did not fail to lose by this transmigration, and did not reach us until the fifteenth century, that is to say, when the mohammedan religion, professed by the indulgent caliphs, had degenerated from its primitive simplicity, under the barbarous domination of the turks.

'It follows, from what has been said, that the idea of engaging modern nations to model themselves after the ancient romans must proceed rather from a spirit of party, or prejudice, than the love of truth, which ought to preside over all our arguments.'

Chap. v. *Of slavery*.—The slave among the romans was a despicable being, the female exposed to the lust, and both sexes to the intemperate fury of a master, who might have deprived them even of life with impunity. What must a humane man think of the decree of the senate\*, in consequence of which the people were treated with the agreeable spectacle of 400 slaves dragged to the place of execution, and put to death indiscriminately, merely because a roman knight, the sole master of this multitude, happened to be assassinated by one of his bondsmen†? According to Seneca, voluntary, and even involuntary faults, such as sneezing, coughing, &c., were punished with severity. Cato, 'who was audacious enough to call himself a philosopher,' even asks, whether a slave could be supposed to lay his master under an obligation? This roman treated his domestics in the same manner as his horses and dogs; but Pliny the younger, and Seneca, who were in truth philosophers, and men of highly cultivated understandings, used their slaves with the utmost humanity.

It is to the establishment of the feudal system, and not to christianity, that the abolition of slavery in modern Europe is attri-

\* *Tit. Digest. ad senat. cons. Syllan.*

† Tacit. Ann. lib. xiv.



butable; and the progress of philosophy alone can annihilate it in other parts of the globe. Even at this day, the situation of the great mass of the people approximates too nearly to it, and they seem ready to be engulfed within it's vortex.

'Virtuous peasants, and industrious artisans! ye to whom I offer a more sincere and just homage, than to them who vaunt their presumptuous sluggishness, and bastard nobility, never degrade your feelings so as to become slaves; avail yourselves of that useful rivalry, with the value of which you are so well acquainted; teach pompous and hungry indolence, so far from your being in a state of bondage, that it depends on you, in consequence of it's wants and caprices. Recollect that amidst your most painful labours, you always possess the consoling hope of being some day able to meliorate your condition, and behold wealth by a just revolution escape from the hands of idleness, in order to rush into yours. What do I say? amidst an indigence unmerited by you, the sole idea of your liberty ought to make you survey with scorn, the gilded slave who looks down upon you.'

Chap. vi. *Of commerce, agriculture, imports, &c.*—The romans did not understand agriculture, &c. Notwithstanding the fertility of the country, all Italy was not sufficient to supply even Rome with provision. The treatises of Varro and Columella, on this useful science, were translated from the language of the carthaginians; in addition to this, the profession or trade of a farmer, was not deemed honourable. Of the nature of commerce, finance, and taxes, the romans were utterly ignorant; nay they were unacquainted with the technical expressions used in them, until the time of the emperors.

Chap. vii. *Of prodigality.*—Avarice is far more dangerous to a state, than prodigality, yet the latter was attended with punishment according to the roman jurisprudence, and the former has not been yet interdicted by any ancient or modern code. The mere *indolent man*, part of a race that under the name of nobility and gentry forms a large portion of the inhabitants of all the modern states, is here considered both as prodigal, and dangerous, as he does not add by his industry to the fertility, and consequently detracts from, or prevents the population of the state; and thus makes his native soil dependent on others, in the exact proportion of the lands he neglects to bring into the best possible state of cultivation. Let but an unfortunate wretch seize as much of the superfluity of one of his equals, as will appease his own hunger; let but another in a movement of anger or of revenge, 'purge the earth of an useless, and often a hurtful man,' death will infallibly be the portion of both. Let us however, but compare him who neglects the culture of his lands to the homicide and the robber, and it will be found, that the former does more harm to society, than either, or even both the latter.

Chap. viii. *Of successions.* The roman policy is blamed, in respect to wills, testaments, &c.

Chap. ix. *Incidental reflections, concerning hereditary nobility.* The author, who printed, or at least wrote the original italian in 1772, long before the present subject was canvassed in the critical manner it has since been, seems the determined enemy of hereditary

*ditary nobility*, which he considers as a vice, pregnant with the greatest mischiefs :

‘ From the moment that nobility, the ancient recompense of virtuous actions, became hereditary, it gave rise to artificial distinctions, supported not on the real basis of merit, or on those glorious motives that would enoble a man in a state of nature ; but on casual descent, a circumstance so uncertain in it’s very principle, that a moment of weakness may interrupt the continuity ; an accident exceedingly probable too, in a long descent of lazy and abandoned progenitors. It follows therefore, that nobility, confounding the limits and the nature of recompenses, substitutes in the minds of the citizens the chimerical prejudices of honour, in the room of just ideas of actual merit.’

The insolence of the nobles to their inferiours, is next descanted upon, with great animation. ‘ In the governments where nobility is hereditary,’ it is added, ‘ the most exact observance of the laws will neither constitute the surety, nor the happiness of the untitled citizen. Man there is subjected by the fear of another man, whose presumption always proves favourable to him in doubtful cases ; of a man in one word, who has all the prejudices of opinion on his own side.’

‘ The ‘ mercenary pedagogues’ who educate the nobility here receive, what they never *dare* to give to their pupils — a severe flagellation.

The rest of the volume is occupied with the consideration of ‘ donations,’ ‘ judicial actions,’ ‘ obligations,’ ‘ contracts,’ and ‘ criminal laws.’ In the last chapter, the author borrows much from Beccaria ; on many other occasions, he is wholly original, and slyly contends against ancient prejudices, and popular opinions. To the romans he scarcely assigns a fair portion of political sagacity ; but in respect to talents, learning, and humanity, he is inferior to few of the writers of the present age. s.

ART. XXXI. *Two Letters, addressed to a British Merchant, a short Time before the expected Meeting of the new Parliament in 1796 ; and suggesting the Necessity and Facility of providing for the public Exigencies, without any Augmentation of Debt, or Accumulation of Burdens.* 8vo. 84 Pages. Price 1s. 6d. Longman. 1796.

THE extreme embarrassment in which the prosecution of the present war, expensive and destructive beyond all parallel, has involved our public financiers, and the great difficulty, or perhaps total impracticability, of carrying on the war by the usual means of loans, have given birth to a project, which this pamphlet announces to the public, of providing for the present exigencies by a voluntary and general contribution ; and we understand it is circulated with great industry by the friends of the minister. The contest with France is maintained, by arguments which have been often stated and often refused, to have been not only just and necessary, but absolutely unavoidable. This war is represented to be carried on for the preservation of our constitution, laws, religion, property, independence, and even existence as a nation. Under this stimulative idea, the proprietors of the country are called upon to resolve, that they will not suffer

suffer the state to be encumbered with more loans, or the people to be burdened with more taxes, but will meet the emergency by a voluntary advance of *one-third* of their income to secure the rest. This measure the author acknowledges to be an extraordinary one; suitable only to a crisis like the present, and absolutely impracticable without the aid of that *stimulus*, which nothing but a general sense of extreme danger can excite. The present exigence, however, he conceives to be such as calls for the most vigorous exertions; and he is confident, that the wealthy and affluent will, on this great occasion, exert themselves, and emulate one another in giving solid proofs of their attachment to their native soil.

P. 69.—‘From persons of this description,’ says this sanguine projector, ‘I own I have great expectations. They would not change their nature, and do violence to their disposition, because it is their country that calls for assistance. There is no proposal of beneficence to which they are not accustomed to accede, with an alacrity and cheerfulness, that prove humanity to be a native virtue in their hearts. In whatever shape distress presents itself to their view, it is sure to meet with ready relief. Can it be thought that they would be insensible *only* to the distresses of their country? That they would turn a deaf ear *only* to the calls of the state that gave them birth? Divesting themselves (if possible) of local and patriotic feelings, can they forget, that in contributing to rescue their country from the evils with which it is menaced, they would exercise the truest benevolence towards the distressed of every description, by securing to themselves the power of affording relief? If their property be swallowed up (as it inevitably would) in the general wreck, what will then become of the necessitous? Where will the wretched and the indigent find pity and relief? Where *shall* those look for assistance who will then be reduced, by such means, from a state of ease and plenty, to penury and want? This country has won itself immortal honour, by holding out the hand of liberality to the distressed exiles of France, driven by the most merciless persecution *ever* known to seek refuge in a foreign clime: proving thereby, that benevolence is superior to all prejudices, however ancient, and however rooted. But, will it not take the necessary means, will it not *pervert* its liberality to preserve its own children from even a worse misfortune? Will not the nobles, the clergy, and the affluent proprietors of every description, make one effort to save themselves from the fate which has befallen those classes in France? A fate which would be yet more severe and cruel to *them*, as it would leave them without *any* resource—without the chance of finding *any* asylum, where the *advice* they have shewn to others may be returned to themselves.’

How gentlemen of great landed or funded property, who have *placed their lives and fortunes* to their country, will relish this proposal, we cannot conjecture. By many, who have hitherto been inclined to support the war, it will probably be thought romantic and impracticable. To others, who have, from the first, been convinced that the war is an unjust interference with the internal policy of a free & independent nation, such a measure will, doubtless, appear a *blind* and obstinate perseverance in an iniquitous system. The necessity, however, of entering into any farther discussion on the project of this pamphlet, is, we trust, by this time superseded, by the steps

which are now taken, between the belligerent powers, towards a general peace.

ART. XXXII. *A few State Criminals brought to the Bar of Public Justice; with Observations on the last, and Advice to the new Parliament, calling themselves Representatives of the People.* 8vo. 47 pages. Price 1s. Eaton. 1796.

THIS pamphlet contains a violent attack on the ministry, the present war, the present reign, and the present state of representation, or rather *misrepresentation*, according to the spirit of this publication. The premier is said to make the whole science of government consist 'in a system of finance,' and has discovered the most expeditious mode of ruining a state, 'in a methodical, arithmetical manner, by way of *double entry*.' Having commenced his administration with a promise to reduce the national debt, which in 1783 amounted to 266,710,214l. he has so far, we are told, accomplished his intention, 'according to the irish mode of *proceeding backwards*,' that by 1796 it has increased full one half.

Out of 2,250,000 males competent to vote, 'it was demonstrated,' that but 214,000 were entitled to that privilege, being less than a tenth part of the whole number; while of these, 11,075 return no less than 257 members: 'but all inferior considerations are lost, when contemplating the corruption of patronage, that dry rot in the main timbers of the state, which, at the command of ONE HUNDRED AND FIFTY-FOUR individuals, returns THREE HUNDRED AND FIFTY-SEVEN MEMBERS, being a decided majority of what is called the commons of GREAT BRITAIN in parliament assembled, as legislators appointed by the nation at large to make laws and impose taxes!'

The scottish judges are not forgotten on the present occasion, and the lord justice clerk's memorable expression, 'that it was necessary the people should lose a little blood,' is particularly noticed.

'Some illustrious beings, sell sacrifices to the tyranny of scotch criminal law; men born to illuminate the earth by the radiance of their intellectual light; to guide the political vessel, crazy as it was, between the rocks of anarchy and despotism, to the haven of liberty, were the devoted victims of ministerial revenge. Ye virtuous, brave, and enlightened patriots, Muir, Palmer, Gerrald, and all, who bled for this spot of earth, are equal in principle, and united in misfortune. Oh! while the name of freedom is remembered, your glorious cause yours to restore its reality shall not be forgotten by your ungrateful country. Suffering worthies! the time may arrive, when Britain, hailing you to your native isle, shall, in shouts of joy, welcome you back to the shores of british freedom!'

Among a variety of miscellaneous observations, we find some strong animadversions on the exclamation of 'perish our commerce, let our constitution live!' said to be uttered 'by the respectable representatives of three individuals'; and also on the present system of 'barracks,' which lord Gage, in 1739, declared 'would give the finishing blow to liberty,' and be sufficient to make 'the people draw their swords'

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\* Mr. George Hardinge, member for Old Sarum.

the last effort for freedom, and never sheathe them till they had brought the authors and contrivers of the measure to condign punishment.'

It is recommended 'to impeach the minister!' 'repeal the two bills!' and, introduce 'universal suffrage!' and 'annual parliaments!'

ART. XXXIII. *A Short Address to the Public on the Monopoly of Small Farms, a great Cause of the present Scarcity and Dearness of Provisions, With the Plan of an Institution to remedy the Evil; and for the Purpose of increasing the Number of Small Farms throughout the Kingdom.* By Thomas Wright, of Mark Lane. 8vo. 18 pages. Price 6d. Richardson. 1795.

THE question concerning the comparative benefit to the public of large and small farms is become very interesting, and has not hitherto received that full and accurate discussion which it merits. The present pamphlet states, in plain language, some of the principal inconveniences arising from the monopoly of small farms. The following facts demand attention:

P. 2.—'In the parishes of Sabsidgeworth, Much-Hadham, and Stocking-Pelham, in Hertfordshire, three wealthy farmers have, within a few years past, added, to their own, seven, eight, and nine small farms, of from fifty to one hundred and fifty acres each, and on each of which was formerly a farm-house, yard, barns, &c. where the farmer was enabled to bring up his family comfortably, not only by the cultivation of corn and hay, but also by rearing of stock for the supply of the weekly markets, such as sheep, cows, calves, pigs, and poultry. Mark the event! instead of twenty-four [27] farms, there are now only three; and no one of these three raises more stock on their whole united farms, than any one of the twenty-four [27] formerly did; by which means is lost to the community the benefit of the stock produced on twenty-one [24] farms. I must here observe, the farm-houses monopolized are let out as cottages as long as they will stand without repair, and only a small piece of garden-ground sufficient for a few vegetables, whereby numerous families are disenabled to provide comfortably for themselves, the children obliged to go as servants, and the parishes become burthened with poor: for it is worthy of remark, that by this mode of monopolizing, if twenty-one small farms are destroyed, and we make the very moderate calculation that only five persons heretofore subsisted on each, it is evident that one hundred and five persons, or twenty-one families, are deprived of the means of comfortable subsistence, and their industrious exertions for the benefit of the community at an end. The injury is not only that which is sustained by that number of persons, but the public in general suffer by the loss of supply of such quantities of provisions as those farms were continually supplying the markets with.'

P. 6.—'The wealthy farmer's attention is engrossed by the means of producing the greatest quantity of grain and hay; and, when his harvest is over, to let them lay in store till he can take advantage of the highest market-price. The middling and poor farmer not only attends to the production of grain and hay, but also to the rearing of stock; all of which his needs compel him to carry to market as soon and as often as possible, that he may have wherewithal to pay his rent

and taxes as they become due. The rich farmer's wife is above the drudgery of looking after pigs, geese, fowls, &c. The poor farmer's wife thinks these her treasures, nourishes them till they bring fourfold, and then adds their produce to her husband's store.

'On a farm of one hundred and sixty acres, which I was at last year, was the following stock, viz. eighty sheep, five cows, two calves, twenty-seven hogs and pigs, seventy fowls, twenty-three ducks; in all two hundred and seven, besides a number of pigeons. This was the stock then on this small farm; and from which, besides, the markets had been occasionally almost weekly supplied during the course of the year. Now, if we calculate the stock which ought to have been, and probably would have been, on the twenty-four farms monopolized into three, we shall find a loss of stock to the community of four thousand four hundred and forty-seven, (food for a vast number of persons,) independent of what they might have supplied the markets with. This is a matter of no small consideration; for, if in this small circle there is such a deficiency, how much more must there be in the kingdom?'

Mr. W.'s plan; for putting a stop to this monopoly, is the establishment of a society, the members of which shall subscribe a certain number of 100l. shares, for the purpose of purchasing large estates, whenever such are to be sold, dividing them into small farms, and letting or selling them, under certain restrictions, to small farmers. The benefits expected from this plan are, the increase of population, and of the quantity of stock for the supply of the markets. It is proposed to call a general meeting to carry the plan into execution; and Mr. W. solicits the names of such nobility and gentry as may be inclined to countenance the project.

ART. XXXIV. *Large Farms, recommended in a National View. A Reply to Mr. Wright's Address to the Public on the Monopoly of Small Farms.* 8vo. 28 pages. Price 1s. Scatcherd. 1796.

THE author of this reply has the advantage of Mr. Wright in point of literary ability: whether he have also the advantage in point of argument will be seen from the following extracts:

P. 3.—'Corn is undoubtedly as necessary to the sustenance of man, as stock; and large stock more necessary than small. Mr. Wright has entirely omitted the quantum of corn raised by each class, and has laid peculiar stress upon small stock, as if the man, that affords a duck or a chicken for the consumption of the public, was equally serviceable to society, as he that brings a sheep or an ox to market. It will be no difficult matter, I think, to prove, that the large farmers will raise more corn and sheep than the small farmer, per acre, where the ground is favourable to this system of husbandry. In every part of the kingdom he will certainly produce more provisions of one kind or other, if we allow the large farmer to be equal in skill with the small one, (which in general cannot be denied, for nine times in ten, the skill is in favour of the former) and the power of making the most of the land is always with the large farmer.'

P. 6.—'The small farmer, in many instances, falls under the same expenses with the large farmer. In many instances, he is subject to inconveniences which the large farmer does not experience. He is subject

subject to the same expence of attending the market, if he wants to purchase only one beast, as the large farmer who buys twenty; and having but little business there, he has more time to spend in the ale-house; the consequence of which I need not mention. The farmer who occupies only fifty acres, and part of it arable, is under the necessity of keeping a team of three or four horses (oxen unfortunately do not suit him); but this number of horses is sufficient for a farm of one hundred acres. If, therefore, the farmer on fifty acres gives a full rent for his land, and labours not only under the inconvenience of an overstock of horses, but many others, he of course becomes poor; and then what good can he do to his land, to himself, the proprietor, or the public? The poor farmer does every thing in fetters. He is under the necessity of purchasing stock, but it must be low-priced; it must be inferior stock, which is generally unproductive. To buy fresh seed for his land is too expensive, and therefore he sows his own degenerated grain year after year. By this means he frequently loses one half of his crop.

P. 13.—‘Pigs, I grant, as far as they can be supported without devouring much corn, are profitable stock; but the farmer’s wife, who throws away much of her time, and much of her husband’s corn, in feeding of geese, fowls, &c. neither consults her own interest nor the benefit of the community. For it frequently happens, that the small farmer’s wife, after having “nourished” a couple of fowls with four shillings worth of corn, may, by “waiting for the highest market price,” sell them for three shillings; and then she “adds their produce to her husband’s store.” On most farms, (on a dairy one in particular,) the industrious wife may find much better employ, than in feeding poultry. I am convinced, that where more fowls are kept than can be supported with what they find at the barn doors, that such stock is unprofitable. It is trifling and unworthy of Mr. W. to lay so much stress upon this unsubstantial part of provisions, as if the second course was of more consequence to an Englishman than his bread, his beef, or his beer. If poultry must be had, let those raise and support them, who find such delicacies essential to their happiness.’

P. 16.—‘The large farmer, it should be considered, acts upon an extensive scale and improved system which the purse of the small farmer cannot reach. According to his situation he will dress his land with marl, chalk, lime, sea-manure, or whatever is within compass; and this must create additional labour, this must give abundantly more provisions for the market.’

‘There is, certainly, much weight in the considerations urged by this intelligent writer: and as far as concerns the increase of the national stock of corn and large cattle, his reasoning is, perhaps, conclusive. But a general system of sound policy comprehends other objects of attention. Not only in ‘the poultry loving’ metropolis, but in all other large towns, it must be a material object to have the market well supplied with those smaller articles, which this writer affects to despise. If it be true, that national wealth is increased by the monopoly of small farms, it may still remain an important question, whether lessening the number of that hardy and orderly race, agricultural labourers and small farmers, will not diminish the national stock of strength, virtue, and happiness.’

## EAST INDIA AFFAIRS.

**ART. XXXV.** *Letters, Political, Military, and Commercial, on the present State and Government of Oude and its Dependencies. Addressed to Sir John Shore, Bart. Governor-General of the British Possessions in India.* 4to. 40 p. Price 2s. Debrett. 1796.

THIS series of letters made it's appearance in one of the asiatic newspapers, and the author every where professes, not only a lively interest in whatever concerns our indian possessions, but what, it is to be feared, is too seldom heeded in that country, a feeling 'for the oppression and misery of some millions of his fellow-creatures.' The neglect of the company, in respect to the *Nawab Vizier's* dominions; is greatly lamented:

'The enormous sums in specie which they have drawn from him; the duties which they levy on the few articles which his country produces for exportation; and, above all, the continual annual drain of near one-third of a subsidy, paid expressly for the defence of his dominions, have a tendency obviously pernicious, and added to the fundamental defects in the government, have, since the demise of Sujah Dowlah, reduced his revenue \* upwards of a crore of rupees (1,000,000l. sterling) per annum. It is obvious that such a system, if continued, must terminate in the entire ruin of the country; the evils which it has already produced, are of an alarming magnitude: emigrations are frequent: cultivation has been on the decline for many years; and at the present time, the company's troops, stationed in his country, are subsisted by the supplies which they draw from the Mirzapore and Benares districts. Property is insecure. Murders and robberies are daily committed, and pass unpunished, and even unnoticed. Ultimately, there is neither police, nor efficient government in his country. These facts are undeniable, and prove the necessity of the company extending, without delay, their *paternal care* to the subjects of a friend and ally, whose property is so intimately blended with our own.'

Here follows a short account of the members of the government:

'Bred up in habits of indolence and pleasure, and with an unconquerable aversion to business, the vizier allows the administration of his government to fall into such hands, as, he thinks, will contribute most largely to the gratification of his favourite pursuits. The ostensible minister † is weak, ignorant, and voluptuous. The acting one ‡ has little to recommend him, besides

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\* Rohilcund (exclusive of Fuzulla Khan's jageer) produced, under the government of the rohillas in 1772-3, ninety-six lacks of rupees. After the conquest in 1774, it was let for eighty-four lacks of rupees. In the year 1782, for fifty-five lacks. In the year 1790, for forty-five lacks; and this year, 1793, little above thirty lacks have been realized.'

† Hussian Reza Khan.

‡ Rajah Tekkut Ray.

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a knowledge of the common forms of office; he has neither firmness of mind, nor talents for a station above that of head *mut-suddee* (a writer or clerk in an office) from which he has been lately raised. Both have a passion for money, and lose no means by which it may be procured; the one to display an ostentatious magnificence; the other to hoard, as is the practice of all his cast. In no court are the vices of venality and corruption carried to greater lengths than in that of Lucknow. The government of a large district is often sold to the highest bidder, and not unfrequently becomes the reward of actions disgraceful to our nature, and at which humanity revolts\*. No attention is paid to character in the choice of aumils (governors and directors of districts) although invested with boundless power, having life and death in their hands. Such men, subject to no check or controul, and conscious of being daily liable to be displaced by a greater favourite, or one who can bribe higher, cannot be supposed to be interested in the improvement of the country. Their sole object is to amass and plunder, and the wretched husbandman, unable to procure redress, is compelled to submit to what he considers his destiny, or by a painful conquest over his prejudices, fly to the more happy districts under the government of the company.

Taking all this for granted, two previous questions remain to be answered, anterior to any interference on our part: 1. Have we a right to take the *entire* government of his country from the vizier? and 2. Would the inhabitants be less oppressed, and less plundered, under our own management?

ART. XXXVI. *Observations on the Mode proposed by the new Arrangement for the Distribution of the Off reckoning Fund of the several Presidencies in India; together with a new Plan for its Distribution, originally submitted to the Representative Committee of East India Officers.* By Lieutenant-Colonel Richard Scott. Also a *Recommendatory Address*, by Major John Taylor. 4to. 12 pages. Price 1s. Debrett. 1796.

By the plan here suggested, it is proposed to extend the *surplus* of the off-reckoning fund in such a manner, as to enable three times the number of officers, who now partake of it, to enjoy it's benefits. This may be seen from the annexed summary:

\* Number of officers who would receive a division of the fund by the old plan:

Bengal	. . . . .	20
Madras	. . . . .	16
Bombay	. . . . .	7

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43

\* A bearer (chairman), a dog-keeper, orderlies, and many others of the lowest casts, and most detestable characters, have been raised to places of the highest trust and responsibility, recommended solely by vices at which human nature shudders.

Number

‘ Number of officers who would receive a division of the fund by the new plan :

Bengal	. . . . .	59
Madras	. . . . .	49
Bombay	. , . . .	18

126

‘ Therefore it becomes divisible amongst 126 officers in the place of 43.’

Whoever considers either the length of service, or the exemplary energy of the company’s field officers, will be inclined to wish them every degree of success on the present occasion. s.

#### SCHOOL BOOKS.

**ART. XXXVII.** *The Parent's Assistant; or, Stories for Children.*  
By E. M. 3 vol. small 12mo. Price 4s. 6d. half bound.  
Johnson. 1796.

THE preface to this useful production contains such pertinent remarks on the crude manner in which even men of abilities have declaimed against experiments in education, and is at the same time so just a view of the author’s happily executed plan, that we shall bring forward our opinion in his own words.

PREF. p. iv. ‘ Those only who have been interested in the education of a family, who have patiently followed children through the first processes of reasoning, who have daily watched over their thoughts and feelings : those only, who know with what ease and rapidity the early associations of ideas are formed, on which the future taste, character, and happiness depend, can feel the dangers and difficulties of such an undertaking.

‘ For a length of time education was classed amongst the subjects of vague and metaphysical speculation ; but, of late, it has attained its proper station in experimental philosophy. The sober sense of Locke, and the enthusiastic eloquence of Rousseau, have directed to this object the attention of philosophers and men of genius. Many theories have been invented, several just observations have been made, and some few facts have been established.’

p. vii. ‘ The following tales have been divided into two parts, as they were designed for different classes of children. The question, whether society could subsist without the distinction of ranks, is a question involving a variety of complicated discussions, which we leave to the politician and the legislator. At present, it is necessary that the education of different ranks should, in some respects, be different ; they have few ideas, few habits in common ; their peculiar vices and virtues do not arise from the same causes, and their ambition is to be directed to different objects. But justice, truth, and humanity, are confined to no particular rank, and should be enforced with equal care and energy upon the minds of young people of every station ; and it is hoped, that these principles have never been forgotten in the following pages.’

P. ix.

P. ix. 'All poetical allusions have however been avoided in this book—only such situations are described, as children can easily imagine, and which may consequently interest their feelings.—Such examples of virtue are painted as are not above their conception of excellence, and their powers of sympathy and emulation.'

'It is not easy to give rewards to children, which shall not indirectly do them harm, by fostering some hurtful taste or passion. In the story of *Lazy Laurence*, where the object was to excite a spirit of industry, care has been taken to proportion the reward to the exertion, and to point out, that people feel cheerful and happy whilst they are employed. The reward of our industrious boy, though it be money, is only money considered as the means of gratifying a benevolent wish. In a commercial nation, it is especially necessary to separate, as much as possible, the spirit of industry and avarice; and to beware lest we introduce vice under the form of virtue.'

P. x. 'It has likewise been attempted in these stories to provide antidotes against ill-humour, the epidemic rage for dissipation, and the fatal propensity to admire and imitate whatever the fashion of the moment may distinguish. Were young people, either in public schools, or in private families, absolutely free from bad examples, it would not be adviseable to introduce despicable and vicious characters in books intended for their improvement. But in real life they *must* see vice, and it is best that they should be early shocked with the representation of what they are to avoid. There is a great deal of difference between innocence and ignorance.'

'To prevent precepts of morality from tiring the ear and the mind, it was necessary to make the stories in which they are introduced in some measure dramatic; to keep alive hope, and fear, and curiosity, by some degree of intricacy. At the same time care has been taken to avoid inflaming the imagination, or exciting a restless spirit of adventure, by exhibiting false views of life, and creating hopes, which, in the ordinary course of things, cannot be realised.'

'Dr. Johnson says, that "babies do not like to hear stories of babies like themselves; that they require to have their imaginations raised by tales of giants and fairies, and castles and enchantments." The fact remains to be proved: but supposing that they do prefer such tales, is this a reason why they should be indulged in reading them? It may be said that a little experience in life would soon convince them, that fairies, and giants, and enchanters, are not to be met with in the world. But why should the mind be filled with fantastic visions, instead of useful knowledge? Why should so much valuable time be lost? Why should we vitiate their taste, and spoil their appetite, by suffering them to feed upon sweetmeats? It is to be hoped, that the magic of Dr. Johnson's name will not have power to restore the reign of fairies.'

'But even when the improbability of fairy tales is avoided, care should be taken to keep objects in their just proportions, when we attempt an imitation of real life.'

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The tales have a tendency not only to correct some of the prominent mistakes of children and youth; but the still more dangerous errors of parents and instructors. They exhibit the useful rather than the dazzling virtues; and the dramatic form of several gives them a lively interest.

Among those written expressly for the poor, which may be read with equal advantage by the heirs apparent of riches, we were best satisfied with the story of Tarleton and Lazy Lawrence. Particularly by the latter, highly approving of the judicious and natural reward of industry.

In the third volume, the Birth Day Present deserves equal praise for leading the young readers insensibly to discriminate true, from false, generosity. The Mimic is written with the same spirit; pointedly exposing an error common to young people brought into company, pregnant with mischief, as it respects the formation of the future character.

The writer has evidently had experience, and we heartily concur in the opinion, that the many ingenious works of this class, produced within the last twenty or thirty years, will have a sure, though, perhaps, slow effect on the understanding of the succeeding generations.

ART. XXXVIII. *The Study of Astronomy, adapted to the Capacities of Youth: in Twelve familiar Dialogues between a Tutor and his Pupil; explaining the general Phenomena of the Heavenly Bodies, the Theory of the Tides, &c. Illustrated with Copper-plates.* By John Stedman. 12mo. 154 pages. Price 2s. 6d. bound, Dilly. 1796.

MANY excellent treatises have been written on astronomy for the use of the mathematical scholar; but few successful attempts have been made to render the astronomical phenomena familiar to the comprehension of young minds without mathematics. Among the more valuable popular tracts of this kind are Dr. Watts's First Principles of Geography and Astronomy,—a tract, though now almost forgotten, drawn up with great accuracy and perspicuity;—and Mr. Bonnycastle's Introduction to Astronomy, in a series of letters, entertainingly written, and containing a correct general view of the subject. There is still room for other auxiliaries in this branch of juvenile instruction; and the present publication may, on several accounts, be recommended as an useful elementary manual. It is written in the form of dialogue, without being rendered tedious and insipid by digressions. In some parts of the plan, the author is obliged to exercise his pupil in implicit faith, particularly, where he informs him, without producing the proofs, of the magnitudes and distances of the heavenly bodies, and where he delivers the doctrine of central forces. In general, however, he accompanies his descriptions of astronomical phenomena with such explanations, as may serve to introduce the learner to an acquaintance with their proximate causes: in the order he has chosen, he has been careful not to proceed to any thing new, till the former part, on which it depends, has been clearly explained; his illustrations are pertinent, and his

his language is correct and perspicuous. The work may, with advantage, be put into the hands of young people, at twelve or thirteen years of age.

ART. XXXIX. *The French Verbs, regular and irregular, conjugated, in a Short and Easy Method; with Rules for the Use of the Tenses, and some Exercises annexed to them.* By M. Chardon. 8vo. 66 pages. Price 1s. 6d. Chester, Minihull; London, Johnson; 1796.

GENERAL tables are given in this publication, which exhibit at one view the terminations of the french verbs through all the moods and tenses. Lists are added of verbs in each conjugation, and of irregular verbs; with rules, remarks, and exercises: the whole furnishing, at an easy expense, a guide through the most difficult part of french grammar.

D. M.

MISCELLANEOUS.

ART. XL. *Translation of the Letters of a Hindoo Rajah; written previous to, and during the Period of his Residence in England. To which is prefixed a preliminary Dissertation on the History, Religion, and Manners of the Hindoos. In two Volumes.* By Eliza Hamilton. 8vo. Price 8s. boards. Robinsons. 1796.

THE author of these letters seems to have taken the hint of conveying her sentiments to the public in the present form, from Montefquieu's and lord Lyttelton's Persian Letters, Goldsmith's Citizen of the World, the Turkish Spy, &c. It might be invidious to draw comparisons, but we confess, with pleasure, we have received entertainment from the perusal of this lively and amusing little work.

The writer displays, both in the letters and preliminary dissertation on hindoo mythology, history, and literature, considerable knowledge of india affairs: but it is doubtful, whether the generality of readers will perfectly accord with her in opinion, respecting the happy change which the long-suffering hindoos have experienced under the dominion of Great Britain. Many, it may be, will be rather inclined to believe, that, however mitigated in some respects by the more tolerant principles of the british legislature, on the subjects of law and religion; these injured people have merely *changed masters*, and one species of oppression for another. The interference of foreign states in the internal government of nations is generally equivocal in it's motives, and always mischievous in it's tendency. A simple, commercial intercourse would perhaps have been attended with more beneficial consequences to both countries. The compliments which are paid by our author to governor Hastings, to whom her production is dedicated, will be adjudged by the reader, either as just, or the grateful language of private obligation or friendship, according to his own preconceived opinions on the subject. We expected from the title of this work, to find the follies and vices of our contemporaries satirised by the fictitious indian prince, nor were

were we disappointed : a vein of ingenious pleasantry runs through it, mingled with a number of judicious, and sensible observations, on various subjects, especially on the female mind and manners, from which we select the following as particularly just and important. Vol. I. P. 137.

‘ From what I have formerly said, you will observe, that women do actually, sometimes, carry on certain branches of trade ; but to infer from this, that they are generally esteemed capable of business, or receive such an education as to enable them, if left destitute of the gifts of fortune, to enter into it, would be doing them great injustice. No, in that country, as well as in this, all men allow that there is nothing so amiable in a woman as the *helplessness of mental imbecility* ; and even the women themselves are so well convinced of this, that they would consider it as an insult to be treated like rational creatures. The love of independence is, therefore, a masculine virtue, and though some few females are *unamiable* enough to dare to enter upon some employment for their support, this conduct is very much discouraged, and not only properly discountenanced by the men, but held in abhorrence by all women, who entertain a proper sense of the amiableness of female weakness. The females, who belong to the cast of *people of style*, are particularly zealous in reproaching the exertions of female industry, and are careful to employ *men* only in all these branches, in which fortuneless women have audaciously endeavoured to procure subsistence ; for this reason, when a family, by any of those misfortunes occurring in a commercial country, happens to be reduced to poverty, the daughters of the family are either left a prey to ghastly indigence, or doomed to eat the bitter bread of dependance, administered with sparing hand, and grudging heart, by some cold relative ! Equally ignorant, and equally helpless, as the females of Hindostan, their situation is far more destitute and pitiable. By the admirable institutions of our laws, it is ordained, “ that a woman shall by no means be left to herself, but that, in case her nearest relations are incapable of taking care of her, that duty shall devolve upon the magistrate \*.” But, among the christians of England, they are as destitute of protection as of instruction.’

After some humorous remarks on novels and novel reading, our author observes, vol. II. P. 21. that

‘ From the whole tenor of these books, it appears evident, that with these islanders, marriage is a certain passport to never failing, and never fading bliss ! A state nearly resembling that divine absorption of the soul described by our yogees, which entirely excludes the cares and concerns of life, and in which the mind is wrapt in a delirium of perfect and uninterrupted felicity !—Happy country ; where the prudence and fidelity of the women of high rank, so plainly evince the care that is bestowed on their instruction, and where the piety, learning, and morality of the men, is only to be equalled by their humility.’

P. 23. ‘ From the authority of these *authentic memoirs*, it ap-

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\* \* See Gentoo laws.’

pears, that marriage in Europe is never contracted, but from the most pure and disinterested motives. Every young woman who is handsome and accomplished, however humble her birth, or small her fortune, is there certain of attracting the love and admiration of numbers of the highest rank in the community. What a glorious encouragement is held forth to the females of that happy island, who must be blind indeed not to perceive that it is their own *obstinacy and folly*, that alone can possibly prevent their advancement to the very summit of felicity!

For such folly and obstinacy, whenever it occurs, a very peculiar and extraordinary punishment is reserved. After a few years, spent, as it is generally believed, in vain repentance, and useless regret, they all at once, without any exceptions in favour of virtue, merit, useful or ornamental accomplishments, undergo a certain change, and incomprehensible transformation, and become what is termed OLD MAIDS. From all that I have hitherto been able to learn of these creatures, the old maid is a sort of venomous animal, so wicked in its temper, and so mischievous in its disposition, that one is surprised that its very existence should be tolerated in a civilized society.'

Had the design of these volumes been less evidently *systematic*, they would have been more generally interesting. In the writer's laudable, because *apparently sincere*, zeal for christianity, she sometimes betrays a spirit not perfectly consistent with the mildness and simplicity of the religion of Jesus: railing is substituted for reasoning, and a frightful picture held up of the adversaries of revelation, in which truth and soberness are sacrificed, as is not unusual with controversialists, to *undue alarm*. A *sceptic* is described as a monster, for whom 'the fair face of nature has no charms'—who must necessarily have 'a shallow understanding and a cold heart,'—who confounds all distinction between vice and virtue, and preaches *profligacy and suicide* as conducive to *general utility*. Candid and calm discussion, not *abuse*, is the proper method of making *rational* converts: if conscious of the justness of our cause, we surely injure it by having recourse to calumny. Our author is still less successful, and equally illiberal in her attack upon moral philosophy and metaphysical inquiry, in which little knowledge and great assumption are manifested. Pursuing these subjects, which can interest or be understood but by a few readers, a wide field of fashionable follies, which might have yielded an abundant harvest, remains untouched, or is but slightly passed over. The style of these letters is agreeable and appropriate, though less glowing and metaphorical than the admired oriental compositions of Drs. Johnson and Hawkesworth; some incorrectnesses, and occasional harsh and ill-constructed sentences, have escaped the writer's pen: but upon the whole, her production manifests a cultivated understanding and benevolent affections; and is one of those publications, which are calculated to undermine and destroy the barbarous, sensual prejudices, which have hitherto been indulged respecting the female mind and manners, and to confute the pertinacious sophisms of wilingers.

ART. XLII. *The Sylph*. Volume the First. 8vo. 320 pages. Price 5s. in boards. Longman. 1796.

THEY who have visited the poet's world of fancy are no strangers to that light aerial race of beings called sylphs. They were long ago characterised as 'the best conditioned creatures imaginable,' by a poet, who told a tale never to be forgotten, of a band of these 'good-natured denizens of air,' to whom was committed the charge of Belinda's locks. A more serious office has lately been assigned them by one of the most powerful of those enchanters, who have the whole family of sylphs, gnomes, elves, and fairies at the command of their magic wand; and the world has been delighted and instructed, by seeing them occupied in disclosing the beauties of vegetable nature.

In the work before us, a still higher office is allotted to these imaginary beings; and the sylph Ariel is converted into a moral preceptor to the British nation. A fiction of this kind certainly suits the poet better than the moralist; and, though the author of this periodical work has devoted several papers to his sylphs, we must own, that he has not excited in our minds much interest in their character and operations: but it was difficult to write of sylphs after Pope and Darwin.

Dismissing the fanciful part of this volume, which has not added much to its value, we shall consider the work simply as a course of essays on manners. The miscellany is partly grave and serious; partly lively and satirical. In the papers of the former class we do not discover any peculiar depth or originality, or much studied elegance of expression; but we meet with just observations and useful reflections, expressed in an easy style. Among the subjects discussed in these graver papers are the following: the degrees of moral obligation; self-love distinguished from selfishness; forbearance towards the frailties of others; the happy effects of civilization; the mischiefs of falsehood; the comparative value of a good and a bad name; filial piety exemplified in the character of *Æneas*; politeness.

Two papers are employed on the subject of novel reading, in which this practice is censured with indiscriminating severity. A novel, or tale of sentiments and manners, is not necessarily a bad book; in the midst of much trash under this title, many excellent productions have appeared; and it is the extravagance of prejudice to assert, 'that no modest woman was ever yet rendered more amiable, no bad woman ever rendered better, nor tottering duty ever fixed to virtue, by the perusal of such works.' The importance of subjecting the imagination and passions to reason is well exemplified in an eastern tale, which occupies eight numbers. The more humorous papers of this volume are the best. Several of these are addressed to the female sex, and rally their foibles with easy pleasantry. A paper on flirtation at church will remind the reader of some of the *Spectator's* lessons on this subject. The following letter may serve as a specimen of the writer's vein of humour: p. 178.



SIR,

Notwithstanding the late proclamation of your high court OF THE FAN respecting the behaviour of the ladies, many of them continue to conduct themselves after their usual manner, in defiance of your admonitions. The first class of which I mean to complain, sir, are the EYE-ROLLERS. These are principally seen at the *opera*, and in the *play-houses*, where they take advantage of the confined situation of the men; and, as the rattle-snake is said to enchant the poor animal on which it fixes its piercing eyes, in such a manner that it has no power to escape, so do the EYE-ROLLERS charm the men, who come within the scope of their vision, so irresistibly, that they do not even *think* of the danger of looking on them, while they have neither *ability*, nor *inclination*, to avoid it. This class is particularly fond of the SWEEP, which they practise with incredible dexterity and success. The next order I shall mention are the FAN-DROPPERS. These have their scene of action in the *drawing-room*, and take their name from a habit of continually dropping their fans, in order to give the young men, that attend them, an employment which is often productive of much danger and hazard, and themselves an opportunity of a little private coquetry. Their fans generally contain some pretty device; which being discovered as it flies open in its fall, the youth who picks it up, takes advantage of the subject to make some soft allusion, or tender application; which the lady receives with a roguish smile, pats his hand or his mouth, calls him 'saucy fellow,' and so *rivets his chains*. These ladies are addicted to the LEER, which they find the most convenient kind of *glance*, as their victims are in the act of rising. —N. B. They frequently substitute a *glove*, or a *handkerchief* for the fan. The next are the PEEPERS, whose chief *lurking-place* is behind the *venetian blinds* of *parlour* or *dining-room windows*. There, like the crocodile, they lie in wait for their prey, and dart their keen looks between the *openings* of their retreat. It is very easy, however, to avoid the eyes of these, as they can be met only in a strait direction, from which every object may presently deviate. They oftener, indeed, bring mischief on themselves than on others, and are much troubled with longings and desires, from the constant sight of attractive objects on which they cannot *fasten*, but which pass before them in quick succession, like the transitory figures of a magic glass. I shall lastly mention the SICKENERS. The ladies of this order are in a regular state of *poor health*. Whenever a gentleman, on whom one of these has a particular design, enters the room where she is, she immediately *sickens*; whatever may have been her vivacity, her *spells*, or her merriment before, she now sinks into a gentle languish, her head reclines on her arm, her eyes are hid under a half-contracted brow, and her features assume the expression of uneasiness; when she is addressed, she answers only with a sigh, and often entraps a man into love, while she is laying snares for his pity, and feeding her vanity with a surreptitious condolence. Thus the hyena is said to imitate the

cry of man, that it may devour unwary travellers, whose compassion leads them to the place of supposed distress.—I shall add no more, sir, to my letter at present, than to request you to pay attention to the characters I have described, and deal with them as to your superior judgment may seem proper.

I am, sir, &c.

‘ F. S.’

The author has given his readers a taste of his poetical talents, in an elegy on captain Faulknor: it is written with more animation than elegance.

O. S.

ART. XLII. *Apologues, et Contes Orientaux, &c.—Apologues and Oriental Tales*, by the Author of ‘Moral and Amusing Miscellanica’ 8vo. 285 pages. Price 5s. Amsterdam. Sold by De Boffe. 1796.

MR. DUSAULX, of the late Royal Academy of Inscriptions and *Belles Lettres*, has prefixed a life of the author, to the volume before us. The abbé Blanchet, we are told, composed these tales and apologues, at his leisure hours, and displayed as much obstinacy, during the course of a long life, in concealing his own talents, as others commonly employ in displaying theirs.

He was born on the 26th of january 1707, at Angerville, in the country of Chartrain, and his biographer seems studiously to remark, that his parents, although poor, were ‘free’: a necessary distinction when treating of that period, as many of the inhabitants of France were then in a state of degrading villenage. Having repaired to Paris, and entered into the college of *Louis le Grand*, the jesuits soon distinguished their pupil, both on account of his talents and conduct. He, on the other hand, seems to have been extremely desirous to leave his benefactors, and was actually so shocked at the idea of his dependance, that religion alone prevented him from putting an end to his existence. After having acted with considerable celebrity as a professor, in two provincial colleges, Mr. de Merenuille, bishop of Chartres, offered him a canonry, on condition that he became a priest: but thinking himself unworthy of the ministry, he refused, observing at the same time: ‘*je suis trop bonnête homme pour cela.*’ This, doubtless, is an extraordinary instance of scrupulosity, in a religious and moral man like him, and should induce others, of a different description, to be less rashly bent on entering into holy orders, and less avariciously zealous, for what they term a *far benefice*.

Mr. de Chevane at length presented him with a canonry in the cathedral of Boulogne; but he kept the original order for his admission in his desk, no less than five years; and when he at last made use of a new one, on being pressed by his chapter to become a priest, he instantly resigned. After this, he again betook himself to teaching youth, and gloried in the appellation of a *school-master*, one of those important functions in civil life, but too little respected in modern times. Such, however, was his reputation, that he was first appointed interpreter to the royal library, for the italian, spanish, and english languages, and afterwards keeper of the books in the king’s cabinet. He died, january 29, 1784.

The present volume consists of sixteen apologues, fifteen tales and maxims, and a collection of proverbs from the Italian, Spanish, English, &c. We shall present our readers with a translation of apologue v, as a specimen.

THE TWO SERPENTS.

“Saheb, a learned doctor, being entrusted by the sultan of Carizme with the education of his son, received orders to relate some apposite anecdote to him daily, with a view to form the morals of the young prince. He, accordingly, among others, recounted the following, which is taken from the annals of Persia.

“A magician presented himself before king Zohak, and performed several feats in presence of his court, with which the prince was equally surprized and delighted.

“King of kings,” said the enchanter, “these are but the common tricks of my art, and scarcely deserving of your royal attention; but if you will permit me to blow twice into your *sacred* ear, you will instantly perceive something far more wonderful.” He had no sooner asked, and obtained what he wanted, than Zohak, after feeling an extraordinary motion within him, rather violent however than painful in its nature, beheld two serpents heads issuing from the region of the heart.

“Perfidious wretch!” exclaims his majesty, “what have I done to thee? Why has thy impure breath produced within my bowels two monsters, now ready to devour them?”

“Be not afraid, prince,” replied the magician, “and return me thanks for the precious gift which you disown. These two serpents are the sure pledge of the happiness of your life, and the glory of your reign. Every thing, however, depends on appeasing their hunger, by providing them with the only aliment they can enjoy. Select from time to time a certain number of your subjects from amidst the lower class, nourish with their flesh these divine animals, and solace their thirst with their blood. Above all things beware lest you listen to a base and dangerous pity: recollect, that every thing that pleases you is just, and that it is unworthy of a king not to do harm when it becomes necessary.”

“Zohak was at first affrighted at this execrable counsel; but as his happiness seemed connected with it, he did not long hesitate: nay, in a short time, the inhuman prince even felicitated himself on the occasion! The hunger of these two monsters, which were now incorporated with, and formed part of himself, became his own, and they never were gorged but he fancied that he felt a delicious sensation. He reckoned for nothing the cries and the tears, the blood and the lives, of the unhappy persians. In short, he no longer considered his people but as a vile herd, destined to be immolated to satisfy his slightest caprice. The persians, on the other hand, began to look on Zohak as a monster eager to devour them; and such were their sufferings, that they at last actually ceased to dread him. They accordingly rose against the tyrant, drove him from the throne which he profaned, and shot him up in the frightful cavern in the mountain of Damavend. There, left alone with his two serpents, and no longer able to satisfy their voracity, the body of the pitiless Zohak at length became food for them!” “What a horrible story!” cries the young prince,

"for Heaven's sake tell me another which I can listen to without shuddering." "Most willingly!" replied Sabeb; "here is one very simple and very short."

"A young sultan bestowed his confidence on an artful and corrupt eunuch: this wretch infused into his mind false ideas respecting the glory and happiness of kings. He accordingly soon engendered in his heart pride and sloth, the father and mother of all crimes. Delivered over to these two passions, the young monarch sacrificed his people to them; he placed his glory in despising mankind, and his happiness in rendering them miserable. What was the end of all this? He lost his crown, his treasures, and his flatterers; nothing remained but his pride and sloth, and being unable any longer to satisfy them, he died from mere shame and rage."

"The prince of Carizme did not seem dissatisfied with the latter story: "I like it better than the former," said he, "for it is far less revolting and atrocious." "Alas! prince," replied his instructor, "it is nevertheless one and the same!"

The above apologue is taken from the *Bibliothèque Orientale*; several are translated from the english, and one or two from the spanish.

ART. XLIII. *The Prompter: Political and Moral. In Essays, Characters, and Anecdotes.* 12mo. 36 pages. Price 6d. Parsons, 1795.

PLAIN, popular talk, without much attention to method, but with a good deal of strong meaning, on topics immediately interesting to the public. The principal measure, to which this prompter urges his countrymen, is a united representation of their grievances in petitions to the king. The iniquity of the present war; the oppression of the taxes which are levied to support it; the necessity of maintaining the liberty of the press; the history of *magna charta*; the rights and duties of juries; the present mode of representation and election; the mischiefs of gaming; the hardships of prisoners for debt; &c.; are the topics of this political medley.

ART. XLIV. *An Appeal to popular Opinion against Kidnapping and Murder: including a Narrative of the late atrocious Proceedings at Yarmouth; with the Statements, Hand-bills, &c. pro & con.* By John Thelwall. 8vo, 51 pages. Price 1s, 6d. Jordan. 1796.

THE late scandalous attempt on the liberty, if not life of Mr. T., in consequence of which, several of his auditors were wounded, is well calculated to arouse general indignation, and has been of course blamed by every liberal minded man in the nation.

"To what insults and depredations," says he, "is not the country subjected? And what can be the source of this horrible depravity? We talk of civilization; but the most dreadful barbarism prevails. Twenty-four millions of money are annually paid for government, and a most enormous debt is contracted by our legislators and rulers; the prisons are crammed, and gibbets are incessantly groaning; and yet Westminster justices are filling huge octavos with catalogues of incorrigible offences; and provincial mayors behold by the long hour, banditti of plunderers and armed assassins committing every atrocious depredation

predation upon promiscuous multitudes of men, women and children, and suffer them at last to retire, uninterrupted, in martial array, chaunting the songs of victory, and bearing the trophies of this premeditated violence, in triumph to their ships.

“ There is something rotten in the state of Denmark ”—some vital disease in the very bowels of the system, when such things can be acted : something I fear which nothing less than complete renovation can eradicate. The renovation, however, may come even from the inveterate obstinacy of the malady itself. In the meantime, palliatives may be sought, but I fear they will be sought in vain.

In the instance of the particular symptom which gives rise to this pamphlet, I understand a partial remedy of this kind will be attempted. A court of law will be applied to for redress, by some of the injured parties. I am glad it will be so ; because such application will at least give publicity to the facts, and place an authenticated statement of the affair upon record. But further than this, I freely confess that I despair of justice in such a case. If justice were administered with an even hand, such events never could take place. And where they can take place, what is the meaning of *government and civilized society* ? To talk of compensation in a court of law, is mockery and insult. There is no compensation for broken limbs, for kidnapping and murder. And if there were, how is it to be sought ? Several of the persons injured in this wicked outrage, are fortunately men of considerable property : but would they have been less entitled to redress if they had been labourers and mechanics ? And yet how would such men have been able to advance their hundreds—perhaps thousands, for the prosecution of public depredators, or conniving magistrates ? For my part, I confess, I must leave to others, who can afford to purchase it, the costly luxury of legal justice, while I with democratical frugality, appeal to the more accessible tribunals of public opinion.

Mr. T. ascribes the whole of this outrage to ‘ captain Roberts of l’Espeigle,’ who, he says, ‘ stands positively charged with making a formal harangue to his crew, issuing his orders for the attack, sending off his men in the ship’s boats, &c.’

ART. XLV. *A Letter to the Right Honourable John Lord Sheffield, on the Publication of the Memoirs and Letters of the late Edward Gibbon, Esq.* 8vo. 72 pages. Price 1s. 6d. Shrewsbury, Eddowes ; London, Longman. 1796.

It is to be lamented, that they, who undertake the defence of a good cause, so frequently choose to declaim, where they ought to reason, and to criminate, where their proper business is to refute. We find too much occasion to apply this observation to the letter before us. The writer is angry with Mr. Gibbon, for the freedom of his remarks on the university of Oxford, and for his indirect attacks upon revelation : but he vindicates neither the one, nor the other, with the candour of a philosopher, or with the meekness of a christian ; his general remarks betray much bigotry ; his personal censures much illiberality.

Against the university of Oxford Mr. G. is charged with having been full of angry prejudice, and having written with ferocity. This venerable seat of learning is said to have been vilified and insulted by an arrogant

arrogant and alienated native, who has retailed all the trite and hackneyed objections he could rake together from pamphlets, or pick up in conversation from the enemies of the university. Not satisfied with condemning Mr. G.'s conduct, this writer ventures to penetrate into his motives, and boldly pronounces, that he passed off, as the result of his own observation, what many reformers, with different intentions, and all of them better than his own, had observed before. Yet instead of refuting these trite and hackneyed objections, or contradicting the facts which Mr. G. alleges, he refers to the great names which have adorned the university; as if it were impossible, that a seminary of learning which had produced great men, should be materially faulty in its constitution or discipline. With all the respect which is unquestionably due to the english universities as seats of learning, it may be questioned whether, on comparison with other similar institutions, it would be found, as this writer asserts, that they are the noblest nurseries of science and philosophy, and that religion is better taught there, than any where else.

The writer of these letters is offended, and, we own, not without reason, at Mr. G.'s violations of decency: but why, in complaining of these, does he himself offend his readers with the dirty image of the historian 'rubbing his own nose, and the noses of his learned readers, in the sink of impurity?' Or with what propriety does he contrast the sullied and polluted page of Gibbon with 'the mild unfading lustre, which the sun-clad power of chastity has thrown on the spotless page of Virgil and Addison?' The spotless purity of Addison we shall not dispute: though, possibly, his stories of a tantalizing love-adventure, *Spectator*, No. 90, and of the Black-ram, No. 623, had they been found in the polluted page of Gibbon, might have shocked our author's squeamish delicacy: but, let him recollect the *Alexis* and *Gallus* of the second and tenth Eclogues, and blush to mention the chastity, and the spotless page of Virgil.

In his remarks upon the two celebrated chapters of Mr. G.'s history, on the causes of the rapid progress of christianity, this writer, instead of giving himself the trouble to expose the feebleness of Mr. G.'s attack upon christianity, by showing that the causes on which he insists do not account for its origin, contents himself with loading both the historian and the work with abuse. He is much displeased with Mr. Porson, for indulging that 'excessive liberality of sentiment, which is capable of exculpating the devil himself;' and for saying, that, though he blames Mr. G. for carrying on his attack on christianity in an insidious manner, and with improper weapons, he sees nothing wrong in the attack itself, and does not doubt, that it proceeded from the purest and most virtuous motive.

By a witty periphrasis, if we rightly understand the passage, the letter writer accuses the historian of impudence. P. 35.—'In his hatred,' says our author, 'of religion and its ministers, he is uniform and unrelenting throughout. This, I suppose, he considers as one among the marks of his virtuous disposition; but when he goes so far as to apply to himself and his own character the grave advice of the moralising Poet—*Hic murus abeneus esto, nil conscire sibi, nulla pollescere culpa*—some may be apt to suspect, that the wall of the Poet, and "the forehead of the great Goliath," were made of the same metal.'

Another

Another accusation brought by this writer against Mr. G. is, that of malice: and he cannot even admit, that he was on the whole a virtuous man.

Speaking of Mr. G. he says, p. 44. 'the bishop of Worcester's opinion on certain subjects were very different from his own, and nothing can be more intolerant than that pride and violence which he confessed were congenial to his character; and which assuredly were much more likely to be increased than corrected, by his foreign education. He asserts, indeed, that notwithstanding those faults of his natural disposition, it was virtuous on the whole. But though this may be sometimes true of persons surprized by particular temptations, or suddenly overborne by the impulse of their passions; yet it never can be true of those, who, by an unfair and dishonest use of their reason, have wilfully and deliberately corrupted their own minds, and, not contented with ruining themselves, are industrious in proselyting others to their false notions and pernicious principles. I looked with some anxiety to that part of the Memoirs or Letters, where the close of his life is described, in the charitable hope of finding, that he had not retained his errors to the last, but, by an open and ingenuous avowal of them, had made some amends to injured Truth, and violated Virtue. This hope was without foundation.'

After this arrogant denunciation, no one will suspect the writer of that 'excessive liberality' for which he blames Mr. Porson, or of that 'diabolical delicacy' of which (p. 13) he accuses Mr. G. We do not hesitate to pronounce this letter an illiberal and intemperate attack upon a writer, who, with all his errors and defects, has left behind him a well-merited fame, which it will never be in the power of bigotry to destroy.

ART. XLVI. *Defultory Hints on Violence of Opinion and Intemperance of Language.* By George Burges, B. A. 8vo. 17 pages. Longman. 1796.

We can easily pardon the inaccuracy of the title of this pamphlet, in which *violence* is, perhaps for the first time, ascribed to *opinion*, for the sake of the candid and liberal spirit which it breathes, and the judicious and seasonable advice which it contains. The writer observes, with regret, the asperity of sentiment and language at present shown on every subject of dispute, and the uncharitable surmises, and unwarrantable denunciations, alternately employed by contending parties. Reprobating that zeal which degenerates into hatred and contempt, he recommends the substitution of solidity of sentiment for violence of declamation, and cool conciliating language, for virulent and undistinguishing abuse.

P. 11.—'We may take it for granted,' says Mr. B., 'as a maxim which admits of no exception, that the progress of pure religion, sound knowledge, and good government is best promoted by the exercise of moderate opinion and gentle language—of opinion which gives every man encouragement to examine for himself, and of language which does not repel such examination by stamping it with criminality. Of late, the established notions of mankind have received a violent *correction*. Men's minds are agitated, and in the present chaos of affairs, they can only judge in part because they can only see in part. It

It is not improbable, therefore, that, after the best exercise of reason, there may be considerable dissonance of sentiment; for though we are all anxious to think properly, as far as the imperfect grounds we have to go upon will admit of, yet, the complexion of events varying every moment, our opinions must, for the present, necessarily vary with them, unless we are disposed to take up with the first that offer, and obstinately to preclude all correction of our understandings and all rectification of our vague and partial notions. In policy and charity, therefore, we must be prepared for such mental disagreements, and must not denounce each other as traitors for opinions which, though we have been induced to espouse to day, we may find occasion to reject to-morrow.

We recommend these Hints to the serious perusal of violent men of all parties, particularly to those, who are inclined to load with opprobrious names such as venture to depart from the beaten track in religious opinions. To borrow the concluding words of this excellent moral lecture: P. 17: 'He who conscientiously examines for himself (be the result what it may) offers up to his Maker the most acceptable sacrifice. In fine, let knowledge, sound and wholesome knowledge, circulate over the face of the whole earth, and let not, for the future, its progress be obstructed by denunciations as unjust as they are unbecoming, and as impolitic as they are unjust.'

D. M.

ART. XLVII. *Some Observations on that Distemper in Timber called The Dry Rot.* 8vo. 61 pages. Price 2s. Johnson. 1795.

THE author of these observations seems to have been led to pay attention to this curious subject, by the circumstance of having injudiciously made the purchase of a house, in which the timber was found to be much decayed by this disease. After remarking, that in the fourteenth chapter of Leviticus there is an account of the leprosy of a house, which, he thinks, must have been the *dry-rot*, the author suggests, that the best mode of acquiring an exact knowledge of the distemper would be, P. 7.

'First, to study the general nature of the soil in which houses affected with the *dry rot* are built.

'Secondly, the accidental or adventitious causes of the *dry rot*.

'Thirdly, the effect of the *dry rot* on different kinds of *stone*, and other hard materials used in building.

'Fourthly, the effect of the *dry rot* on timber, and the kinds of timber most readily affected by it.

'To these might be added, miscellaneous observations, containing an account of the peculiar effects of the *dry rot* in certain situations; and of the means used, with or without success, for preventing, or curing timber affected with, the distemper. It is not without the greatest diffidence that I mention this arrangement, from a consciousness of the very imperfect manner in which I have been able to execute my own design; but many allowances will be made for the first essay on any subject.'

From various circumstances which are here detailed, the writer concludes, that the cause of the *rot* in timber is derived from the ground; that the ground which produces this distemper is always damp; and that the *stone* most commonly used for paving floors does



does not interrupt the cause of the *rot*. On each of these heads he has given many useful remarks, but still much remains to be explored.

The observations respecting the use of different kinds of timber, on paving stones, and on the substances that do not conduct this disease, are equally curious and interesting.

On the nature and cause of this vegetable disease, our author reasons in the following manner. P. 52.

'The distemper of which we are speaking, is called by the general name of *rot*, or *dry rot*, but it may perhaps be discovered at some future time, that there are many varieties both of the distemper and its causes. The prevailing opinion is well known, that it is a species of vegetation, but without deciding with sufficient accuracy upon the primary or predisposing cause, or what the nature of that vegetation is. Some have supposed it to be of the animal kind, and probably because of the observation that places in which snails have been decayed, do not fail to produce mushrooms; which has led, if I mistake not, to a doubt whether mushrooms were of the animal or vegetable tribe; or because no man has yet been able to distinguish where the animal kingdom ends and the vegetable begins, or that no language can exactly define an animal from a vegetable, though every one can clearly distinguish them in his own mind. The first effect which earth capable of producing the *rot* shews, is in its being continually moister than healthy earth, but the moisture is not the substance of the disease, no more than the matter of the small-pox is the infecting principle, which is of the most subtle nature, and only mixed or enveloped with the matter as its vehicle. So the moisture in earth impregnated with the *rot*, does not seem to be the principle of the *rot*, but it is merely the vehicle or conductor of the miasmata or primary principles of that distemper. It would be worth while to try ground which produces the *rot*, as well as wood affected by it, with electric experiments, whether it abounds with or is deficient in electric fire; but there is a multiplicity of things which an ingenious man, who could spare time, might try, for the purposes of investigating either the cause or the effect of the *rot*; and if he had the sagacity or good fortune to discover a certain method of preventing it, he would do a very essential service to society.'

The writer concludes his pamphlet, by taking notice of the means which have been proposed for the prevention of the disease in question, by applications to the timber itself. He thinks we should be cautious in applying substances to suspend the operation of the native principle, lest we should introduce other principles of decay. It is probable, he says, that keeping timber a sufficient length of time, before it is employed, is the most advantageous method of preparing it.

On the whole, this writer's observations are evidently the result of a doctrine, judicious and practically useful, and the public are much indebted to him for this communication on a subject which has been little attended to,

A. T.

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. I. *Paris, July 1796.* By a decree of the national convention, passed on the 9th. pluviôse, 2 (jan. 29, 1794), the preparation of elementary works for the purpose of education was directed, and all patriotic and scientific men were requested to exert their abilities on the occasion. A jury was appointed to examine the works that might be sent in consequence of this decree, and apportion fit rewards to such as should merit them. The subjects were distributed into ten classes. 1. The physical and moral education of children, from the birth, to the time of their being fit for the national schools, that is, to the age of 6 or 8. 2. Instructions for the masters and mistresses of the primary schools. 3 and 4. Instructions for reading and writing, with the elements of the french language. 5. Elements of arithmetic, and of practical geometry, with an explanation of the new french weights and measures, and a comparison of them with the old. 6. An improved method of teaching geography. 7. Natural philosophy, and natural history. 8. Morals. 9. Trade and agriculture. 10. Miscellaneous works on subjects belonging to education. On the 3d of december, 1795, the decisions of the jury were laid before the council of five hundred by Lakanal. The number of performances sent was considerable; but many deviated too far from the spirit of the decree, others wanted the precision necessary in elementary works. Several, however, were distinguished, which, if they did not completely fulfil the end of the decree, answered it in great measure. Some of these had been printed previous to their being delivered to the jury, who would therefore agree with the authors, or publishers, for the necessary number of copies, or for the copy-right. Those in manuscript, which appeared to the jury to merit publishing, were to be printed at the expense of the nation; with the addition of such necessary remarks on some of them as the jury might think fit. The following were the prizes decreed by the jury.

Class 1. Out of the great number of writings sent on the physical education of children three were distinguished, which, though neither of them were fully satisfactory, contained many valuable directions and observations, most of them apparently the result of experience; so that a very useful work, completely adequate to the purpose, might be composed out of the three; and one of the jury was appointed to execute this. The sum of 2500l. [£104 3s. 4d.] was adjudged to the author of each.

Class 2. Almost all the competitors in this class appear to the jury to have misconceived it's design. No one has given clear and precise instructions for the teachers of the lower schools; and no one has made any observations on the gymnastic exercises of children. To necessary in the first part of their education. To one, however, 2500l.

were ordered by way of encouragement, and to another 1500l. [£62. 10s].

Class 3 and 4. One work only in the 3d class deserved notice, entitled, 'A new Alphabet, containing the method of teaching several at once to read by Principles, &c.': but the method is far above the comprehension of children, though both the understanding and memory of young people might be improved by it. The author was rewarded with 2500l. In the 4th class, three books already published, containing the elements of the french language, and a manuscript work, were thought worthy of reward. Accordingly 3000l. [£125] each were adjudged to Lhomont and the bookseller Pankoucke, the authors of two of the books, and 2000l. [£83. 6. 8.] each to Blondin, the author of the other, and the anonymous author of the manuscript.

Class 5. Five performances on improved methods of arithmetic, and the best mode of teaching it, were distinguished. To the author of one, published some time ago under the title of *Éléments d'Arithmétique, avec des Observations pour les Instituteurs, &c.* 'Elements of arithmetic, with Instructions to Teachers', 3000l. were adjudged: to each of those of the others 2500l.

Class 6. Several pieces belonging to this class were praised. 2500l. were adjudged to Mr. Michel, principal of the college of Cambray, for one already published; 2000l. to the author of another; and 1500l. to the author of a third.

Class 7. In this class only one work was noticed, *Éléments d'Histoire naturelle*, 'Elements of natural History,' and 3000l. were adjudged to the author, A. L. Millin. This was the first systematic manual of natural history in general written in the french language.

Class 8. None of the numerous essays sent on the subject of morals were satisfactory, but certain sums were bestowed on the authors of several by way of encouragement. Bernardin de St. Pierre, author of the *Studies of Nature*, has been some time employed, by order of the national convention, on an elementary system of morality. How far his work will answer the expectations of the jury remains to be seen; but the few lectures he gave at the normal schools, while they existed, excited much notice.

Class 9. Not one essay was sent on trade or agriculture, though they are subjects of so much importance. We know, however, from good authority, that Mr. Dubois, who has written on agriculture, gave lectures on it in the normal schools, and understands the subject well, is preparing an elementary treatise on it.

Class 10. The sum of 3000l. was adjudged to Messrs. Duchesne and Blondel, authors of the *Portefeuille des Enfants*, 'Children's Pocket-Book,' begun some years ago, as an encouragement for them to continue it; and a like sum to Mr. Turquin, for his *Instructions for Swimming*, which also has been published some years.

*Jen. Allg. Lit. Zeit.*

# ART. II. THE ROYAL SOCIETY OF SCIENCES AT COPENHAGEN.

The prize for the historical question [see our Rev. Vol. xx. p. 441, No. 1] was adjudged to anlic couns. Spitsler, of Göttingen; that for the mathematical question [ib. No. 4.] to the chev. de la Condraye. Two other answers to this were given, one of which the society thinks worthy of publication. One answer to the physical question [ib. No. 3] was received; but as the theory contained in it was not new, and was grounded on the supposition of a matter of combustibility, the existence of which is not proved, the society could not confer the prize on it, though written with great ability.

The following questions are proposed to be answered before the end of June, 1797. The prize the usual gold medal of 100 r. [£17. 10].

1. *What influence had the expeditions to Palestine in the middle ages, commonly called the crusades, on the arts, sciences, manners, and way of thinking of the inhabitants of Denmark, Norway, and Holstein?*

2. *Can manganese be employed with advantage in making works? If it can, in what manner and proportion ought it to be mixed with the different ores commonly subjected to the process?*

3. *To explain, on mechanical principles, the ratio of the moving power to the weight to be moved, both in waggons with four wheels, and carts with two; taking into the calculation all the impediments to be overcome by the moving power, as from friction and the obstacles that commonly occur on roads; so that general principles may be established to show, whether, and in what cases, this or that kind of vehicle may be used to most advantage.*

## THEOLOGY.

ART. III. Berlin. *Codicis manuscripti N. T. græci Rauriani*, &c. An examination of the Raurian Greek mss. of the New Testament, preserved in the King's Library at Berlin: by Ge. Gottl. Pappellbaum. 8vo. 206 p. 1796.

Eleven years ago Mr. P. published an essay in german on the *codex Raurianus*, become celebrated by the often renewed dispute on the 1 John v, 7. At that time he had collated only part of the mss., namely, Matthew, the catholic epistles, and the Apocalypse. From this collation he adduced strong evidence, that the mss. was copied from the complutensian edition, with a few intentional variations. Mr. Griesbach published the result of his examination about the same time, which agreed with that of Mr. P., only adding, that the variations from the complutensian edition were borrowed from the margin of the third edition of R. Stephens, and the intended imposition evident. Thus the old dispute seemed fully decided. But arch-deacon Travis, who has made so much noise with his defence of the spurious passage 1 John v, 7, and obtained such unmerited reputation in England, could not find in his heart to give up the supposed Raurian testimony for it's authenticity. Mr. P. wrote to him a full

Account of his discovery, with the proofs in support of it; and this letter is here printed, with some additions. But archd. T. did not think proper to notice this epistle in the subsequent editions of his Letters to Gibbon; and indeed perverted the german tract of P., from which he published an extract in english, to his own purpose. This induced Mr. P. to pursue the inquiry he had begun, and to collate the remaining part of the codex Ravianus. His labour was repaid by farther discoveries. He now found, that the *ms.* consisted of two dissimilar parts. His former observations were fully confirmed with respect to the larger part; and he shows by a great number of new, striking, and incontrovertible proofs, that this part of the *ms.* is no more than a servile copy of the complutensian edition, made by an ignorant transcriber. The variations here and there introduced for the purpose of deception, Mr. P. also finds with Griesbach to have been borrowed from the third edition of Stephens. We shall just cite a couple of Mr. P.'s new proofs: Act. xiv, 3, the complutensian edition reads: *παρεκαλου αυτοι αυτους (αυτοι ησαν κατ' αυτους, οπως μεταμελη)ται αυτον εις ιερουσαλημ.* The words placed within a parenthesis fill just one line in the complutensian edition, which the transcriber negligently overlooked, and ignorantly wrote: *παρεκαλου αυτοι αυτουςται αυτοι εις ιερουσαλημ.* Heb. vii, 1, stands in the complutensian edition *η συναν(τησας αβρααμ υποστρεφωσι απο της κονης)ται βασιλειων:* and here too the copier has omitted a line, stupidly writing; *η συνανται βασιλειων.* The *η* in the latter passage too is an error of the press for *δ*. Instances of this kind, with the numberless errors of the press which the transcriber has copied, and the frequent division of one word into two, where it happens to have been divided at the beginning and end of a line in the complutensian edition, and the compositor omitted the mark of conjunction, are absolutely decisive, and completely destroy the shift to which some have had recourse, that the complutensian editors used the codex Ravianus, or the *ms.* from which this was copied. The smaller part of the *ms.* includes Mark v, 29—xvi, 20: the whole of Luke and John: Romans i, 1—vi, 18, and xiii, 1, to the end of the epistle. These patches are not taken from the complutensian edition, but from Stephens's third, 1550. This new discovery also Mr. P. supports by incontrovertible arguments. In this part of the *ms.* the copyist has transcribed the most palpable errors of the press in the edition of Stephens, even such as are corrected in the errata: yet he has occasionally taken care to deviate from his original, for the purpose of covering his imposition. Here, however, he was unable to make any variations, but such as the margin of Stephens or the complutensian edition afforded. Thus it appears, that this *ms.* is no more, a few palpable errors of the transcriber excepted, than a compilation from two printed editions and the margin of one them: and this rendered so very evident, that we hope no one in future will throw away a single word on the miserable production.

As Mr. P. has collated the complutensian edition afresh for his purpose, this tract serves by the by to confirm and render more complete the extracts given by Wettstein.

*Jen. Allg. Lit. Zeit.*

## MEDICINE.

- ART. IV. Göttingen.** *Denkwürdigkeiten für die Heilkunde und Geburtshülfe, &c.* Memoirs of Physic and Midwifery, extracted from the Journals of the Royal Practical Establishments for teaching these Sciences, by Dr. Fred. Benj. Osiander, Prof. at Göttingen. Vol. I. 8vo. 584 p. 3 plates. 1794. Vol. II. 523 p. 8 plates. 1795.

These two volumes contain much valuable information, and many judicious remarks. An account of the establishments, which are excellent in their kind, is prefixed; and some new inventions for the use of the accoucheur are described.

*Jen. Allg. Lit. Zeit.*

## ELECTRICITY.

- ART. V. Leipzig.** *Revision des vorzüglichern Schwierigkeiten in der Lehre von der Elektricität, &c.* A Review of the principal Difficulties in the Theory of Electricity, particularly what relates to Two kinds of it; in Letters published by L. L. 8vo. 149 p. 1789.

We mention this work solely on account of a single passage, in which it is said, that 'bones and other animal substances, which have been reckoned among the non-conductors, absorb electricity.' On a repetition of the experiment with a powerful electrical machine, and very dry old human bones, we have found, that a charged jar, containing 200 square inches of coating on each side, was divested of it's electricity by the bone of the upper arm in 40 seconds. The jar would emit a spark after thirty seconds: but in six seconds the charge was so much weakened, that a man could bear it's shock. The bone being insulated by a glass tube, it became electric, and the jar was not fully discharged by it in two minutes. It's electricity was not dissipated till a good uninsulated conductor was three times applied. If a jar were charged upon a stand of bones, it could only be discharged gradually, and by taking several sparks, requiring about thirty seconds for the purpose. It appears, therefore, that bones attract and give out electricity gradually, and may be saturated by it. May not the phosphoric acid in bones, and phosphoric smell of the electric fluid, lead us to some inferences respecting the nature of electricity?

*Jen. Allg. Lit. Zeit.*

## TOPOGRAPHY.

- ART. VI. Salzburg.** *Beschreibung der Stadt Salzburg, &c.* A Description of the Town of Salzburg, and surrounding District, with it's ancient History. By L. Huebner. Vol. I. Topography. 8vo. 594 p. 2 plates. 1792. Vol. II. Statistics. 620 p. 1 plate. 1793.

Salzburg, the residence of one of the principal prelates of the German church, the chief town of a people in many respects deserving notice, and a seat of learning, which still flourishes in the enjoyment of a considerable portion of liberty, merits a careful description.

scription, which Mr. H. has here given, in a work that displays much taste and uncommon industry. Mr. H. has published an abridgment of this work in one volume. *Jen. Allg. Lit. Zeit.*

GEOGRAPHY.

ART. VII. Riga. *Materialien zur Kenntniß des russischen Reichs, &c.* Materials towards a knowledge of the Russian Empire, published by H. Storch. Vol. I. 8vo. 522 p. 1796.

This work will be particularly acceptable to foreigners, as it will convey to them in a language more generally known the information contained in various russian tracts, translations of which will here be published, or extracts from them, as the case may require.

*Jen. Allg. Lit. Zeit.*

POLITICAL ECONOMY.

ART. VIII. Zurich. *Politische Wahrheiten, &c.* Political Truths by Fred. Ch. Baron von Moser. 2 Vols. 8vo. 570 p. 1796.

Baron M. has long been a favourite political writer with the public. The son of a victim of despotism, he was an enemy to it at an early age; and few men have had opportunities of treasuring up so much experience, during a long life dedicated to the theory and practice of government, or known how to employ them so well. His independent principles, love of justice, hatred of all ministerial-jacobinism, and zeal for freedom of thinking and the progress of the human mind, which is sometimes strikingly contrasted by his pertinacious adherence to the old dogmatic system of our church, are sufficiently known; and though he gives kings and princes no quarter, he is a strenuous opposer of the violent revolutionists, who would completely new model every thing in religion and politics.

ART. IX. Harrington's works have lately been translated into french, and are now translating into german at Leipzig.

MORAL PHILOSOPHY.

ART. X. Leipzig. *Fordern grosse Tugenden oder grosse Verbrechen mehr Geisteskraft? &c.* Do great Virtues or great Vices require the greater Powers of Mind? A philosophical dialogue by G. Henrici. 8vo. 328 p. 1795.

This first attempt of Mr. H. entitles him to a distinguished place among philosophical writers. In it he ably contends, that true virtue alone denotes greatness of mind; and the form of dialogue, which he has chosen, has enabled him to introduce many interesting collateral remarks, that would not so aptly have found a place in a formal dissertation on the subject. *Jen. Allg. Lit. Zeit.*

ANTIQUITIES.

ART. XI. Rome. *La Pitture di un antico Vaso fittile, &c.* Representation of an ancient earthen Vase, found in Magna Græcia, and belonging to his Highness Prince Stanislaus Poniatowski, with an Explanation by Em. Qu. Visconti. Large fol. 13 p. 4 plates.

The vase here delineated is large, and of great beauty, and was found near Bari in Apulia. From the decoration it appears, that arabesques with animals issuing out of foliage are more than 2000 years old; and were used by the greeks before the time of Alexander; so consequently could not have been borrowed from Alexandria in Egypt. Mr. V. also observes, from the figure of Jupiter on this vase, which has a bracelet with a gem on the arm, that seals were worn in this manner before rings for the fingers were invented; that such was the signet of Judah, Gen. xxviii, 18; and that they were not worn about the neck as Caylus and others have mistakingly supposed.

*Jen. Allg. Lit. Zeit.*

#### HISTORY.

**ART. XII.** Riga. *Ueber den ersten Feldzug des Russischen Krieges gegen die Preussen, &c.* On the first Campaign of the Russian Army against the Prussians in the Year 1757. Published from the original Report of Gen. J. H. von Weymar, by A. W. Hupel, 8vo. 240 p. 1794.

This is a valuable document respecting the seven years war, as it has every mark of candour and veracity, and gives a circumstantial account of the battle of Grossjägerndorf, differing in many particulars from that published by the russian government. The unexpected retreat of the russian army out of the prussian territory after it's victory, occasioned an inquiry at Petersburg, and gen. von W., who served with the army as quarter-master-general, had fourteen several questions put to him on the subject, which are here answered. It appears, that Apraxin was nowise to blame, unless in wanting arms, and yielding too easily to the advice of his generals, particularly of gen. Fermor; and that the state of the russian army was such as to render it's retreat unavoidable, without requiring any secret causes to account for it. Still there is reason to suspect, that the counsel given to field-marshal Apraxin was intended to prevent the russian army from acting with too much effect against the king of Prussia; and that the king had some good friends among the principal persons of the imperial ministry.

*Jen. Allg. Lit. Zeit.*

#### TRAVELS.

**ART. XIII.** Paris. A new edition of Bourgoanne's *Travels in Spain* [see our Rev. Vol. v, p. 291] is shortly to be published, with very considerable additions by the author, which will probably extend the work to another volume.

#### MISCELLANIES.

**ART. XIV.** Paris. A complete edition of Gresset's works is publishing, which will contain many posthumous pieces, given by Mr. Dumesnil to the national institute; three of the members of which, Selis, Lebrun, and Fontanes, were appointed to superintend the edition. A selection from G.'s MSS. will be made, and such only published as appear to the editors to merit it. The fifth canto of *Partis*, entitled *L'Querrair*, 'the work-room,' is not among these MSS; but there are hopes of it's being recovered, as it was sent to the king of Prussia,

*miss by miss*



# ANALYTICAL REVIEW.

FOR NOVEMBER, 1796.

## POLITICS. POLITICAL ECONOMY.

ART. 1. *Two Letters addressed to a Member of the present Parliament, on the Proposals for a Peace with the Regicide Directory of France.* By the Right Honourable Edmund Burke. 8vo. 188 pages. Price 3s. 6d., Rivingtons. 1796.

HE, who undertakes to move the world, should be certain, that he has fixed his station upon firm ground. Our modern Archimedes, confident, as he has doubtless some right to be, in his superiour skill in state-mechanics, hopes, by his single force, to overcome the *vis inertia* of the political orb, and give it what direction he pleases; whether he have placed his foot upon the rock of truth, the result of his mighty effort will show.

Mr. B. seems to be aware, that in his present bold undertaking, he has to meet the strong resistance of public opinion. He admits, that 'the general disposition of the people is for an immediate peace with France;' and he does not choose to contradict the report, 'that the minority in the house of commons has long since spoken the general sense of the nation, and that, to prevent those who compose it from having the open and avowed lead in that house, and perhaps in both houses, it was necessary for administration to pre-occupy their ground, and to take their propositions out of their mouths.' He finds the public voice for peace repeatedly expressed, not only in parliament, but by the executive power, from which several advances towards pacification have been made.—'The speech from the throne, at the opening of the session in 1795, threw out oglings and glances of tenderness. Lest this coquetting should seem too cold and ambiguous, without waiting for it's effect, the violent passion for a relation to the regicides, produced a direct message from the crown, and it's consequences from the two houses of parliament.'—When citizen Bartholemi had been established on the part of the new republic at Basle, 'as a sort of factor to deal in the degradation of the crowned heads of Europe, it was thought proper that Great Britain should appear at this market, and bid with the rest for the mercy of the people-king.'—'On the 6th of March, 1796, Mr. Wickham was desired to sound France, on her disposition towards a general pacification.'—Next, 'a mediator was to be sought, and we looked for that mediator at Berlin.' The king of Prussia, whose 'merits, in abandoning the general cause, might have obtained for him some sort of influence in favour of

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those whom he had deserted, was entreated to interpose his very powerful mediation, to deliver the court of St. James's, and the court of Vienna from the distresses into which he had brought them. Lastly, by means of the minister from Denmark at Paris, a passport was demanded, 'for a person, who was to solicit peace at the footstool of regicide.'

In contradiction to the sense of the british nation, thus declared in parliament, and by four successive overtures towards peace; in contradiction to the judgment of 'many great powers, and many great ministers,' whom uncontrollable events have convinced of the necessity of peace; Mr. B. retains his opinion of the still more imperious necessity of persevering in the war. This necessity he asserts, in the deep tone of strong conviction, and with every variety of imagery which his rich fancy can furnish.

p. 136.—'With a regicide peace the king cannot long have a minister to serve him, nor the ministers a king to serve. If the great disposer, in reward of the royal and the private virtues of our sovereign, should call him from the calamitous spectacles, which will attend a state of amity with regicide, his successor will surely see them, unless the same Providence greatly anticipates the course of nature. Thinking thus, (and not, as I conceive, on light grounds) I dare not flatter the reigning sovereign, nor any minister he has or can have, nor his successor apparent, nor any of those who may be called to serve him; with what appears to me a false state of their situation. We cannot have them and that peace together.'

In the opinion of this master-alarmist, the french republic 'must be destroyed, or it will destroy all Europe;'—'with this republic nothing independent can co-exist:' his dread of a 'peace with regicide,' he thus emphatically expresses: p. 136.

'Viewing things in this light, I have frequently sunk into a degree of despondency and dejection hardly to be described: yet out of the profoundest depths of this despair, an impulse which I have in vain endeavoured to resist, has urged me to raise one feeble cry against this unfortunate coalition which is formed at home, in order to make a coalition with France, subversive of the whole ancient order of the world. No disaster of war, no calamity of season could ever strike me with half the horror which I felt from what is introduced to us by this junction of parties, under the soothing name of peace. We are to speak of a low and pusillanimous spirit as the ordinary cause by which dubious wars terminate in humiliating treaties. It is here the direct contrary. I am perfectly astonished at the boldness of character, at the intrepidity of mind, the firmness of nerve, in those who are able with deliberation to face the perils of jacobin fraternity.'

Whence all this horror at the thought of peace with the republic of France? Is it that our patriot has been bitten by one of those 'dogs of war,' which have of late roamed through every street, and been infested with an incurable *irremediabilis*? Or is it, in serious truth, that this penetrating and experienced politician has discovered real grounds of terror, unperceived by others? Is negotiation impracticable? We cannot, it is true, make peace with France without its concurrence; and it must be owned, that

our first advances, or, as Mr. B. calls them, our lures, oglings, and glances for peace, were not very graciously received. But does it follow, that no subsequent attempts towards an accommodation will be more successful? Is it not possible, that new overtures may give the enemy stronger assurances of our sincerity; or that new events may, on either side, increase the wish for peace? The circumstances of humiliation, hitherto attending our overtures, are insultingly displayed through many pages of the first letter; yet we see, that these circumstances have not amounted to a proof of the impracticability of negotiation, even in the judgment of the british ministry. This part of the work we may therefore dismiss without further notice, as irrelevant declamation. Under the same description, were it not worthy of being copied as a fine fancy piece in the best style of a great master, we might pass over the following picture of the presentation of the royal negotiators to regicide.

p. 33.—'To those, who do not love to contemplate the fall of human greatness, I do not know a more mortifying spectacle, than to see the assembled majesty of the crowned heads of Europe waiting as patient suitors in the anti-chamber of regicide. They wait, it seems, until the sanguinary tyrant *Carnot*, shall have inorted away the fumes of the indigested blood of his sovereign. Then, when sunk on the down of usurped pomp, he shall have sufficiently indulged his meditations with what monarch he shall next glut his ravening maw, he may condescend to signify that it is his pleasure to be awake; and that he is at leisure to receive the proposals of his high and mighty clients for the terms on which he may respite the execution of the sentence he has passed upon them. At the opening of those doors, what a sight it must be to behold the plenipotentiaries of royal impotence, in the precedence which they will intrigue to obtain, and which will be granted to them according to the seniority of their degradation, breaking into the regicide presence, and with the reliques of the smile which they had dressed up, for the levee of their masters, still flickering on their curled lips, presenting the faded remains of their courtly graces, to meet the scornful, ferocious, sardonic grin of a bloody ruffian, who, whilst he is receiving their homage, is measuring them with his eye, and fitting to their size the slider of his guillotine! These ambassadors may easily return as good murderers as they went; but can they ever return from that degrading residence, to al and faithful subjects; or with any true affection to their master, or true attachment to the constitution, religion, or laws of their country? There is great danger that they who enter smiling into this trophonian cave, will come out if it sad and serious conspirators; and such will continue as long as they live. They will become true conductors of contagion to every country, which has had the misfortune to send them to the source of that electricity. At best they will become totally indifferent to good and evil, to one institution or another. This species of indifference is but too generally distinguishable in those who have been much employed in foreign courts; but in the present case the evil must be aggravated without measure; for they go from their country, not with the pride of the old character,

rather, but in a state of the lowest degradation; and what must happen in their place of residence can have no effect in raising them to the level of true dignity, or of chaste self estimation, either as men, or as representatives of crowned heads.'

Our readers will expect, that beside amusing them with Mr. B's flowers of rhetoric, we give them an opportunity of judging of the weight of his arguments. They are chiefly drawn from the nature of french principles; from the present character of the french people; and from the views of aggrandizement, imputed to the first projectors and subsequent conductors of the revolution.—On the first topic Mr. B. writes as follows.

P. 22.—'We are in a war of a *peculiar* nature. It is not with an ordinary community, which is hostile or friendly as passion or as interest may veer about; not with a state which makes war through wantonness, and abandons it through lassitude. We are at war with a system, which, by its essence, is inimical to all other governments, and which makes peace or war, as peace and war may best contribute to their subversion. It is with an *armed doctrine* that we are at war. It has, by its essence, a faction of opinion, and of interest, and of enthusiasm, in every country. To us it is a Colossus which bestrides our channel. It has one foot on a foreign shore, the other upon the british soil. Thus advantaged if it can at all exist, it must finally prevail. Nothing can so completely ruin any of the old governments, ours in particular, as the acknowledgment, directly or by implication, of any kind of superiority in this new power. This acknowledgment we make, if in a bad or doubtful situation of our affairs, we solicit peace; or if we yield to the modes of new humiliation, in which alone she is content to give us an hearing. By that means the terms cannot be of our choosing; no, not in any part.'

The present war is compared with that against Lewis XIV; and in conclusion it is argued:

P. 93.—'If the war made to prevent the union of two crowns upon one head was a just war, this, which is made to prevent the tearing all crowns from all heads which ought to wear them, and with the crowns to smite off the sacred heads themselves, this is a just war.

'If a war to prevent Louis the xivth from imposing his religion was just, a war to prevent the murderers of Louis the xv from imposing their irreligion upon us is just; a war to prevent the operation of a system, which makes life without dignity, and death without hope, is a just war.

'If to preserve political independence and civil freedom to nations, was a just ground of war; a war to preserve national independence, property, liberty, life, and honour, from certain universal havoc, is a war just, necessary, manly, pious; and we are bound to persevere in it by every principle, divine and human, as long as the system which menaces them all, and all equally, has an existence in the world.'

P. 95.—'The influence of such a France is equal to a war; it's example, more wasting than an hostile irruption. The hostility with any other power is separable and accidental; the

power

power, by the very condition of it's existence, by it's very essential constitution, is in a state of hostility with us, and with all civilized people\*.

\* A government of the nature of that set up at our very door has never been hitherto seen, or even imagined, in Europe. What our relation to it will be cannot be judged by other relations. It is a serious thing to have a connexion with a people, who live only under positive, arbitrary, and changeable institutions; and those not perfected nor supplied, nor explained, by any common acknowledged rule of moral science. I remember that in one of my last conversations with the late lord Camden, we were struck much in the same manner with the abolition in France of the law, as a science of methodized and artificial equity. France, since her revolution, is under the sway of a sect, whose leaders have deliberately, at one stroke, demolished the whole body of that jurisprudence which France had pretty nearly in common with other civilized countries. In that jurisprudence were contained the elements and principles of the law of nations, the great ligament of mankind. With the law they have of course destroyed all seminaries in which jurisprudence was taught, as well as all the corporations established for it's conservation. I have not heard of any country, whether in Europe, or Asia, or even in Africa on this side Mount Atlas, which is wholly without some such colleges and such corporations, except France. No man, in a publick or private concern, can divine by what rule or principle her judgments are to be directed; nor is there to be found a professor in any university, or a practitioner in any court, who will hazard an opinion of what is or is not law in France, in any case whatever. They have not only annulled all their old treaties; but they have renounced the law of nations from whence treaties have their force. With a fixed design they have outlawed themselves, and to their power outlawed all other nations.

† Instead of the religion and the law by which they were in a great politick communion with the christian world, they have constructed their republick on three bases, all fundamentally opposite to those on which the communities of Europe are built. It's foundation is laid in regicide; in jacobinism; and in atheism; and it has joined to those principles, a body of systemattick manners which secures their operation.

‡ If I am asked how I would be understood in the use of these terms, regicide, jacobinism, atheism, and a system of correspondent manners and their establishments, I will tell you.

§ I call a commonwealth *regicide*, which lays it down as a fixed law of nature, and a fundamental right of man, that all government, not being a democracy, is an usurpation†. That all

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\* See declaration, Whitehall, October 29, 1793.

† Nothing could be more solemn than their promulgation of this principle as a preamble to the destructive code of their famous articles for the decomposition of society into whatever country

all kings, as such, are usurpers; and for being kings, may and ought to be put to death, with their wives, families, and adherents. The commonwealth which acts uniformly upon those principles; and which after abolishing every festival of religion, chooses the most flagrant act of a murderous regicide treason for a feast of eternal commemoration, and which forces all her people to observe it—this I call *regicide by establishment*.

Jacobinism is the revolt of the enterprising talents of a country against its property. When private men form themselves into associations for the purpose of destroying the pre-existing laws and institutions of their country; when they secure to themselves an army by dividing amongst the people of no property, the estates of the ancient and lawful proprietors; when a state recognizes those acts; when it does not make confiscations for crimes, but makes crimes for confiscations; when it has its principal strength, and all its resources in such a violation of property; when it stands chiefly upon such a violation; massacring by judgments, or otherwise, those who make any struggle for their old legal government, and their legal, hereditary, or acquired possessions—I call this *jacobinism by establishment*.

I call it *atheism by establishment*, when any state, as such, shall not acknowledge the existence of God as a moral governor of the world; when it shall offer to him no religious or moral worship;—when it shall abolish the christian religion by a regular decree;—when it shall persecute with a cold, unrelenting, steady cruelty, by every mode of confiscation, imprisonment, exile, and death, all its ministers;—when it shall generally shut up, or pull down, churches; when the few buildings which remain of this kind shall be opened only for the purpose of making a profane apotheosis of monsters, whose vices and crimes have no parallel amongst men, and whom all other men consider as objects of general detestation, and the severest animadversion of law. When, in the place of that religion of social benevolence, and of individual self-denial, in mockery of all religion, they institute impious, blasphemous, indecent theatric rites, in honour of their vitiated, perverted reason, and erect altars to the personification of their own corrupted and bloody republic;—when schools and seminaries are founded at public expence to poison mankind, from generation to generation, with the horrible maxims of this impiety;—when wearied out with the incessant martyrdom, and the cries of a people hungering and thirsting for religion, they permit it, only as a tolerated evil—I call this *atheism by establishment*.

Throughout this description of french principles, it must be evident to every dispassionate reader, that Mr. B. most unfairly confounds the principles and practices of the present

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country they should enter. “La convention nationale, après avoir entendu le rapport de ses committés de finances, de la guerre, & diplomatiques réunis, fidelle au principe de souveraineté des peuples qui ne lui permet pas de reconnoître aucune institution qui y porte atteinte,” &c. &c. Decret sur le Rapport de Cambon. Dec. 18, 1792, and see the subsequent proclamation.”

french

french government, with those which disgraced the french nation during the highest paroxysm of it's revolutionary phrensy.

Equally unfair and extravagant is Mr. B.'s account of the manners of the french nation. If it were true, as he asserts, that the new french legislators have 'settled a system of manners the most licentious, prostitute and abandoned that ever has been known, and at the same time the most coarse, rude, savage, and ferocious;' it is very evident, that such a system must bear in it's bosom the seeds of violent disease, and must speedily fall into dissolution. Such a people might be useful to neighbouring nations as a warning, but could never be dangerous as an example. We acknowledge, that France has made bold innovations, has committed many errors, and has disgraced herself by many atrocities. We deplore, as sincerely as Mr. B., the breach which has been made in the best guard of domestic virtue and happiness, and the door which has been opened to licentious gallantry and intrigue, by the legal provision which has been made for the easy dissolution of the marriage contract; we perceive this indulgence to be pregnant with the most serious mischiefs. Nevertheless, we cannot believe, that the french nation is, on a sudden, become so totally depraved, as to be nothing better than a gang of profligates, and prostitutes, of plunderers and cannibals; or that, under it's new government, it is become a 'public nuisance,' a 'pestilential manufactory,' an 'infamous brothel,' a 'night-cellar of thieves, murderers and house-breakers,' which it is the duty of the neighbouring states, upon the principle of the law of vicinage, to unite in pulling down. Although the french people have preferred the republican to the monarchical form of government; though they have chosen to substitute the equal protection of all forms of religion, in the room of the exclusive establishment of one; though they have had the presumption to form for themselves a new system of jurisprudence, and the folly to construct a new calendar, with a 'gipsy jargon' of names; we can still believe, with our newly enlightened minister, that they are 'capable of the usual relations of peace and amity,' and consequently, that there is nothing in their opinions or character, which ought to postpone, *fine die*, the negotiation for peace.

Mr. B., in his second letter, takes great pains to establish the notion, that the french revolution has been from the beginning a system of aggrandizement, and that the republic was introduced as a cure for the radical weakness of the monarchy. Nothing here advanced has convinced us, that this opinion is not one of the splendid visions of Mr. B.'s brilliant fancy; however, if the experiment were really made with this ambitious design, one thing is certain, that it has succeeded beyond the most sanguine expectation of the original projectors. The republic of France has, it must be confessed, acquired a degree of vigour and energy, not to be paralleled in the most flourishing period of it's monarchy; a circumstance which, if it render France a formidable foe, renders it, at the same time, a desirable friend. Such is the opinion of many great powers, and many great ministers; among whom, happily for this country, may now be reckoned our own. Such, however, is not the opinion of Mr. B.; and notwithstanding the

high opinion he entertains of Mr. Pitt, as 'the man to save us,' and the satisfaction with which he looks forward to 'the comparative happiness of a struggle,' in which he may be found, if not fighting, yet dying by the side of the minister, he reprobates his timid caution, and ill-placed lenity, in treating the disease of the state: P. 19.

'Whilst,' says he, 'the distempers of a relaxed fibre prognosticate and prepare all the morbid force of convulsion in the body of the state, the steadiness of the physician is overpowered by the very aspect of the disease'. The doctor of the constitution, pretending to under-rate what he is not able to contend with, shrinks from his own operation. He doubts and questions the salutary but critical terrors of the cautery and the knife.'

In fine, the object of these letters is to excite much ardour, and stimulate great exertion, against phantoms, which exist only in the brain of political fanaticism. Whatever reason Great Britain may have to deplore the narrow policy which commenced, or to reprobate the evil counsels which have conducted this ruinous war; she may at least congratulate herself, that her helm is guided by a minister, who is no stranger to that 'better part of valour, discretion;' who knows when to be humble, as well as when to bluster; and who has the wisdom to submit to a temporary mortification, rather than lose a substantial and permanent good.

If Mr. B.'s great and formidable, but incorrigible minority, one fifth part of the four hundred thousand politicians, who, according to his statement form the natural representation of the british public, by 'crying one note day and night, like importunate Guinea-fowls,' have at length brought over the majority to join the cry, *peace, peace*; let them fear nothing from his solitary raven-croak of *havock*: men love themselves and one another too well to listen to the savage call for a war of extermination; a call,

'Which bids one spirit of the first born Cain  
Reign in all bosoms, that, each heart being set  
On bloody courses, the rude scene may end,  
And darkness be the burier of the dead.'

Since this article was drawn up, an additional half-sheet has been delivered *gratis* to the purchasers of these Letters, to be inserted at the 156th page; the chief purport of which is, to reprobate the policy of carrying on the war in the West Indies, and to recommend an immediate attack upon France and it's conquests. The cession of the spanish part of Hispaniola to the french Mr. B. states as the total destruction of the balance of power in the West Indies: he considers the whole empire of Spain in America as virtually in the hands of the french. 'This stroke,' says he, 'finishes all. I should be glad to see our suppliant negotiator in the act of putting his feather to the ear of the directory, to make it unclench the fist; and by his tickling, to charm that rich prize out of the iron gripe of robbery and ambition.'

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"• Muffabat tacito medicina timore."



ART. 11. *Thoughts on the Prospects of a Regicide Peace, in a series of Letters.* 8vo. 132 pages. Price 2s. 6d. Owen. 1796.

A singular circumstance occasions another edition of Mr. B.'s *Letters on a Regicide Peace*. The publisher's account of it is as follows:

'It would ill become me to make any remarks on my examination before a committee of the House of Commons, respecting the author of "*Thoughts on the English Government*." My conduct on that occasion could give no just offence to any party, and was spoken of in very favourable terms by Mr. Windham, Mr. Woodford his secretary, and several of their friends. As a mark of their esteem, they promised me a pamphlet which Mr. Burke was then preparing for the press, and which he soon after put into my hands. On giving me the last sheet, with his final corrections, "There," said he, "that is *your own*—It is but a trivial thing—I do not know that it will *pay you for paper and printing*.—I must also do Mr. B. the justice to acknowledge that he seemed to rejoice at my success; and to shew his desire of farther promoting it, gave me his "*Thoughts on a Regicide Peace*." I felt the full force of the favour, and cheerfully took upon me the trouble of dancing backwards and forwards alternately between author and printer, three or four times a day for almost three months, to attend to such a variety of alterations as can be conceived only by those who are acquainted with the whims, the caprice and the eternal versatility of genius. After an interval of six months, the publication having been for that time suspended, and just at the moment that I expected to receive some little return for my fatiguing exertions, I was suddenly called upon by the Rev. Dr. King, with a sort of message from Mr. B., desiring an account of the former work. I was really shocked at a demand so repugnant to all my ideas of that gentleman's character. I know he has not so short a memory as to forget the terms on which he made me a present of the manuscript. I had made no provision to settle for the profits of a voluntary gift, nor had I kept any account of them. I must also assert, that in order to shew myself not inferior even to Mr. B. in generosity, I liberally supplied all his friends with copies of the work *gratis*, so that I believe, if an exact account had been kept, it would not appear that I lay under any very weighty obligation. Roused, however, by so strange a demand, I called upon Mr. Windham's secretary to remonstrate on the ill-liberality, injustice, and unreasonableness of such a claim for what I could not help considering as a present: he replied, "It is very true:—it was meant so:—but Mr. B. has thought otherwise since."—I then called upon Mr. Nagle, the near relation and confidential friend of Mr. B., who had expressed no less surprise on hearing the matter first mentioned by Dr. King, and whose exact words were, "By heavens! Owen conceived the pamphlet to be his *own*; and so did I."—If Mr. B.'s conceptions then should run counter in this instance to the dictates of plain sense, and to the ideas of his own nearest and dearest friends, I hope my character can never be injured by his unaccountable eccentricities. The man, who can write

so beautiful a panegyric on royal bounty, would never surely incur the reproach of attempting to retract *his own* gifts, or even to strip a poor bookseller of the accidental profits of publishing an essay on munificence. He has also, I am persuaded, too much dignity of sentiment to be offended with my bringing forward the present work, on account of its interfering in any sort with his *new* arguments against a peace with a *Regicide Directory*. I am in fact promoting his own wishes to cut off *all* intercourse with *Regicides*; and I rely upon his kind and disinterested recommendation of these *Old Thoughts* on the subject, which are now presented to the public with the venerable marks, and silver honours of age.

It may be a matter of some curiosity to our readers, to know wherein this publication differs from the preceding, published under the author's own authority. Upon comparing the two pamphlets, we find no contradiction or inconsistency of sentiment. The only material difference is, that Mr. B.'s own edition contains several important additions, chiefly occasioned by the events, which have occurred since the letters were first written: these are; upwards of twenty pages of introductory matter, on the difficulty of assigning the causes, or predicting the issue, of political changes, and on the impolicy of giving up the present contest in despondency;—an account of a third, and a fourth advance, made on the part of Great Britain towards pacification, prior to the present embassy;—and a comparison, at considerable length, of the conduct of Great Britain in the wars between 1689 and 1713, and in the present war. The only passage, of any moment, found in this edition, and *omitted* in Mr. B.'s, is an argument on the political duty of extirpating opinions. The doctrine here maintained would lead to eternal war and persecution. How far the french are *endoctrinated* in crimes, may be seen in Volney's Catechism on the Law of Nature. This publication, which detects no material change in Mr. B.'s thoughts on the subject of a peace with France, may be pronounced, with respect to the public, unnecessary: how far it is justified by any previous transaction between Mr. B. and his publisher, it is not our business to determine.

ART. 151. *The Constitutional Defence of England, Internal and External.* By John Cartwright, Esq. 8vo. 166 pages. Price 3s. Johnson. 1796.

THE political principles and spirit of the author of this pamphlet are well known; and the manly intrepidity, with which he has formerly stood forth, in days of alarm and peril, as an advocate for british freedom, is not forgotten. In the present performance, Mr. C. neither deserts his principles, nor relaxes his spirit.—The pamphlet assumes the form of a speech, intended to have been spoken to the high sheriff and freeholders of the county of Lincoln, on the 6th of May, 1796, previous to the general election of representatives. The title immediately prefixed to the speech, is, "king, lords and commons defended against domestic enemies." The writer's main object is, to restore the constitutional purity of the representation, by pointing out the abuses and corruptions, which have crept into

it. The english constitution, or government of king, lords, and commons, is declared to be brought into great and imminent danger. On documents to which the author appeals in general terms, but which, however, he has not quoted in detail, he asserts, that forty peers return eighty-one commoners, and that, including this usurpation, one hundred and fifty-four individuals return a majority of the house. As the evidence in support of this charge does not appear, we cannot judge of its validity: but if any interference of this kind really take place—of which they who are most conversant with electioneering *manœuvres* are the best judges—it is very evident, that the constitutional freedom of election is proportionably invaded. Comparing the state of representation in this country with that in America, the author makes the following sensible and spirited remarks.

P. 49. ‘ If, under such a constitution as ours, there can be danger to our liberties, it must be when the *representative* branch is attacked. In respect of such a branch, all other dangers are, comparatively, as dust on the balance. Take an extreme case:—Suppose all hereditary power and honours abolished; liberty, and order, and good government, *might* still be safe, because *political liberty* would still remain. *America* is in proof:—throwing off the english dominion, she changed the *other* english forms, as not essential; but she preserved *that* english form, on which political liberty absolutely depends.

‘ Here, let me ask every politician, If any nation, in any ages, ever experienced the blessings of good government in so eminent a degree as they have been experienced by *America* since that change?—Can any gentleman present point out, in the whole annals of the human race, another instance, of an equal duration, of such peace and felicity as *America* has already enjoyed under her present government? In the idea of national felicity, an assurance of *permanency*, a rational anticipation of the *happiness of posterity*, is, I presume, an essential ingredient.

‘ Without political liberty to afford this assurance, there can be no felicity of a nature higher than that of which well-treated slaves are capable.

‘ Compare this picture of *America* with the picture of all the monarchies, or aristocracies, or governments made up of those orders mixed, on the continent of *Europe*, or in *Asia*, or *Africa*, and then pronounce on what it is, in the frame of a government, on which national happiness depends!—How inestimable, in such a survey, must a *substantial, popular representation* appear! Without it, there is neither freedom nor happiness; all is gloom, or uncertainty, or wretchedness: with it, with representation in reality and perfection, the earth is a paradise, and man an exalted being.

‘ But it is a practice, gentlemen, amongst the enemies of reform in this country, and their deluded supporters, to observe, that the peace and happiness of *America* depend upon the wisdom and virtue of *Washington*, and not upon the *purity of representation*. The assertion of this belief, is wickedness; the *reality* is weakness. The very same classes of men are continually lamenting that man is so *selfish* an animal, that the idea of governing a community through the

the medium of an *incorrupt* body of representatives, is completely visionary. Hence they are compelled to do away, as well as they can, the magnificent fact, of fifteen american nations precisely so governed. And this they attempt, through an artful, but a very shallow, compliment to the virtues of *Washington*: for the truth of the case, from those very virtues, recoils with ten-fold force upon themselves. The president of the americans did not arrive amongst them by right of conquest, nor by hereditary descent; neither was he raised to rule over them by that army at the head of which he had been so illustrious, and of which he was the idol; but he was freely chosen by the *representatives* of the people.—Here, then, we see the happy effect of a *genuine* representation. It *does* “speak the will of the people;” It *does* give to the highest virtue the highest place; it *does*, as the sparks fly upward, *naturally* promote the happiness and glory of a nation!

‘Nor did the modest *Washington* wriggle himself into the president’s chair by intrigue, or by the management of a corrupt faction. No; he was called from his farm, to preside over his country, by the unanimous wish of that country, truly expressed by the voice of faithful representatives; *their wisdom* thus gracing and honouring *his virtues*.

‘Now the art of governing the *selfish* animal our shallow adversaries speak of, is to govern him by his *interest*; by the simple contrivance of making his *interest* and his *duty* go hand in hand. This, in respect of a nation, is effected, and can only be effected by means of a *substantial representation of the people*, and well regulated elections; preserving to the people a solid influence over their servants, with the power of early dismissal, when they forfeit their confidence.

‘If it be *visionary* to think of establishing such influence of the people over their legislators, how comes it to pass, that *Turkey* is better governed than *Morocco*; *Germany* than *Turkey*; *England* than *Germany*; and *America* than *England*? Is it not because of the *gradations* of the science of government from bad to better? If, therefore, *american representation* be the most complete, their government is the most perfect.

‘All other institutions towards the composition of a good government, whether of senates, or councils, or a house of nobles; of directors, or presidents, or kings; may be accommodated to the fashions of the day, or of the country; or to the humours of a people: but the institution of a sound and substantial representation, is that without which no good government can possibly exist; because such representation is of the essence of political liberty, and is that without which a people are cattle, not men.

‘With regard to *Washington*,—when *America* shall lose the man, she will shed the tears of gratitude and affection; but, having paid his virtues due honour, she will allow him to descend from his high station for the sweets of retirement in the evening of his years; and on such an occasion will change her *president* with as little *political* emotion as a wife man changes his garment.’

The question, “is, or is not a substantial popular representation compatible with the existence of a king and nobility,” is discussed  
and

and decided in the affirmative; and it is enforced, that the best security of royalty and nobility, in the british constitution, is the reformation of the representative part of the government.

p. 65. 'Although *America* and *France* have rejected both these orders, we in *England* are not of the same mind: we have both; and we desire to keep them.—In no country on earth can they be so secure.—Here they have all that can establish, defend, and fortify them. Antiquity, the customs of our ancestors, the habits, the prejudices, the earliest and latest education of the people; every thing, in short, which created *public opinion*, and begets *second nature*, are in their favour.

'They have, besides, great intrinsic power and solid influence;—the king, from his office; the nobility, from their station and their wealth. But they have much more than even all this. Their existence is interwoven into the very texture of our law and constitution; not to be separated but by rending in pieces that fabric so dear to englishmen. And, mark!—that constitution, *if they would leave it in its purity*, would effectually provide for their permanency, by preventing their becoming odious to the people, through tyranny and oppression.—Herein, alone, they might find ample security; but the whole taken together is a resistless answer to the question I proposed, and completely refutes the doctrine of the borough-holders, that political liberty is not consistent with the existence of a king and a nobility.'

The reformation, which this writer thinks so necessary to the preservation of the constitution, he proposes to effect, not by force, but by the commanding influence of public opinion. The burden of extreme taxation, and the calamities of frequent wars, he imputes to the defective state of our representation; and, in confirmation of this opinion, he takes a retrospect of the last three wars. The present war he calls, the *rotten-borough war*, and maintains that it's great object has been, to quash a reform in parliament, and completely establish the sovereignty of the borough holders. In fine, he recommends to his countrymen the renewal of petitions for parliamentary reform, and the revival of the antient militia, planned by Alfred. The piece is a manly and spirited assertion of the constitutional rights of britons.

ART. IV. *A Plain Tale for the New Parliament; or a Sketch of the History of England, from the Close of the Campaign in 1794, to the present Time.* By the Author of 'Letters to the King under the Signature of *Junius*.' Part I. 8vo. 136 pages. Price 1s. 6d. Chapman. 1796.

THIS pamphlet is entitled to attention as a spirited sketch of the political debates in the british parliament during the session from December 1794 to June 1795. Extracts from the principal speeches of the minority, on great public questions, form the body of the work. Remarks are occasionally introduced, in which the conduct of the minister and his friends is made the subject of free animadversion. An account of the unsuccessful attempt made by the duke of Bedford in the house of lords, and by Mr. Grey in the house of commons, to remove the obstacles in the way of negotiation with France, introduces

the following strictures on the conduct of Mr. Wilberforce and Mr. Wyndham :

P. 26.—After the failure of such efforts, it was not likely that Mr. Wilberforce's catch at popularity by affecting to become an advocate for peace, would extort a recantation of their errors from those men, with whom he had often concurred in maintaining the justice and necessity of the war. He seemed willing, however, to make the experiment; and, on the twenty-seventh of May, moved the house to resolve "that the present circumstances ought not to preclude the british government from entertaining proposals for a general pacification, and that it was for the interest of Great Britain to make peace with France, if it could be fairly and honourably effected." The force of his arguments in support of this motion was very much weakened by several misplaced eulogiums on the talents, integrity, judgment, and general capacity of the minister, whom he professed to look up to as the most proper person to conduct the business of the state. There was so much inconsistency in blending such panegyrics with a dictate to that very minister on one of the most important duties of government, that it could not well be overlooked in any reply to Mr. Wilberforce's motion. But, what appeared rather curious, the charge of inconsistency and rashness, *if not something worse*, was brought against him by Mr. Wyndham, who asked him, whether he thought the minister, after all these eulogiums, would authorize him to perform his functions for him? or, on what grounds he could pretend to withhold his confidence from a minister whom he acknowledged to be so fit for his office?—How he came to differ in opinion from those with whom he had uniformly voted? And, whether he was not afraid of the company with whom he now ventured to associate?—In urging these interrogatories, it never once occurred to Mr. Wyndham, that he himself was a deserter from his former friends; that he himself had apostatized from his ancient creed; that he himself was an upstart on the bench on which he sat; and that of the majority, which he expected in his favour that evening, a great proportion would be composed of those with whom he had been accustomed to differ in sentiment. Mr. Wyndham, in the course of his reply, was hurried into some other intemperate expressions, which betrayed the shallowness of his political knowledge, as well as the insolence and folly of his visionary triumphs. Speaking of the French, "their fortune," said he, "has reached its flood, and is now ebbing fast away. The symptoms of decay are manifest, and the pulse that raged so violently will soon no longer beat." The campaign of 1796 is the best comment on the figurative jargon of this state quack; but his opinions were unfortunately countenanced by a vast majority of the house at that time, 201 members out of 287 voting with him for the order of the day.

Mr. Fox's speech on the 24th of March, upon a motion for an inquiry into the state of the nation, is given at considerable length. In the course of this debate Mr. Canning made a singular speech, the substance of which is thus related:—P. 76.

"As in a theatre, the eyes of men,

"After a well-grac'd actor leaves the stage,

"Are idly bent on him that enters next,

"Thinking his prattle to be tedious."

even so must the house of commons have been affected on seeing Mr. Canning

Canning rise after such a speaker as Mr. Sheridan. Nothing surer, but the strangest infatuation of self-conceit, of an unrestrainable eagerness to shew his claims to the *wages of office*, could have prompted the newly made under secretary to enter upon a subject which had been completely exhausted by those who went before him. His attempts at argument were only faint echos of Mr. Pitt's sophistry, set off with a little puerile quaintness. "The motion would have come with more propriety, before the house had consented to vote the supplies for the public emergencies. The house had already come to a solemn decision on every subject which had any relation to the war. The agitation of the affairs of Ireland, at the present conjuncture, was calculated to revive ancient prejudices and antipathies between the subjects of this and the sister kingdom." But this aspiring orator's remarks on the causes of popular discontent, and his defence of the pension-list, will place in a clearer light the acuteness of his reasoning, and the classical purity of his style, as well as his dignity of sentiment, and disinterested patriotic ardor. Having asserted, *that the war had originally the sanction of the people, and that they still went hand in hand with the minister*, several members exclaimed *no, no*; "then," said he, "they ought, in as much as the object of it is not accomplished: but the failure of expeditions, and the disasters incident to war, usually produce discontent in the country: this proceeds from the *mass of the people* not being competent to *drive into the arcana* of the executive government." What exquisite felicity of expression! Mr. Canning was struck, no doubt, with the famous decree of the french convention for rallying all the people round the national standard,—a decree that operated, as it were with electrical force, melting down five and twenty millions of individuals into one general *mass of valour*, which was not to be crushed by any effort of external violence. The young rhetorician improved upon the idea, and, by an admirable change of metaphor, converted the people into a *mass of divers*, and the *arcana* of government into an abyss of which those *divers* could never find the bottom!!! His defence of the pension-list afforded a still more striking specimen of the sublime and beautiful. "He was aware," he said, "that there was always a degree of ridicule attached to the *wages of office*: but, in my opinion, the practice was such a *stimulus* to the performance of *glorious actions*, that it was the *life-blood of the constitution*." How mistaken were all the most celebrated greek and roman writers in their notions of the noblest and most powerful incentive to great and good deeds, *the love of one's country*! Such a silly doctrine may have been calculated for the meridians of liberty and virtue: but, in St. Stephen's chapel, an under secretary of state proclaims to his countrymen, *that true glory consists in being placed on the pension-list*! This is the *spur* that stimulated so many heroes of pensioned fame—nay more—this *stimulus*, on repeating three or four magical words, becomes the *life-blood of the constitution*! All former flatterers of royalty could never in their highest flights of fancy soar beyond the assertion, *that the throne is the fountain of honour*, or that it is the *trunk of the british constitution*, capable of preserving undiminished its essential vigour, even in case its great branches, the two houses of parliament, were to be *lopped off*. But how weak do these images appear, when compared with Mr. Canning's figurative boldness! Even the discovery of the circulation of the blood in the human body cannot excite half so much surprise as the

the grand theory of this political anatomist. Let the admirers of the British constitution now learn from him, *that the WAGES OF OFFICE are the LIFE-BLOOD of that constitution,—the true source not only of its strength and beauty, but even of its EXISTENCE!!!*

The account of earl Fitzwilliam's recall from Ireland, and the debates relative to that measure, chiefly employ the remainder of this Plain Tale. A second part is announced, in which is promised an account of the rise and progress of the London corresponding society.

L. M. S.

**ART. V.** *Strictures on a Pamphlet written by Thomas Paine on the English System of Finance: to which are added, some Remarks on the War, and other National Concerns.* By Lieutenant-Colonel Chalmers, of Chelsea. 2d Edit. 8vo. 68 pages. Price 1s. 6d. Debbrett. 1796.

THE author, who was one of Mr. Paine's literary antagonists in America, and published his 'Plain Truth' in opposition to the celebrated pamphlet called 'Common Sense,' once more enters the lists against this redoubted champion. After some prefatory observations on 'his ephebian-like fame,' and the 'malevolence of his aim,' which is here said to be 'to goad and plunge society into despondency and anarchy,' colonel C. takes a retrospective view of the political and financial state of this kingdom previous to the establishment of the bank and funding system.

He observes, that before the discoveries of Columbus, Europe had little commerce, the representative signs of wealth were very scarce, and increased but slowly for many years after that event. In respect to our own country, at the beginning of Elizabeth's reign her customs were farmed for twenty thousand pounds *per annum*, her lands at Pentonville, in the immediate vicinity of the capital, rented but at one shilling an acre, and the greatest estates in the kingdom did not exceed two thousand a year. At length the mines of the new world, and the pacific reign of James I, enabled his subjects to avail themselves of their natural advantages; they accordingly laid the foundation of several of the manufactures since brought to such amazing perfection. William, we are told, was 'compelled by 'the most imperious necessity to anticipate of posterity, by borrowing on the security of future taxes,' he is exceedingly commended for this, and undoubtedly it would have been meritorious, if the liberties of this country could not have been established without it, but the fondness, nay passion, for war, displayed by that monarch, escapes animadversion, and indeed, perhaps, to a *military man*, this may scarcely appear a blemish.

Having defended the funding system, and treated Mr. P.'s assertions respecting the solvency of the bank with ridicule, col. C. asserts, that a minister is more interested in preserving peace than in waging war, 'because in peace he really controuls events, whereas in war they often depend on numberless contingencies which controul him.' It ought to be observed however, that the power and influence of a premier are immense during a state of hostilities, and that in addition to the vanity of affecting to be 'a great war minister,' the ability of pensioning dependents, lavishing commands on minions, and securing a compliant majority, has been supposed to operate but too often, and too fatally, in the course of our history.

The



The following subjects of taxation, *during the war*, are pointed out, some of which are exceedingly proper, but we are *still* too high-minded a people to submit to others:

1. One *per cent* on the aggregate of all landed property, above a certain value;
2. Two *per cent* on personal, including funded property, ditto;
3. Three *per cent* on plated ditto;
4. A tax of five guineas on those who wear diamonds, or other jewels;
5. A ditto of one guinea on the possessor of a gold watch;
6. An additional ditto on currieles, and on men servants, when above two;
7. A ditto on turnpikes;
8. A ditto on all persons who betwixt June the 5th and October the 15th, 'shall leave their ordinary places of abode for eight days, and resort to watering places, or elsewhere.'
9. An additional ditto on all parks and pleasure grounds;
- And 10. A ditto ditto on bricks.

'The East and West Indies ought,' it is added, 'and doubtless would most generously, contribute their benevolence in aid of a war, on which, hyperbole apart, their very existence depends. Their donation would be wanted to aid and comfort the seamen and soldiers in their different islands with fresh provisions, &c. No colony is better able to contribute than Jamaica, which, notwithstanding the momentary war of the maroons, has been prodigiously benefited by the misfortunes of St. Domingo; seeing their sugars, which previous to the war netted from 10l. to 18l. per hoghead, have, since the calamities of the french sugar islands, produced 30, 40, and even 50l. per hoghead.'

It is observed with great shrewdness, that the resources of this kingdom are great, but that 'the desideratum seems to be inclination in the great and rich to place taxation on substantial means, suited to the ends.' The truth here hinted at is apparent to every politician, for the burden of the imposts falls not, as it ought, on the upper or more opulent orders of the state, but on the middling and poorer classes; and, indeed, the first of these descriptions of subjects are, in general, indemnified for their taxes by means of places, sinecures, and pensions.

The author, who appears to be well acquainted with history, compares the conduct of the austrians with that of Frederic II, and points out several military errors committed by the former.

It is but justice to add, that although 'an american loyalist,' and 'attainted' in the course of the struggle for independence, he speaks of the transatlantic republic in the most decorous and respectful manner.

ART. VI. *A Short Inquiry into the Nature of Monopoly and Forestalling. With some Remarks on the Statutes concerning them.* By Edward Morris, Esq. Barrister at Law. 8vo. 27 pages. Price 1s. Cadell and Davies. 1795.\*

Mr. Morris in this little tract endeavours to prove, that the intervention of the corn dealers is attended with the most beneficial effects

on the markets; and he contends, 'that a recurrence to our history will shew the mischief of imposing any restraints on the enterprize of individuals.' He is also of opinion, that the abolition of the *assize* of bread is desirable.

There are some obvious and easy remedies for the prevention of future scarcity; these have often been pointed out, and yet stand but little chance of being soon adopted: they consist in a general *modus* as in the case of hemp and madder, or the commutation of an uncertain tithe into a fixed salary.

In an appendix to the second edition Mr. M. gives a calculation, tending to prove that the prohibition of the use of grain in the distilleries does not afford the public such considerable relief in the supply of food as is generally supposed.

'The malt distillers consume annually from 160 to 200,000 quarters of corn, the chief of which is barley and malt. With the refuse of which, with the assistance of a few peas and beans, they fatten

' 30,000 hogs, at 25 stones each, is	-	750,000 ft. of meat.
' 1,000 bullocks, at 100 each, is	-	100,000 ditto.

		' 850,000 ft. of meat.
' 850,000 stone at 4s. is	-	£. 170,000 0 0
' 30,000 hogs' offal, at 5s.	-	7,500 0 0
' 1,000 bullocks hides, &c.	-	3,000 0 0

' £. 180,500 0 0

' 40,000 quarters of grains sold annually,  
to cowkeepers, worth 5s. per quarter,  
is

' Produce in milk and meat,	-	£. 10,000 0 0
' The revenue paid by the distillers, the last season of their working, amounted to upwards of a million of money.'	-	190,500 0 0

ing, amounted to upwards of a million of money.' 1.

#### NATURAL PHILOSOPHY.

ART. VII. *The Oeconomy of Nature explained and illustrated on the Principles of Modern Philosophy.* By G. Gregory, D. D. In three Volumes Octavo. 1664 pages. With 46 Plates. Price 1l. 7s. in Boards. Johnson. 1796.

THIS work, as the author informs us, is designed for the use of all whose curiosity would lead them to take a general survey of nature, particularly those who wish to understand the elements and principles of natural history. From the general nature of the subject, as well as the comprehensiveness of his plan, the public cannot expect much of absolute novelty. The novelties indeed for which we are to look in a book of this kind, are natural and illustrative arrangement, assiduity of research, with simplicity, perspicuity, and accuracy of enunciation. In these particulars Dr. Gregory has performed his task in a manner which we do not hesitate to pronounce honourable to himself, and useful to the world. The order into which he has disposed his materials is new, and, in many respects, advantageous; a large part of his collection

lection consists of interesting matter, which has not before been introduced into any popular treatise; and his language is familiar, elegant, and clear. After this general character of the book, we shall proceed to give an analysis of it's contents.

The whole treatise is divided into ten books, which are subdivided into chapters.

The first book treats of the general properties of matter. Under the respective titles of matter in the abstract, the elementary arrangement of the simpler substances, the universal properties or attributes of extension, solidity, divisibility, attraction, repulsion, motion, rest, and the magnetic effusion, supposed peculiar to iron, our author has given a concise, but judicious, account of the extent of our knowledge on these objects.

The nature of fire, or the cause of heat, is discussed and explained in the second book. This subject is introduced by a history of the progress and discovery of the doctrines at present admitted respecting heat. Dr. G., like the majority of modern philosophers, is of opinion, that fire is a peculiar substance, and not a mere quality or state of body. In the several chapters of the present book, we find an explanation of the nature of elementary fire, the admeasurement of it's intensity by thermometers of all the several varieties, and it's effects in producing expansion, fluidity, ebullition, evaporation, ignition, illumination, combustion in general, with numerous other interesting matters, both of fact and theory.

In the third book the author gives an account, of considerable extent, of all the general phenomena which arise from the action of light. This, like every other of the leading subjects of the treatise, is brought forward by a concise history of the rise and progress of former discoveries. The objects included in this division are the nature of light in general, it's rarity, direction, velocity, reflection, refraction, and inflection, the production of colour in bodies by it's modifications, the doctrine of vision and it's improvement by lenses and specula, with their several combinations in telescopes, microscopes, &c.

Book iv treats of electricity. The nature of the electric fluid, it's states denominated positive and negative, the electric shock, and other general effects in their application to the great atmospheric phenomena of lightning, rain, hail, snow, water-spouts, and the utility it is affirmed to possess in medicine, form the leading objects of this section.

Book v exhibits an account of the nature and properties of the permanently elastic fluids, discovered by Dr. Priestley and other modern philosophers. Dr. G. has more particularly directed his attention to those kinds of air which compose the atmosphere, or are met with in the great operations of our system. These are oxygen gas, or vital air, and azote, which form the respirable fluid in which we live; fixed air, or carbonic acid gas, of which the basis is so abundant in organized bodies; inflammable air, or hydrogen gas, of importance as a component part of water; nitrous air, of eminent utility in eudiometrical experiments; and hepatic gas, which abounds in certain mineral waters. After

treating of these, he enters more largely into the nature and composition of the atmosphere, its weight, elasticity, and other properties, as shown by the air pump, the barometer, and other instruments; its effects as the medium of sound; its modifications in the system of the regular, periodical, and irregular winds, which pass along the surface of the globe; vapours and other phenomena of the department of natural philosophy called meteorology; and concludes by giving a history and explanation of the new art of ascending into the atmosphere by balloons.

The preceding subjects occupy the first volume. The second volume commences with the sixth book, which contains a perspicuous statement of the modern improved science of chemistry, not so much in the way of processes and doctrines, as in pursuit of the author's great object, namely, to treat of the structure of the earth, and consequently, in the first place, to ascertain the different matters it is composed of; for it is only by the operations of chemistry that we can know those constituent parts. He has not adopted the modern nomenclature, but appears to have selected that language, and those denunciations, which are most general, and least apt to mislead. Yet at the same time he has rejected the phlogiston of the old chemists, and availed himself of the best authorities for the new discoveries relating to his subject. His arrangement is as follows: salts in general; alkalies; acids; neutral salts; earths; volcanic products; metals, with the processes, uses, and properties; inflammable matters, phosphorus, sulphur, coal, and other mineral combustibles; diamond. Hence he proceeds to investigate the structure of the earth, as deduced from observations on its strata, and the great scale of past events derived from the state and situation of fossils, the structure of mountains, and particularly the phenomena of volcanoes, to which last subject he adds an account of the cause and circumstances of earthquakes.

Book vii treats on water. Its general properties, in the states of solidity, fluidity, and vapour; its effects in the steam engine, and the various striking and useful consequences of its gravity and fluidity in hydrostatical facts and operations, are in the first part displayed and explained; after which the author proceeds to the phenomena of rain, and other aqueous meteors, the origin of springs and rivers, including hot streams and mineral waters.

After the foregoing ample sketch of the component parts, and aggregate system of the globe whereon we dwell, Dr. G. directs his attention to the organized beings which occupy its surface. The eighth book is employed on the structure of vegetables, their fluids, their functions, and their products. In the conclusion of this division, the fermentative processes, whether vinous, acetous, or putrefactive, with their several dependant circumstances, are described and explained.

The ninth book exhibits the materials and structure of animal bodies, and in particular man. The descriptive part of this section is necessarily more technical than the rest of the work, because most of the objects have no trivial names. This is followed by an account of the operations which are effected in the animal

animal during life; namely, the circulation of the fluids, the nutritive processes, respiration, and the production of heat; muscular motion, and afterwards of the sensations, as received by the organs of touch, taste, smell, hearing, and sight. The production and extension of life are shown in the events relating to the gestation, birth, growth, decline, and death of animated beings.

In the tenth book, the author treats of the human mind. In this section, which occupies no considerable space, the author treats of perception, ideas, association, memory, invention, judgement, language, custom, the passions, reasoning, the arts, morals, genius, taste, opinion, and, lastly, free agency, for which the doctor is an advocate. On these subjects, respecting which perhaps no two men of abilities think precisely alike, the doctor for the most part coincides with Locke and Hartley.

From the summary we have given of the contents of the treatise before us, the reader will perceive, that it forms a valuable addition to the few general books we possess on objects of science.

V.

#### NATURAL HISTORY.

**ART. VIII.** *Hortus Botanicus Gippovicensis; or, an Enumeration of the Plants cultivated in Dr. Coyte's Botanic Garden at Ipswich, in the County of Suffolk; also, their essential generic Characters; English Names; the Natives of Britain particularized; the Exotics, where best preserved, and their Duration; with occasional botanical Observations. To which is added, an Investigation of the Natural Produce of some Grass Lands in High Suffolk.* 4to. 158 pages. Price 10s. 6d. Whites.

THIS work cannot properly be considered as an object of critical examination. Dr. Coyte's collection of plants, which consists of more than three thousand species, appears to us to be rather numerous than select. Some of the botanical remarks are judicious. The investigation of the natural produce of some grass land in High Suffolk, which occupies only three pages of the work, has a small claim to ingenuity; but we do not think the author's experiments satisfactory, much less, that he has added to the mass of agricultural information, which appears to have been the object he had in view in their prosecution. 1. 1.

**ART. IX.** *A System of Natural History, adapted for the Instruction of Youth, in the Form of Dialogue. Originally written in German, by Prof. Raff, of Goettingen; now first translated into English. In Two Volumes. 12mo. 730 pages. 12 plates. Price 8s. in boards. Johnson. 1796.*

THE general diffusion of knowledge is so important an object, that books intended to promote this end are entitled to a candid, and even an indulgent reception from the public. An acquaintance with natural objects is a branch of knowledge, which might seem peculiarly suitable to the understandings of common readers, and calculated to afford them entertainment and instruction; but it has

hitherto been too much kept out of their reach by the expensive form in which books of natural history have appeared, or rendered forbidding, if not altogether inaccessible, by the grand apparatus of a learned system. If the present publication cannot recommend itself to the superiour class of readers, by costly engravings and a splendid type, or even by any peculiar elegance of composition, it has the merit of providing, at a very cheap rate, a large mass of curious and amusing information. The work is intended to give a popular description of various objects in the vegetable, animal, and mineral kingdoms. In the first part, many of the more curious and useful plants are described in a familiar way, without regard to the Linnean method of arrangement. By far the larger part of the work is devoted to the most entertaining part of natural history, the description of animals. The subject of the third part, the mineral kingdom, is very briefly treated. The work is in part, but not throughout, written in the entertaining form of dialogue; though not accurately systematic, attention to convenient arrangement has not been neglected; it's principal recommendation, however, is, it's great variety of curious information contained within a moderate compass, and communicated in easy and familiar language. The original work was translated, with improvements, into the french language; and it is through this medium that it's contents are now conveyed to the english reader. The translation, notwithstanding some provincial inelegancies, is, on the whole, well executed. It is a proper book to put into the hands of children, before they enter on the more scientific study of nature; or rather, perhaps, to supply the place of that study to persons who have not enjoyed the benefit of a learned education.

A brief specimen will be sufficient: we select Vol. 11, p. 314.

'The Hippopotamus.—This greek name, which signifies river-horse, is that of a large quadrupede, likewise called aquatich ox, and which, though less than the elephant, is next to him, the largest and weightiest animal that treads the earth. In his shape, he partly resembles the hog, and partly the ox, of which last he has also the low; he has the head very thick, and the mouth, in particular, extraordinarily large; but the eyes small, the ears the same, the tail short and thick, the legs thick and short, and four toes on his feet. His skin is black, thick, and almost intirely destitute of hairs. See plate ix. fig. 28. He frequents the rivers and the lakes of Africa, particularly the Nile, for he is fond of water; he eats fishes, grass, rice, millet, the roots of trees, and lives forty or fifty years. The female brings forth one young every year.

'During the day, the hippopotamus sleeps concealed among the reeds, or in the sand, without concerning himself about what is going on around him, and betrays his presence by a sort of deep snore. On the approach of night, he comes forth, and goes in quest of his food, either on the land, or on the water, injuring no person so long as he is suffered to depopulate the rivers, and lay waste the fields of rice, that are commonly situated beside them, at his pleasure. But if he be teased, attacked, or still worse, wounded,

wounded, he then becomes furious, assaults his enemies, nor quits them till they be conquered, torn in pieces, dispersed, or till he be killed himself, which is extremely difficult, unless he be struck on the head. Upon the back, and on the belly, his skin is so thick, so hard, so impenetrable, that an arrow, or a ball, only glides upon it.

If he be attacked in the water, his enemy can scarcely escape him, because he swims with such surprising agility, even under water, where he can traverse a space of several hundred feet, without the necessity of coming to the surface to breathe. Thus he renders the navigation of the Nile very dangerous, because he frequently makes his appearance above water, when least expected, raises up the boat, and generally turns it upside down. But it is particularly when wounded, or when he has been fired at, that he shows his strength in this way: he seizes the planks of the boat with his teeth, and makes great holes in them, that either sink the boat, or occasion great danger to those that are aboard, and who frequently find it difficult to escape him.

The hippopotamus has a great number of teeth, that are all strong; but he has four, particularly in the under jaw, of a foot long each, as thick as an ox's horn, and twelve or fifteen pounds weight, whiter and harder than the tusks of the elephant, so as to strike fire with steel like flint, or when the animal strikes the two jaws one against the other. As they are not subject to become yellow like ivory, they are frequently employed in preference. On the other hand, this animal is very heavy and unwieldy at land, where he runs with difficulty; therefore, he no sooner sees or hears a man, than he instantly endeavours to regain the water. He is not capable of being tamed, at least easily. He has the crocodile for his enemy, and he pursues it wherever he can. It has been imagined that hippopotamuses were more numerous formerly than at present, because the ancient Egyptians had their figures engraven on their pyramids, and the Romans had impressions of them struck on their coins: but this would seem to prove the contrary, and that it was, at that period, a rare animal. The flesh of the hippopotamus is eaten. When full grown, this animal weighs near three thousand weight; and his skin alone frequently weighs near one, it is so thick: it is therefore of good use.

Twelve engraved plates are annexed, in which the editor has been more studious of utility than show: he has crowded into them a great variety of figures.

**ART. X.** *A Cabinet of Quadrupeds, consisting of highly finished Engravings, by James Tookey and Paton Thompson, from elegant Drawings, by Julius Ibbertson, R. A. Many of them sketched from the Animals in their native Climes; with historical and scientific Descriptions.* By John Church, Surgeon. Large 4to. Six Numbers. Price 11. 4s. Darton and Harvey.

**NOTWITHSTANDING** the frequent application which has been made of the arts of drawing and engraving to the illustration of natural history, there is still ample scope, in this department, for

the exercise of taste and ingenuity : and the publication, which we have now the pleasure of announcing to the public, as far as it is at present advanced, seems entitled, in a considerable degree, to the attention and patronage of the public. It's object is, to illustrate that most interesting branch of natural history, zoology, by engraved representations of quadrupeds, savage and domestic, accompanied with a scientific and popular description of each animal. The drawings appear to have been made with accuracy ; and the engravings are executed in a style of elegance which we have not often seen. The principal figures, accompanied with appropriate appendages and scenery, appear with characteristic animation, and the whole is finished in a masterly manner. Each plate is accompanied with several pages of elegant letter-press, in which, beside a systematic description of the animal, is given an account of it's habits and character, with such anecdotes as tend to illustrate it's history.

It is proposed to comprise this work in fifty numbers, each containing two engravings, with descriptions, to be published in monthly succession, at four shillings each.

O. S.

## P O E T R Y.

**ART. XI.** *Leonora. A Tale, translated from the German of Gottfried Augustus Bürger.* By J. T. Stanley, Esq. F. R. S. &c. A new Edition. 4to. 16 pages, with a Frontispiece and two Vignettes, by Blake. Price 7s. 6d. sewed. Miller. 1796.

For an account of this tale, and of the first edition of Mr. Stanley's translation, our readers are referred to our Rev. vol. xxiii, p. 390. In the present edition, the translator has made a material alteration in the story, in order to render it less exceptionable in point of sentiment. Apprehensive that the poem, in it's former state, might injure the cause of religion and morality, by exhibiting a representation of supernatural interference, to punish the phrensy of love, in a manner inconsistent with our idea of a just and benevolent deity ; Mr. S. has given the story a new turn, and in several very pleasing stanzas, has exhibited Leonora penitent, pardoned, and happy. This alteration, however, so essentially affects the poetical character of the piece, and so much weakens it's effect in exciting terror, that we cannot think it will be approved by those readers who have admired the poem in it's original form. The first object of poetry, as bishop Hurd justly observes, is to please. This edition is embellished with a frontispiece, in which the painter has endeavoured to exhibit to the eye the wild conceptions of the poet, but with little success, as to produce an effect perfectly ludicrous, instead of terrific.

**ART. XII.** *Lenore, a Tale : from the German of Gottfried Augustus Bürger.* By Henry James Pye. 4to. 17 pages. Price 1s. 6d. Low. 1796.



THE small german poem of Bürger, which has excited so much curiosity, has called forth the elegant pen of the Poet-laureat. Mr. P. professes to render the original line by line, as nearly as the restraint of versification, and the idiom and genius of different languages would admit. 'A closer version,' says this translator, 'would have been in some places ridiculous, and in others, profane.' We are, notwithstanding this difficulty, clearly of opinion, that the only way to retain the poetical effect of a piece so singular in it's structure, so terrific in it's imagery, and so peculiar in it's language, must be to adhere very closely to the original. Had Mr. P. been less solicitous to avoid singularity of expression, he would have impressed upon his translation more of the genuine character of the original. Too strict an attention to the accustomed proprieties of English verse has spread a general flatness over the piece, which deprives the reader of a considerable portion of the pleasure which the impassioned simplicity of the original would afford him. How coldly, for example, is Bürger's *Hin est bin* expressed by the line,

'Mother, time returns no more!'

And '*Hurrah! die todtien reiten schnell!*' by

'Swift the course of death is sped.'

The translation, however, has a degree of poetical merit, which will not discredit the correct pen of the poet-laureat.

That the english reader, unacquainted with the german language, may judge more correctly of the fidelity and merit of this translation, and of the rest, we shall first give a *verbatim* version of four stanzas, and then copy the present translation of the same passage.

'What sounds there of song and clang? Why flutter the ravens? list! clang of bells—list! the funeral song.—"Let us bury the corse."—And nearer drew a train of mourners, which bore a coffin on a bier: their chaunt might be compared with the croak of toads in a pond.

"After midnight, bury the corse, with clang, and song, and wail: now I carry home my young wife with me, with me to the bridal bed. Come hither, clark, come with the quire and croak to me the nuptial song. Come priest and pronounce the blessing before we lie down in bed."

'Still was the clang and song; the bier disappeared. Obedient to his call they came—hurry hurry! running after, hard behind the hoofs of his horse. And ever further—hop hop hop! they went on in sounding gallop; that horse and rider snorted, and flint-stones and sparks flew like a dust.

'How flew to the right, how flew to the left, mountains, trees and hedges! how flew to the left, to the right, and to the left, villages, cities, and towns! "Is my love afraid? The moon shines clear. Hurrah the dead ride swift. Is my love then afraid of the dead?" "Ah! let the dead rest." P. 11.

'Hark! The solemn dirge, and knell!

Croaking round the raven flies,—

Hear the death song!—hear the bell—

See a grave fresh opened lies.

' See the sad funeral rite,  
 See the coffin and the bier,  
 Hear the shriek of wild affright,  
 Groans of lamentation hear!  
 " While sounds the dirge, while death-bells ring,  
 The corpse interr'd at midnight see.—  
 Home my blooming bride I bring,  
 You our bridal guests must be.—  
 Sexton come, come with thy choir,  
 Songs of love before us sing;  
 O'er the couch of fond desire  
 Priest thy nuptial blessings fling."  
 ' Down the sable bier was laid,  
 Hush'd the knell, and hush'd the dirge.  
 All his voice at once obey'd,  
 All their sight behind him urge.  
 On the steed still speeds his flight,  
 Swifter than the whirlwind's force;  
 Struck from slints the flashing light  
 Distant marks his rapid course.  
 ' To the left, and to the right,  
 As they pass with lightning speed,  
 Mountains vanish from their sight,  
 Streams, and woods, and towns recede.  
 " Fears my love?—The moon shines clear.—  
 Swift the course of death is sped,—  
 Does my love the dead now fear?"—  
 ' Leave, ah leave at peace the dead.'

**ART. XIII.** *Leonora. Translated from the German of Gottfried Augustus Bürger, By W. R. Spencer, Esq. with Designs by the right honourable Lady Diana Beauclerc. Folio, on vellum Paper. 44 pages. 5 plates, and 4 vignettes. Price 1l. 1s. Edwards. 1796.*

THIS splendid publication appears with numerous attractions. By it's beautiful type and paper, it captivates the eye: by a set of exquisite designs, which reflect honour upon the genius and taste of the lady by whom they were executed, and to which the engraver has done complete justice, it affords the admirer of the graphic art a luxuriant treat: and in it's poetry it presents the lovers of the muses with a truly elegant, and highly finished, performance. In the plates the several stages of the story are exhibited, on the whole, with admirable propriety and effect; particularly in the gradual change of countenance in William and Leonora.

The translator apologizes for some deviations from the original text. He has not ventured to adopt Bürger's imitative sounds, and he seems to hold very cheap every poetical expression of this kind: he calls them *vox et preterea nihil*; and is of opinion, that, adopted in an english version, they would appear more ridiculous than descriptive. We think differently. Whatever increases the interest which the poet intends to make upon the reader's imagination,

agination, must be good; and such echoes of sense are peculiarly impressive in a story of this kind. However, in other respects, the poem is entitled to great praise. It is a paraphrastic representation of the original; differing as much from the text, as Pope's Translation from Homer; but, like that translation, it possesses high poetic merit. The sentiments and images of Bürger are expressed by Mr. Spencer with elegance and animation; though diffused through a wider space, they are not suffered to evaporate or vanish. The story, in it's present form, may, perhaps, bring to the reader's recollection, Dryden's Tale of Theodore and Hecuba. The piece is so correctly written, as to leave little room for critical censure. In the following stanza the translator has, we think, departed from the meaning of the original, by introducing the ghosts of murderers.

‘ See where fresh blood-gouts mat the green,  
Yon wheel it's reeking points advance;  
There, by the morn's wan light half-seen,  
Grim ghosts of tombless murderers dance.’

Neither the poet, nor the designer, seems to have had a right to exchange the german appendage of death, the scythe and hour-glass, for the english one of the dart. But these are trifles. We hasten to give our readers the pleasure of perusing Mr. Spencer's elegant version of the passage cited in the preceding article. *&c.* 23.

‘ What accents flow, of wail and woe,  
Have made yon shrieking raven soar?  
The death-bell beats! the dirge repeats,  
“ This dust to parent dust restore.”

Blackening the night, a funeral train  
On a cold bier a coffin brings;  
Their slow pace measur'd to a strain  
Sad as the saddest night-bird sings.

“ This dust to dust restore, what time  
The midnight dew o'er graves are shed;  
Meanwhile of brides the flower and prime  
I carry to our nuptial bed.

Sexton, thy sable minstrels bring!  
Come, priest, the eternal bonds to bless!  
All in deep groans our spousals sing,  
Ere we the genial pillow press.”

The bier, the coffin, disappear'd,  
The dirge in distant echoes died,  
Quick sounds of viewless steps are heard  
Hurrying the coal-black barb beside.  
Like wind the bounding courser flies,  
Earth shakes his thundering hoofs beneath;  
Dust, stones, and sparks in whirlwind rise,  
And horse and horsemen pant for breath.

‘ Mountains and trees, on left and right,  
Swam backward from their aching view;  
With speed that mock'd the labouring light  
Towns, villages, and castles flew.

" Fear'st thou, my love ? the moon shines clear ;  
 Hurrah ! how swiftly speed the dead !  
 The dead does Leonora fear ?"  
 " Oh leave, oh leave in peace the dead !"

From a well-written preface, we shall extract some of the author's judicious remarks on Bürger. P. 1.

' The works of Mr. Bürger, the author of this and many other poems of the ballad kind, are universally esteemed, wherever the German language prevails as a national idiom, or is cultivated as a branch of education. Simplicity is the characteristic of his compositions ; and of all literary beauties, simplicity must be the most generally attractive. It is no common merit to excel in a style which all understand, many admire, and but few can attain. To this merit Mr. Bürger has an undoubted claim ; a claim our countrymen would be the first to allow, could they enjoy his expressions in their original purity, or his ideas in a faithful translation. No writer perhaps has ever obtained a more decided popularity. To this his subjects and his language equally contribute ; for the former he has mostly chosen local traditions, or legendary anecdotes : and in the latter he is generally elegant, often sublime, and never unintelligible. Such qualifications ensure him the suffrage of every class of readers. The scholar and the moralist cannot refuse praise where they have found entertainment, without disgust to their taste, or danger to their principles ; and the mechanic peruses with delight, sentiments suited to his feelings, imagery familiar to his mind, and precepts adapted to his practice.

' One of the most powerful causes of Mr. Bürger's literary popularity, is the deep tinge of superstition that shades almost all his compositions. Supernatural incidents are the darling subjects of his countrymen. Their minds vigorously conceive, and their language nobly expresses, the terrible and majestic ; and it must be allowed, that in this species of writing they would force from our nation the palm of excellence, were it not secured by the impregnable towers of Otranto. Of all their productions of this kind, *Leonora* is perhaps the most perfect. The story in a narrow compass unites tragic event, poetical surprise, and epic regularity. The admonitions of the mother are just, although ill-timed. The despair of the daughter at once natural, and criminal ; her punishment dreadful, but equitable. Few objections can be made to a subject, new, simple, and striking ; and none to a moral, which cannot be too frequently or too awfully enforced.'

ART. XIV. *Ellenore, A Ballad originally written in German by G. A. Bürger.* 4to. 16 pages. Price 2s. Folio, on vellum Paper. 5s. Norwich, March ; London, Johnson. 1796.

AMONG the rival train of translators of Bürger's striking tale, this anonymous translator presents the public with a version, which may, perhaps, entitle him to bear away the palm in this poetical contest.

contest. From a preamble to the first edition of this translation, given in the second number of the *Monthly Magazine*, we learn, that it was written some years ago: the writer was therefore, probably, the first who attempted to give this piece an english dress.— In translating this excentric sally of poetic fancy, the first object doubtless is, to transfuse into the version the wild terror of the original; the next, to give a faithful and animated copy of the peculiar cast of language, which distinguishes the poem. In both these objects, this translator has very happily succeeded. The energy of his own genius has enabled him perfectly to possess himself of the author's bold conceptions; and he has judiciously employed the old ballad stanza, so peculiar to the english language, in relating a simple tale of distress and horror. This kind of verse, especially in the old orthography, carries the reader back to the age of simplicity, and the age of ghosts; and is, therefore, peculiarly well adapted to a simple, but marvellous, domestic story. And the free use of the old english language, which, as was long ago remarked by Dr. Wallis, abounds in imitative sounds, has given the translator peculiar advantage in copying one of the most characteristic features of the original, not sufficiently attended to by the other translators, the imitation of natural sounds in words, called by the rhetoricians, *onomatopœia*. Of this figure the present translation furnishes several fine examples; as,

She hearde a knighte with *clank* alighte—  
The blasts athwarte the hawthorne *biss*—  
And *brush, brush, brush*, the ghostlie crew.

An old word is introduced with great effect in the following lines;

And backward *scudded* over head  
The sky and every star.

In one instance, we think, the translator's desire of making the sound an echo to the sense has seduced him into the adoption of a term, the familiar vulgarity of which renders it unsuitable to the terrific solemnity of the subject: the phrase, *roll ding-dong*, however happily expressive, is become by association ludicrous.

We shall select, as a specimen of this translation, a part of the description of the lovers aerial tout, including the verses corresponding to the translations, literal and versified, given in the preceding articles. p. 8.

• All in her sarke, as there she lay,  
Upon his horse she sprung;  
And with her lily hands so pale  
About her William clung.  
• And hurry-skurry off they go,  
Unheeding wet or dry;  
And horse and rider snort and blow,  
And sparkling pebbles fly.  
• How swift the flood, the mead, the wood,  
Aright, aleft, are gone!  
The bridges thunder as they pass,  
But earthly sowne is none.

• Tramp.

- \* Tramp, tramp, across the land they speede;  
 Splash, splash, across the see:  
 " Hurrah! the dead can ride apace;  
 Dost feare to ride with mee?  
 " The moon is bright, and blue the night;  
 Dost quake the blast to stem?  
 Dost shudder, mayd, to seeke the dead?"  
 ' No, no, but what of them?'  
 \* How glumly sownes yon dirgy song!  
 Night-ravens flappe the wing.  
 What knell doth slowly tolle ding-dong?  
 The psalms of death who sing?  
 \* Forth creepes a swarthy funeral train,  
 A corse is on the biere;  
 Like croke of todes from lonely moores,  
 The chauntings meete the eere.  
 " Go, beare her corse when midnight's past,  
 With song, and tear, and wail;  
 I've got my wife, I take her home,  
 My hour of wedlock hail!  
 \* Leade forth, o clark, the chaunting quire,  
 To swelle our spousal-song:  
 Come, preest, and reade the blessing soone;  
 For bed, for bed we long."  
 \* The bier is gon, the dirges hush;  
 His bidding all obaye,  
 And headlong rush thro briar and bush,  
 Beside his speedy waye.  
 \* Halloo! halloo! how swift they go,  
 Unheeding wet or dry;  
 And horse and rider snort and blow,  
 And sparkling pebbles fly.  
 \* How swift the hill, how swift the dale,  
 Aright, aleft, are gon!  
 By hedge and tree, by thorp and town,  
 They gallop, gallop on.  
 \* Tramp, tramp, across the land they speede;  
 Splash, splash, across the see:  
 " Hurrah! the dead can ride apace;  
 Dost feare to ride with mee?  
 " Look up, look up, an airy crew  
 In roundel daunces reele:  
 The moon is bright, and blue the night,  
 Mayst dimly see them wheele.  
 " Come to, come to, ye ghostly crew,  
 Come to, and follow me,  
 And daunce for us the wedding daunce,  
 When we in bed shall be."

- And brush, brush, brush, the ghostly crew  
Come wheeling o'er their heads,  
All rustling like the wither'd leaves  
That wide the whirlwind spreads.
- Halloo! halloo! away they go,  
Unheeding wet or dry;  
And horse and rider snort and blow,  
And sparkling pebbles fly.
- And all that in the moonshine lay,  
Behind them fled afar;  
And backward skudded overhead  
The sky and every star.

This translation, though, after all, perhaps too diffuse, adheres more closely to the original than any of the former; except that, as the translator himself expresses it, he has 'shifted the scene of adventure to Great Britain.' In doing this, he commits fair reprisals upon Bürger, who has taken the same liberty with the English ballads which he has *germanised*. The performance, in short, possesses such singular merit, that it cannot fail to excite in the reader a wish to be gratified by further specimens of the translator's poetical talents.

ART. XV. *Miscellaneous Poems*, by Richard Cooksey, Esq. 8vo. 116 pages. Price 10s. 6d. sewed. Cadell and Davies, 1796.

THE author of these poems submits them 'rather to the candour and good humour of the public, than to the nice discerning critic's eye.' 'Poetry,' he confesses, 'is not his profession; he rummages no old trunks for manuscripts of Shakspeare; disturbs not, by criticism, the *manes* of a *Wharton*; nor does he attempt to tear the laurel from the brows of *Pye*.'—We have found sufficient amusement in these verses, to uncurl our wrinkled front, and give the writer our plaudit. To notice a few genteel negligencies in light *jeux d'esprit*, dictated by the occurrences of the moment, would be to treat too seriously the frolics of a playful muse. The following verses, in ridicule of the modern passion for the *picturesque*, will amuse the reader.

P. 33. ' Ut pictura, poesis.  
' ODE.

- " Ruin seize you! treach'rous pair!  
Oblivion on your writings wait!  
• Tho' nurs'd in science' purest air,  
Ye mock reviews in letter'd state!"
- " Such were the sounds 'neath Downton's\* brow,  
Breath'd by a parson in a slough;  
Led by a poem to his bane,  
The "*picturesqueness*" of a lane.  
Ruts and rubbish! curse your charms!  
Curse your beeches, roots, and arms!

---

• \* Downton, the seat of R. P. Knight, Esq.,  
• Periwinkles,

• Periwinkles, moss, farewell\*,  
 Sheep-niches, and ivy'd dell!  
 Objects which may you inspire,  
 Have sank me hapless in the mire;  
 Since whilst I view what you call fine,  
 The quicksand swallow'd the divine.

• On a height, above the mud,  
 Knight and Prince together stood;  
 This, the *Tityrus* † of the age;  
 That, the *Melibæus* sage;  
 While they view the man of mire,  
 Loud they call for harp and lyre.

## PRICE.

• See, friend, a subject for thy rhyme!  
 Here is nor *beauty* nor *sublime*.  
 If neither, then we must agree  
 'Tis "*Picturesquizzity* ‡."

• Ah! no connoisseur § art thou  
 Parson! well I know thee now.  
 Bestow still, and damn the slough!

• Now my mind, with subject big,  
 Sees a "roughness ||" in thy wig,  
 Which, on bramble lodg'd, appears  
 Like \*\* ————— to remain there many years.  
 Perchance too, in that very scratch,  
 Cuckoos and future owls may hatch.

\* • Ruts, rubbish, periwinkles, beech-roots, moss, sheep-niches, and ivy, are esteemed by the ingenious author of the treatise on "the Picturesque," as chiefly composing this kind of beauty. Happy for the lovers of *virtu*, that they are to be found in every dirty lane in England! How many men of true taste must envy this ignorant parson the *leisure* he enjoyed in the quicksand, to admire such a scene.

• † ————— "Areædes ambo  
 Et cantare pares et respondere parati."

VIRG.

• ‡ "Picturesquizzity."—I have ventured to make use of this word, which I believe does not occur in any writer, from what appeared to me the necessity of having some one word to oppose to "beauty" and "sublimity."

Price on the word "*Picturesqueness*," p. 38.

§ "Ah no traveller art thou:  
 King of men, I know thee now."

GRAY.

• || "Roughness." "By *roughness*, I mean what is any way contrary to *smoothness*." Price, p. 103.

• This new and singular definition and idea of roughness, first appeared in 1794.

• \*\* A new simile.

• But



But oh my muse! expand not fate's dark scroll!  
Ye unhatch'd cuckoos \*, crowd not on my soul!  
More could I add; but now, my friend  
Leads the poem to its end.

KNIGHT.

\* Oh for Homer's vivid force,  
To describe his struggling *horse* †!  
View the horrors of his mane  
'Merging from the miry lane!  
Oh for Rosa's tints of brown ‡,  
To paint the parson's mud-stain'd gown!  
Green with *duck-weed*, head and ears,  
He like a river-god appears.  
Thus did APIS §, bull divine,  
Crown'd, of old, with Lotus shine.  
There, parson ||, may'st thou long remain,  
'Till seen by all in science' train!  
Till poets, painters, sculptors, all  
Shall catch ideas from thy fall.  
And Repton shall a convert be  
To all that's taught by Price and me.  
Farewell! thou in verse shalt live:  
This meed Price and I \*\* can give:  
Price and I, at whose dread frown,  
Tremble all the groves of Brown;  
Who, from you, immers'd in bog,  
From hovels, roots, or meanest log,

\* \* The ingenious author of this ode must excuse us in observing, that he borrows this thought from the obscure yet sublime Gray:

"Ye unborn ages; crowd not on my soul."

† Mr. Knight is a particular admirer of Homer's description of the horse.

‡ Salvator Rosa, in most of his pictures, uses but three shades of brown. The familiar acquaintance of Mr. Knight with all ancient painters, warrants the use of the surname *Rosa* only.

§ The Egyptian god Apis, is generally represented as crowned with the *lotos* (LOTUS) or *nymphæa*. Mr. Knight is as great an admirer of ancient mythology as of painting.

|| Persons who do not read to the end of this beautiful ode, and are strangers to the urbanity and hospitality of Mr. Knight's character, might conceive a very unfavourable idea of him from this wish, that the worthy clergyman might remain in so dirty a situation: but when we consider the true motive,—his wish to improve the fine arts by this new instance of the picturesque, and his determination to give the parson, after he had done, all the good he could on earth, immortal fame in verse,—our opinion must be changed to sentiments of the highest respect.

\*\* Felices ambo si quid mea carmina possint:

Nulla dies unquam memori vos eximet ævo.

VIRG.

Can

' Periwinkles, moss, farewell,  
 Sheep-niches, and ivy'd dell!  
 Objects which may you inspire,  
 Have sank me hapless in the mire;  
 Since whilst I view what you call fair  
 The quicksand swallow'd the div  
 ' On a height, above the mud  
 Knight and Price together sto  
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*Coal Black-Maid. A Tale. By Captain*

26 pages. Price 1s. Ridgeway. 1796.

Which be more worthily employed, than in pleading

Like " unity; and humanity never demanded an advocate

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by the cruelty of their task-masters, and fatally terminated by the

of the lover, in an engagement between the french and

in Martinico. The following lines may induce a wish to

read the whole tale. P. 13.

' O execrable world! Can man refin'd,

Man train'd to knowledge far above his kind,

In Europe bred, and taught the law divine,

Can be to sordid arts his soul resign;

Teach simple tribes each other to destroy,

And build on human griefs his horrid joy?

Yes, Virtue; Av'rice can thy cottage see,

And rich, by man's distresses, laugh at thee.

Each ev'ning, when our lovers' task was o'er,

And the dread sound of scourges heard no more,

With smiles they met; tho' still, with toil subdu'd,

They scarce had strength to taste their scanty food.

At length, forgot the labours of the day,

Stretch'd on the ground the sable helots lay;

• • Ruts  
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 in Martinico. The following lines may induce a wish to  
 read the whole tale. P. 13.

*Cookley's Miscellany*  
 to my muse: expand not *Latit's* dark eyes;  
 'tch'd cockles: crowd not on my face;  
 I add; but now, my friend  
 to its end.  
 I add;  
 'force  
 'tch'd!

sleep's invading pow'r resign'd,  
 would oft refresh the mind.  
 or a cane-topt hill,  
 'ling rill;  
 cot was shewn,  
 all your own;  
 are giv'n,  
 h heav'n."  
 gain;  
 gain.  
 d lie,  
 genuine seem;  
 ever dream!  
 cam at best;  
 us when posselt:  
 s of wretchedness invent,  
 ames his fellows to torment;  
 shores where cooling breezes blow,  
 g suns in calentures to glow;  
 ing sailors fancy fields and trees,  
 ger leap, and founder in the seas?  
 hat the gains thro' all these dangers sought:  
 y, from black princes men are cheaply bought;  
 and those for cruelty and av'rice known,  
 Joy to find hearts as savage as their own?  
 O Liverpool, O Bristol, brave not fame;  
 Bid your youth feel, and hide their fathers' shame;  
 Extend their commerce; trade where'er they can;  
 But never more presume to deal in man:  
 And thou, sage Glasgow, for thy learning fam'd,  
 With Oxford and with Cambridge often nam'd,  
 Art thou engag'd in this ungodly work;  
 Thou, boastful of thy faith and holy kirk?  
 Reflect what ills from self-delusion spring;  
 Faith, void of morals, is a dang'rous thing;  
 Mistaken mortals pray but to their cost,  
 If, while they pray, humanity is lost.'

AT. XVII. *Poetic Effusions; Pastoral, Moral, Amatory, and Descriptive.* By William Perfect, M. D. Small 8vo. 160 pages. Price 2s. 6d. sewed. Milne. 1796.

ENGLISH verse, in all it's varieties respecting structure of stanza length of line, is distinguished by the general prevalence of the iambic measure. Hitherto, other measures have been only occasionally and sparingly introduced. In the present publication different plan is pursued; the iambic measure is seldom used, and by far the greater number of the pieces are written in anapaests. The author was, probably, early enamoured with Shenstone's beautiful pastoral, "Ye shepherds, so cheerful and gay, &c." His ear seems to have caught the melody of this poem; and he transferred it, with tolerable success, into his own compositions,

Can draw and teach the world to see  
 " Picturesquè-izzity."

Our poetical readers will recollect some verses of Dr. Aikin, entitled *Picturesque*, in which the same folly is happily satyriized in the manner of Cowper.—Without meaning to violate either candour or good humour, we must copy a curious epigram, the point of which turns upon a strange mistake.

P. 72. ' Epigram on a legacy of a barometer and thermometer, left by a Mr. Orton, to doctor Johnstone of Worcester.

' Eugenio drawing near his end,  
 As pledge of love, bequeath'd his friend  
 Two instruments of curious mold,  
 Which shew'd degrees of heat and cold.  
 Thus by the gift of both together,  
 His sacred mem'ry stands all weather.'

We have always understood that the thermometer shows degrees of heat *and* cold; but we were never before informed, that the barometer shows either the one, or the other.

ART. XVI. *Quashy, or the Coal Black-Maid. A Tale.* By Captain Thomas Morris. 8vo. 26 pages. Price 1s. Ridgeway. 1796.

THE muses cannot be more worthily employed, than in pleading the cause of humanity; and humanity never demanded an advocate more importunately, than in the person of the african slave. Several excellent writers have employed the powers of poetry in this good cause; among whom we may, particularly, call to our recollection the ingenious author of the justly admired life of Lorenzo de Medici, who, if we be rightly informed, wrote long ago a beautiful poem, entitled, 'The Wrongs of Africa.' In the same honourable path, though, perhaps, *non passibus equis*, appears the writer of this tale. In easy and harmonious verse, captain M. relates the affecting story of the loves of a negro youth and damsel, interrupted by the cruelty of their task-masters, and fatally terminated by the death of the lover, in an engagement between the french and english in Martinico. The following lines may induce a wish to read the whole tale. P. 13.

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 Yes, Virtue; Av'rice can thy cottage see,  
 And rich, by man's distresses, laugh at thee.  
 Each ev'ning, when our lovers' talk was o'er,  
 And the dread sound of scourges heard no more,  
 With smiles they met; tho' still, with toil subdu'd,  
 They scarce had strength to taste their scanty food.  
 At length, forgot the labours of the day,  
 Stretch'd on the ground the table helets lay;

And

And, when to sleep's invading pow'r resign'd,  
 A pleasing dream would oft refresh the mind.  
 Then fancy painted near a cane-topt hill,  
 A garden, water'd by a falling rill;  
 And, in the midst, a whiten'd cot was shewn,  
 The mimic whisp'ring, "these are all your own;  
 For such sweet spots to franchis'd slaves are giv'n,  
 When dying sinners make their peace with heav'n."  
 But wake they must to feel their griefs again;  
 And loss of fancied bliss increas'd the pain.  
 O, that each slave could thus deluded lie,  
 Thus all the rage of tyranny defy;  
 Change real woes for joys that genuine seem;  
 And on his bed of earth for ever dream!  
 Alas! e'en life is but a dream at best;  
 And all we covet cloy us when possess't:  
 Shall man then modes of wretchedness invent,  
 And range new climes his fellows to torment;  
 Leave healthful shores where cooling breezes blow,  
 From burning suns in calentures to glow;  
 When raving sailors fancy fields and trees,  
 And eager leap, and founder in the seas?  
 Say what the gains thro' all these dangers sought:  
 Why, from black princes men are cheaply bought;  
 And those for cruelty and av'rice known,  
 Joy to find hearts as savage as their own?  
 O Liverpool, O Bristol, brave not fame;  
 Bid your youth feel, and hide their fathers' shame;  
 Extend their commerce; trade where'er they can;  
 But never more presume to deal in man:  
 And thou, sage Glasgow, for thy learning fam'd,  
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tions, which are, almost throughout, closely copied from the model. These verses, however, we apprehend, will be perused by few readers, without a feeling of satiety, similar to that which is produced in music by the too frequent recurrence of similar combinations of harmony. In other more important respects, these poems are entitled to no higher praise, than that of mediocrity. The sentiments are chaste and tender: the descriptions are generally just, and often appropriate and uncommon: but we do not discover any peculiar richness of fancy, or elegance of poetical diction. There is so much uniformity of poetic character through the volume, that our readers will gain a very complete idea of the merit of these pieces, from perusing a single specimen. A large part of the work is a series of poems on the several months of the year: From the poem entitled *March*, we shall select the following descriptive and sentimental verses: p. 17

‘What gifts for my Fair shall I bring?

The myrtle and March-violet gay,

Such innocent children of Spring,

My purest affections convey;

She comes as the Moon from a cloud,

My snow-bosom’d Delia appears;

With soul of mild virtue endow’d,

And cheek unpolluted with tears.

‘She smiles, and the buds of the grove

Instantaneous to foliage expand,

The emblem of picturesque love,

A lambkin she leads in her hand;

It was the first-born of the fold,

Which, but for her care, had been lost;

Her tenderness sav’d from the cold,

The fatal effects of the frost.

‘She smiles; and, elate with the sound

Of bells from the hamlet below,

All’s joy and festivity round,

The cause ev’ry shepherd must know;

Proclaim that Solander the gay,

To Melicent, *fortunate bind*,

Forever renown’d be the day,

The bridegroom of transport was join’d.

‘Did Hymen e’er smile with more grace?

The Muse is invited a guest;

What pleasure enlivens each face!

How jocund! how gay! and how blest!

Ye shepherds convene on the lea,

Let mirth the most sprightly be ours!

Come Delia announce the decree,

And call up the musical pow’rs.

‘The crocus of flame-colour’d hue,

The hyacinth varied in yell;

The sweet polyanthus too,

And anemones wantonly dress’d;

The mezereton worthy of praise,  
 Though fraught with no lavish perfume,  
 And willow, whose silver-like rays  
 Are shed from its white velvet bloom;  
 ' These poesies collected we'll weave  
 A garland for Melicent's brow;  
 Assur'd that she'll gladly receive  
 The gifts which her shepherds bestow;  
 The pair will our presents approve,  
 And gratefully honour our lay,  
 'Tis Nature's own nuptial of love;  
 For ever renown'd be the day.  
 ' Solander, thus favour'd and blest,  
 Long cherish the maid of thy heart!  
 Dear choice of his undisguis'd breast,  
 The passion that's mutual impart;  
 No care shall your union annoy,  
 And Hymen perpetually sing,  
 " That MARCH was the parent of joy,  
 " As well as the FATHER OF SPRING."

In one of these pieces entitled, *A Vernal Sketch*, the poet passes, perhaps without having himself perceived it, from one kind of verse to another: the first stanza is anapestic, the rest iambic. If this be not a posthumous publication, of which no intimation is given, it is somewhat singular, that it is introduced to the public by an editor, who, in a puffing preface, commends the poems for their consonancy to nature, and for the animating glow inherent sensibility, which warms the descriptive parts; and recommends them to a place in the libraries of the lovers of retirement, and the local beauties of sylvan scenery.

RT. XVIII. *Sketches in Verse*. By Thomas Robinson. 4to. 46 pages. 2s. Johnson.

THOUGH we would by no means wish to discourage the aspirations of literary ambition, we must not violate our fidelity to the public, by bestowing indiscriminate praise on young adventurers in poetry. The sentiments of these sketches are just and pleasing, and the language is sufficiently metaphorical to prove, that the author has been conversant with the poets, and is not unacquainted with the peculiar characters by which poetry is distinguished from prose. But even in those pieces, in which he has been most successful, he appears to have sent forth, with difficulty, the laboured productions of patient labour, rather than to have poured out a stream of easy verse from a rich fountain of genius and fancy. The reader is more often fatigued by a certain hardness and stiffness of expression, than delighted with splendid imagery, and an animated glow of sentiment; and, not unfrequently, he finds the author, after his utmost efforts, sinking into prosaic dulness.

The pieces are, *Ode to Night*; *Verses written on a hot Summer's day, in a Garden*; *Address to Dr. Barnes*; *Epitaph on a respectable commercial Character*; *Inscription for a Grotto*; *On the Day of Judgment*;

*Judgment; On Spring; Paraphrastic Version of a Passage in Telamachus; Lines on a Decree of the French Convention; On an ancient City in decay; The Shipwreck; To Sir Joshua Reynolds; Sonnets to Mr. Burke, to Mr. Eddowes, to Mr. Weston, to the Monthly Reviewer; On the Death of Mr. Howard; Address to Sylvanus Urban, Esq.; To Beauty; To Dr. Aikin; Epitaph on the Author's Mother; On Miss Mariba Woodcocke; Three Letters, originally published in the Gentleman's Magazine.*

The author has added some observations, in prose, chiefly political, in which his laudable intention appears to have been, to remove the reproach of sedition from the friends of civil and religious liberty, and to recommend to all parties a peaceable and philanthropic spirit.

D. N.

## MEDICINE.

ART. XIX. *Darwin's Zoonomia, Vol. II.*

[Continued from page 44 of the present volume.]

HAVING sufficiently expatiated upon the author's classification, analysis, and treatment of diseases, we might proceed to his materia medica and doctrine concerning the operation of medicines; but we deem it in the first place necessary to attend very particularly to the supplement to class IV. Here we are glad to find him explicitly delivering his theory of fever, which, to distinguish it from the mechanic theory of Boerhaave, the spasmodic theory of Hoffmann and Cullen, and the putrid theory of Pringle, he has termed the *sympathetic theory of fever*. 'Fever,' he says, 'consists in the increase or diminution of direct or reverse associated motions.' The great leading idea peculiar to this new theory appears to be the way in which the capillary vessels are considered as acquiring that excess of action, which is more or less manifested in all fevers by the heat and dryness of the skin, and is so permanent in fevers with weak pulse.

A simple fever, according to Dr. D., consists of a previous torpor of the heart, arteries, and capillaries, and a succeeding orgasm of all these vessels, which is the *febris irritativa*; or after previous torpor of the same parts, an orgasm of the capillaries only succeeds, *the heart and arteries continuing torpid*. This is *febris inirritativa*, or simple fever with weak pulse.

P. 541.—'The renovated activity of the capillaries commences as soon or sooner than that of the heart and arteries after the cold fit of irritative fever; and is not owing to their being forced open by the blood being impelled into them mechanically, by the renovated action of the heart and arteries; for these capillaries of the skin have greater mobility than the heart and arteries, as appears in the sudden blush of shame; which may be owing to their being more liable to perpetual varieties of activity from their exposure to the vicissitudes of atmospheric heat. And because in inirritative fevers, or those with arterial debility, the capillaries acquire increased strength, as is evinced by the heat of the skin, while the pulsations of the heart and arteries remain feeble.'

Petr



Fever becomes confounded by the sympathy of other parts with this torpor and orgasm; and dangerous, according to the number and importance of these other parts. Compound fever may arise from sympathy.

- a. of the lungs.
- b. of internal capillaries or glands.
- c. of the meninges or membranes of the brain.
- d. of the absorbents about the neck of the bladder.
- e. of the mouths of the veins.

All these circumstances are marked by appropriate effects, which are curiously explained. The following is an example. It is the case of the lungs sympathizing; in which,

P. 543.—'After a time the pulmonary capillaries, like the cutaneous ones, act with increased energy; the breathing, which was before quick, and the air thrown out at each respiration in less quantity, and cool to the back of the hand opposed to it, now becomes larger in quantity, and warmer than natural; which however is not accompanied with the sensation of heat in the membrane, which lines the air-vessels of the lungs, as in the skin.

'One consequence of this increased heat of the breath is the increased evaporation of the mucus on the tongue and nostrils. A viscid material is secreted by these membranes to preserve them moist and supple, for the purposes of the senses of taste and of smell, which are extended beneath their surfaces; this viscid mucus, when the aqueous part of it is evaporated by the increased heat of the respired air, or is absorbed by the too great action of the mucous absorbents, adheres closely on those membranes, and is not without difficulty to be separated from them. This dryness of the tongue and nostrils is a circumstance therefore worthy to be attended to; as it shews the increased action of the pulmonary capillaries, and the consequent increased heat of the expired air; and may thus indicate, when colder air should be admitted to the patient. See class I. 1. 3. 1. 'The middle part of the tongue becomes dry sooner, and recovers its moisture later, than the edges of it; because the currents of respired air pass most over the middle part of it. This however is not the case, when the dryness of the tongue is owing only to the increased mucous absorption. When however a frequent cough attends pulmonary inflammation, the edges of the tongue are liable to be as much furred as the middle of it; as during the action of coughing the middle of the tongue is depressed, so as to form half a cylinder, to give a greater aperture for the emission of air from the larynx; and the edges of it become thus as much exposed to the currents of air, as the middle parts of it.'

The cold fit of fever terminates either in consequence of all the parts, previously torpid, regaining their natural irritability and associability, or of some or all gaining more; whence increased action, or the hot fit of fever. In a former part of the volume, there occurs an important remark on the proportion of the hot fit to the previous cold one. They are probably proportionate; but we have no measure to ascertain this fact, except the time of their continuance:

P. 14.—'whereas the extent of the torpor over a greater or less part of the system, which occasions the cold fit; or of the exertion which occasions the hot one; as well as the degree of such torpor or exertion, are perhaps more material than the time of their duration.

Besides this some muscles are less liable to accumulate sensorial power during their torpor, than others, as the locomotive muscles compared with the capillary arteries; on all which accounts a long cold fit may often be followed by a short hot one.'

The return of the cold fit may be determined by variety of causes.

1. By the great exertion of the capillaries, heart, and arteries, expending much sensorial power, which has a tendency to induce torpor of some part or of the whole. 2. By a torpor of some viscous, which was not removed during the hot fit. 3. By hunger, thirst, want of fresh air; by certain passions; and so on.—But we must pass on to continued fever. Supposing a contagious matter to be swallowed with the saliva; it will irritate the stomach violently; and this, as Dr. B.'s use of the term *irritation* implies, without being felt. In consequence of strong stimulation the stomach becomes torpid; and the heart and arteries, which is the next link in the catenation of motions, become less active from the want of sufficient excitement of the sensorial power of association (or sympathy). This power, therefore, becomes accumulated, and by it's accumulation actuates the next link, viz. the capillaries which have acquired so much *afficiability*, that they act more powerfully than is natural, though the excitement of the first link in the chain of action is so much less than natural.

As the torpor of the stomach is apt to continue long in this case of contagion, the excessive action of the cutaneous capillaries continues long also; and when the former ceases the latter is reduced, and the disease ends. The essence therefore, or proximate cause of fever, consists in the violent action of the capillaries; and in this example the remote cause is the torpor of the stomach.

The ingenuity with which the author establishes the several positions, and obviates the difficulties involved in this statement, will be delightful to readers not afraid of setting their understanding to a train of close reasoning. As a specimen of this ingenuity, we give the answer to the question, 'Why do the same parts of successive trains of actions, which often affect each other by direct, sometimes also affect each other by reverse sympathy?'

P. 561.—'When the first link of a train of associated motions, which is subject to perpetual action, becomes a considerable time torpid for want of being excited by the previous exertions of the irritative motions, with which it is catenated; the sensorial power of association becomes accumulated in so great a degree as to affect the second link of the train of associated motions, and to excite it into stronger action. Thus when the stomach is rendered torpid by contagious matter swallowed into it mixed with the saliva, the heart and arteries act more feebly; because the sensorial power of association, which used to be excited by the fibrous motions of the stomach, is not now excited; and in consequence the motions of the heart and arteries act only by the sensorial power of irritation, which is excited by the stimulus of the blood.

But during this torpor of the stomach, and less action of the heart and arteries, so great an accumulation of the sensorial powers of irritation and of association occurs, that it adds to the action of the next link of this vital circle of actions, that is, to that of the cutaneous capillaries. Whence in this situation the torpor of the stomach occasions a diminished action of the heart and arteries by direct sympathy, and

and may be said to occasion an increased one of the cutaneous capillaries by reverse sympathy; which constitute continued fever with weak pulse.

Nor is this increased action of the capillaries in consequence of the decreased action of the heart and arteries, as in fevers with weak pulse, a single fact in the animal economy; though it exists in this case in the greatest degree or duration, because the heart and arteries are perpetually in greater action than any other part of the system. But a similar circumstance occurs, when the stomach is rendered inactive by defective excitement of the sensorial power of association, as in sea-sickness, or in nephritis. In these cases the sensorial power of association becomes much accumulated in the stomach, and seems by its superabundance to excite the absorbent system, which is so nearly connected with it, into great increase of action; as is known by the great quantity frequently in these situations rejected by vomit, which could not otherways be supplied. It is probable the increase of digestion by walking in frosty air, with many other animal facts, may by future observations be found to be dependent on this principle, as well as the increased action of the capillaries in continued fevers with weak pulse.

Whereas in continued fever with strong pulse, which may perhaps occur sometimes on the first day even of the plague, the stomach with the heart and arteries and the capillaries act by direct sympathy; that is, the stomach is excited into stronger action by increased irritation owing to the stimulus of contagious matter; these stronger irritative motions of the stomach excite a greater quantity of the sensorial power of association, which then actuates the heart and arteries with greater energy, as these are catenated with the stomach; and in the same manner the increased actions of the heart and arteries excite a greater quantity of the sensorial power of association, which actuates the cutaneous capillaries with increase of energy.

We observe another passage which may be conveniently detached, and which will throw further light on this intricate subject. It is in itself curious.

P. 572.—It may be asked, Why is there a great and constant accumulation of the sensorial power of association, owing to the torpor of the stomach and heart and arteries, in continued fever with weak pulse; which is exerted on the cutaneous and pulmonary capillaries, so as to excite them into increased action for many weeks, and yet no such exuberance of sensorial power produces fever in winter-sleeping animals, or in chlorosis, or apoplexy, or hysteria?

In winter-sleeping animals I suppose the whole nervous system is torpid; or paralysed, as in the sleep of frozen people; and that the stomach is torpid in consequence of the inactivity or quiescence of the brain; and that all other parts of the body, and the cutaneous capillaries with the rest, labour under a similar torpor.

In chlorosis, I imagine, the actions of the heart and arteries, as well as those of the cutaneous and pulmonary capillaries, suffer along with those of the stomach from the deficient stimulus of the pale blood; and that though the liver is probably the seat of the original torpor in this disease, with which all other parts sympathize from defect of the excitation of the sensorial power of association; yet as this torpor occurs in so small a degree as not to excite a shuddering or cold fit,

no observable consequences are in general occasioned by the consequent accumulation of sensorial power. Sometimes indeed in chlorosis there does occur a frequent pulse and hot skin; in which circumstances I suppose the heart and arteries are become in some degree torpid by direct sympathy with the torpid liver; and that hence not only the pulse becomes frequent, but the capillaries of the skin act more violently by reverse sympathy with the heart and arteries, owing to the accumulation of the sensorial power of association in them during their torpid state, as occurs in irritative fever. See article 11 of this supplement.

\* In *apepsia chronica* the actions of the stomach are not so far impaired or destroyed as totally to prevent the excitation of the sensorial power of association, which therefore contributes something towards the actions of the heart and arteries, though less than natural, as a weak pulse always I believe attends this disease.

\* There is a torpor of the stomach, and of the upper part of the alimentary canal in *hysteria*, as is evident from the retrograde actions of the duodenum, stomach, and œsophagus, which constitute the *globus hystericus*, or sensation of a globe rising into the throat. But as these retrograde actions are less than those, which induce sickness or vomiting, and are not occasioned by previous exhaustion of the sensorial power of irritation, they do not so totally prevent the excitement of the sensorial power of association, as to lessen the motion of the heart and arteries so much as to induce fever; yet in this case, as in *apepsia*, and in *chlorosis*, the pulsations of the heart and arteries are weaker than natural, and are sometimes attended with occasionally increased action of the capillaries; as appears from the flushings of the face, and hot skin, which generally form an evening febricula in diseases attended with weak digestion.

The plan of cure where the stomach is become torpid by irritation from contagious matter, and where the heart and arteries act feebly from sympathy, is 1. to decrease the actions of the cutaneous capillaries and absorbents, and, 2. to strengthen the actions of the stomach. The mode of fulfilling the second indication we shall lay before our readers.

¶ 595.—The actions of the stomach may sometimes be increased by exhibiting a mild emetic; as an accumulation of sensorial power in the fibres of the stomach is produced during their retrograde actions. Besides the evacuation of any noxious material from the stomach and duodenum, and from the absorbents, which open their mouths on their internal surfaces, by their retrograde motion.

\* It is probable, that when mild emetics are given, as *ipocacuanha*, or *antimonium tartarizatum*, or infusion of chamomile, they are rejected by an inverted motion of the stomach and œsophagus in consequence of disagreeable sensation, as dust is excluded from the eye; and these actions having by previous habit been found effectual, and that hence there is no exhaustion of the sensorial power of irritation. But where strong emetics are administered, as *digitalis*, or contagious matter, the previous exhaustion of the sensorial power of irritation seems to be a cause of the continued retrograde actions and sickness of the stomach. An emetic of the former kind may therefore strengthen the power of the stomach immediately after its operation by the accumulation

molation of sensorial power of irritation during its action. See class IV. 1. 1.

• Another method of decreasing the action of the stomach for a time, and thence of increasing it afterwards, is by the accumulation of the sensorial power of irritation during its torpor; is by giving ice, iced water, iced creams, or iced wine. This accounts for the pleasure, which many people in fevers with weak pulse express on drinking cold beverage of any kind.

• A second method of exciting the stomach into action, and of decreasing that of the capillaries in consequence, is by the stimulus of wine, opium, bark, metallic salts of antimony, steel, copper, arsenic, given in small repeated quantities; which so long as they render the pulse slower are certainly of service, and may be given warm or cold, as most agreeable to the patient. For it is possible, that the capillaries of the stomach may act too violently, and produce heat, at the same time that the large muscles of it may be in a torpid state; which curious circumstance future observations must determine.

• Thirdly. Hot fomentation on the region of the stomach might be of most essential service by its stimulus, as heat penetrates the system not by the absorbent vessels, but by external influence; whence the use of hot fomentation to the head in torpor of the brain; and the use of hot bath in cases of general debility, which has been much too frequently neglected from a popular error occasioned by the unmeaning application of the word relaxation to animal power. If the fluid of heat could be directed to pass through particular parts of the body with as little diffusion of its influence, as that of electricity in the shocks from the coated jar, it might be employed with still greater advantage.

• Fourthly. The use of repeated small electric shocks through the region of the stomach might be of service in fevers with weak pulse, and well deserves a trial; twenty or thirty small shocks twice a day for a week or two would be a promising experiment.

• Fifthly. A blister on the back, or sides, or on the pit of the stomach, repeated in succession, by stimulating the skin frequently strengthens the action of the stomach by exciting the sensorial power of association; this especially in those fevers where the skin of the extremities, as of the hands or nose or ears, sooner becomes cold, when exposed to the air, than usual.

• Sixthly. The action of the stomach may be increased by preventing too great expenditure of sensorial power in the link of previous motion with which it is catenated, especially if the action of that link be greater than natural. Thus as the capillaries of the skin act too violently in fevers with weak pulse, if these are exposed to cold air or cold water, the sensorial power, which previously occasioned their orgasm, becomes accumulated, and tends to increase the action of the stomach; thus in those fevers with weak pulse and hot skin, if the stomach be stimulated by repeated small doses of bark and wine or opium, and be further excited at the same time by accumulation of sensorial power occasioned by rendering the capillaries torpid by cold air or water, this twofold application is frequently attended with visible good effect.

If it should be inquired what account the author gives of the headache, a symptom which is frequent but not universal in fever, and upon

which some practitioners lay so great stress, we may observe, that he easily reconciles it to his principles, by supposing that the membranes about the head are either primarily affected, or else become torpid by sympathy with other torpid parts.

The preceding extracts, long as they are, convey but a very faint idea of the author's copiousness of information on this important subject of fever. The originality of his principles, and the dexterity with which he has applied them, have induced us to depart from our intention of closing our review in the present number. We shall, therefore, reserve what remarks we have to offer on the preceding parts of this volume, together with our analysis of the materia medica, to a future number. We do this with little fear of reprehension for prolixity, not doubting but we shall be allowed to enlarge in an unusual manner on a work, destined to form the most remarkable era in the most important of all the sciences.

**ART. XX.** *The History of Medicine, so far as it relates to the Profession of the Apothecary, from the earliest Accounts to the present Period: the Origin of Druggists, their gradual Encroachments on compound Pharmacy, and the Evils to which the Public are from thence exposed; as also from the unskilful Practice of ignorant Mendicants, and the Means which have lately been devised to remedy these growing Abuses. Published at the Request of the Committee of the General Pharmaceutic Association of Great Britain. By John Mason Good, Fellow of the Medical Society of London, Member of the Corporation of Surgeons, and Author of the Dissertation on the Diseases of Prisons and Poor-houses. 12mo. 255 pages. Price 3s. 6d. in boards. Dilly. 1795.*

THAT a reform is wanted in the medical profession is probably a point that will not be disputed; at least not by those who have seen and thought upon the abuses and defects of the art as practised at present. Partial reform, however, can be but of very little utility. It is not an alteration in one of the departments of the science, it is not the conferring additional privileges on the practitioners of one of it's branches, that can be advantageous to the interests of the community. It must be a general and a radical reform of all the different parts of the profession, that can render any material service to the public.

But although we are inclined to think, that reformation is necessary in the medical art, we cannot entirely agree with the author in the means by which he proposes to accomplish his design. Reforms in the practical part of professions are not to be hastily undertaken; they should be attempted with great care and circumspection. Advantages are not to be precipitately conceded to one class of men at the expense of another. New incorporations are not to be granted without the fullest conviction of their necessity, and it's being clearly shown, that there is no other method of obtaining a removal of the grievances on which the complaints are founded.

That the whole of the evils that are here complained of originate from the nefarious and improper conduct of that respectable body of tradesmen, which, according to the present plan, must be thrown

thrown into the back ground, we are not from the contents of this history induced to believe. Some of them may be easily traced to other resources, and a few, probably, depend upon causes of a very different nature.

We do not however wish it to be understood, that we suppose the drug-merchant, or the more common dealer in articles of this kind, to be blameless. It requires but a very scanty portion of sagacity, to be able to perceive that impositions and adulterations are sometimes practised by persons employed in businesses of this nature. But, is nothing of this sort to be met with among apothecaries themselves? are they altogether free from suspicion on this head? We are afraid, on inquiry, it would be found, that they also commit *mistakes* as well as the druggists.

How far, therefore, it is just, judicious, and proper, to prevent the druggist from preparing and vending pharmaceutical remedies, we must leave to the decision of the public. It would seem, however, to be an absurdity, to permit him to supply the apothecary with the articles of his practice, and at the same time not to allow him to sell them to the public.

Having made these observations, let us see what are the views of Mr. Good, and the arguments upon which he rests the propriety and necessity of taking away a part of the business of one class of men, to extend and enrich that of another.

In the first section, Mr. G. goes into a tedious, and we think, an unnecessary investigation concerning the state of medicine, as relating to the apothecary, among the greeks, romans, arábians, and the earlier ages of France, Italy, and Germany. He considers the immediate occupation in which he was engaged in these different countries at different periods, and the rank he held in the medical profession. In this part of his history, though he has presented us with nothing new, he has certainly evinced a knowledge of the progress of his profession. P. 34.

It is his opinion, that the term apothecary, though of greek derivation, was not in use among the greeks to express either of the three offices or divisions [mentioned by Celsus] though the word *apotheca* was sometimes the appellation of the shop or repository where the pharmaceutic practitioner kept his drugs, or exposed them to sale. The apothecary, or practitioner in pharmacy, was, at this time, and nearly indiscriminately, denominated *pharmaceuta*, *pharmacopola*, *pharmacopæus*, *pharmacotriba*; expressions which, with nearly a similarity of meaning and derivation, describe him under the several characters of a dealer, a vender, a compounder, and a dispenser of medicines. It is probable, however, as it occurs at the present day, that all who practised pharmacy, did not keep open any public shop; but that some of them compounded their preparations in a private dispensary; and hence the necessity, or at least the reason, for some of the above distinctions.

The author rejects the authority of Dr. James, who supposed that there were persons even among the greeks and romans, who were employed as druggists, under the titles of *rotopolai*, *migmatopolai*,  
*rotopolai*,

*ropolai*, *pantopolai* and *catholicoi* of the former, and *seplafarii* and *pigmentarii* of the latter. P. 37.

The terms he has introduced,' says Mr. G. 'from the greek and latin writers to substantiate the existence of the druggist, are the most general that can possibly be employed, and refer no more to the occupation of a druggist than to that of a confectioner or perfumer: excepting, indeed, the term *migmatopoles* which, if I rightly recollect, is once or twice made use of by Galen to signify a vender of compound medicines; though, even in those instances, it will apply to the apothecary as well as to the druggist, and, from its derivation, to the venders of all other mixtures or compounds whatever. The term *ropopoles* I do not recollect having ever met with in any author as having the remotest reference to pharmacy; it is a general term applicable to every one who deals in articles, of any kind, of small value, or who vends them in small quantities. *Pantopoles* and *catholicos* are terms applicable only to general merchants or brokers, and *pantopoleion* is therefore used by greek writers to express a forum or place of general sale and resort.

'As to the latin terms *seplafius* and *pigmentarius* they were only in general use to denote the occupation of perfumers: to whom the roman ladies, and the coxcombs of their time, resorted for pomatums, paints, and sweet-scented oils. It is probable, however, that many of the articles the apothecary had occasion to employ, he purchased both of these dealers, as well as of the *pantopolai* and *catholicoi*, or general merchants and importers: as it is certain that he did, in succeeding times, of grocers and importers of foreign spices; and from hence, perhaps, these expressions may have been understood to imply dealers in medicines, as well as the other articles, which were vended at the same shops.'

These are surely not arguments to convince us, that there were not persons employed as drug-merchants, at the early periods to which they relate. Nor are those more forcible which the author has derived from the supposed scarcity of diseases and remedies at those times. The instruments of an art must be had, before the art itself can be practised.

The second section comprehends an account of the origin of medicine, or rather of the profession of the apothecary in Great Britain; of the different charters and acts of parliament which have successively been obtained relative to medicine; of the knavery and ignorance of some of the practitioners, from the insufficiency of those edicts to prevent abuses; of the origin of the occupation of the druggist, and of the source whence the apothecary derived his drugs previous to this time.

The view that Mr. G. has taken of this part of his subject is not of that masterly kind that might have been expected from its being so intimately connected with the object of the present inquiry. According to his opinion, the first apothecaries who were regularly discriminated as such, were, P. 94.

J. Falcaud



\* J. Falcand de Luca, who, according to Regner\*, publicly vended medicines in 1357; and Pierre de Montpellier, who enjoyed the appointment of apothecary to Edward III. in 1360†. The appointment of foreigners did not, however, continue long after this period. John of Gaddeſden had, even before this, been appointed phyſician to the court, and about three ſcore years afterwards, in the reign of Henry VI. the council, during his illneſs, aſſigned him [not John of Gaddeſden, but Henry VI], out of the many pretenders to phyſic with which the country abounded, three phyſicians and two ſurgeons, whoſe names are obviously Engliſh, to adminiſter medicines and advice. Theſe phyſicians and ſurgeons, or at leaſt ſome of them, were ſuppoſed to be pharmacuſtiſts themſelves, and to ſuperintend the compoſition of what medicines were neceſſary for the king, as well as to be preſent at the application of them.\*

On the different acts for regulating the profeſſion, we have nothing new.

The reaſoning of our author on the queſtion concerning the manner in which the apothecary might be ſupplied with drugs, ſuppoſing that druggiſts did not exiſt at this time, is not very ſatisfactory. It is no proof that there were not drug-dealers, becauſe many foreign articles were not then employed: or ought it to be concluded, that, becauſe china-root, ſaſaparilla, and guaiacum were not known, few foreign drugs were in uſe. But hear the author. P. 108.

‘At this time, and even long after, the apothecary made uſe of the wholeſale grocer as his agent and factotum, it is univerſally known that, originally, he not only vended medicines in his ſhop, but a variety of other articles, in ſome meaſure indeed connected with medicines, but avowedly purchaſed at the grocer’s warehouſe, ſuch as ſpices and ſnuff, tobacco, ſugar, and plums. This habit of intercourſe and connection induced James I. to regard the occupations either as but one, or as capable of an advantageous and ready union. In conſequence of which, in the fourth year of this reign, he incorporated them under one charter, and allowed them equal privileges. A union which was ſoon afterwards found to be incongruous: and on the expiration of nine years he conſented to diſunite them, and granted the charter under which the company of apothecaries now claim. By this charter the wardens of the company of grocers, or at leaſt ſome one of them, is ſtill required to attend the delegation of phyſicians in their examination of the ſhops of apothecaries, though the maſter and wardens of this laſt ſociety are obliged to attend likewiſe. In conſequence of the preſent diviſion of trade the attendance of the grocers’ company is not, certainly, of any great conſequence, and it has therefore, for many years, been altogether diſpenſed with.’

From this paſſage, it evidently appears, that in this early ſtage of commercial employments, there were at leaſt dealers in drugs, and that the buſineſs of the druggiſt, and that of the grocer, were

\* \* Antiq. Bened. in Angl. 167.\*

† Freind’s Hiſt. Med. Tom. II.\*

carried on together, and by the same person. But we are told, that it is not till nearly half a century after this period, that 'the word druggist occurs in any public act.' P. 116.

'Hence,' says Mr. G., 'the origin of this new and two-fold occupation; an occupation certainly of modern date, in comparison of almost every occupation at present pursued: and which, in its first origin, was designed to be a warehouse of supply to the apothecary, and, most assuredly, not of encroachment upon his profession: which depended altogether upon him for countenance and support: and which might be even advantageous to him, and respectable to itself, while restrained within its own definite and proper bounds: but which cannot, in any way, overstep those bounds without being, for the most obvious reasons, exposed to the strongest temptations of using the same frauds and deceptions, which were attributed to it in a public act, on its very first attempts at pharmacy; and which has been, with too much justice, subject to the same imputation ever since.'

The author then concludes, that there were no 'druggists' till within the present century,' or a little time previous to it.

The third section contains the author's proofs of the necessity of the profession of the apothecary to the nation, and of the evils to which both are at present equally exposed; shows the origin of the present association; its correspondence with practitioners in different parts of the country; its ultimate design; and the progress that has already been made in the accomplishment of it. After some general observations on the respectability of the physician, and the obligation he is under to be qualified for the practice of medicine: P. 145.

'This is far,' says he, 'from being universally, or even equally, true with respect to apothecaries; among whom there are no restrictive regulations to keep at a due distance the ignorant and the unskilful, no form of public examination, or test of medical ability. That among these there are many practitioners possess of extensive general information, sound scientific knowledge, and unimpeached respectability of character, must be admitted; and I triumph, at this moment, in the recollection of many such, who have extended to me their confidence and friendship. But many are there to be met with who have no such pretensions to merit; who are equally a disgrace to the profession, and a bane of society at large. And what is still worse, and most of all to be lamented by the community, the number of these last is daily increasing, while the more worthy and the intelligent are, in the same proportion, withdrawing themselves from the profession.'

'This, I have said, is to be lamented by the community; and little need be added to prove it a national detriment.'

'Of all the branches of the medical profession, that of the apothecary, without doubt, is of most consequence to the health of the nation at large. In this city, where a physician attends one patient, an apothecary attends twenty; and, in the country, this proportion is more than doubled. "He is," says a celebrated writer, "the physician to the poor at all times, and to the rich

sick whenever the disease is without danger \*." In the line of mediocrity, physicians are seldom consulted, on account of the attendant expence. And huts, hovels, and cottages, which, throughout the whole country, but more especially in large manufacturing towns, inclose such infinite numbers of human beings, and feed, with perpetual pabulum, diseases of the most infectious and fatal tendency, compose almost exclusively the walk of the apothecary. To him is likewise allotted the care of nearly all prisons and poor-houses; he only has the opportunity of stifling contagion in its birth, and of preserving the nation from its deleterious effects.

The health of the nation must therefore suffer, the author supposes, from persons of respectability not engaging in this part of the profession, as well as the science itself. These very *alarming* evils also originate, we are told, from the encroachments which chemists and druggists have lately made 'on the profession of the apothecary, by vending pharmaceutic preparations and compounding the prescriptions of physicians;' and from 'the want of a competent jurisdiction in the profession itself to regulate its practice; and to restrain ignorant and unqualified persons from practising at all.'

It is therefore in order to obtain redress against these evils, and to restore to the profession a dignity and purity which it ought ever to possess, that the respectable apothecaries have entered into the present association. Mr. G. here introduces the circulatory address of the pharmaceutic committee, which contains the whole of the reasons that have induced the apothecaries to apply to parliament. How far it may be correct respecting the ignorance, the errors, and the mal-practices of druggists, on which the necessity of the application seems to hinge, we cannot determine, because neither the committee nor our author have furnished us with *sufficient data* to ground any certain decision upon. On such a subject, a full and complete body of evidence should be brought forward. The deficiency on the score of fact is here however amply made up by height of *colouring*.

The *principles* laid down under the different heads in the extract, which we have introduced below, will show the *ultimate design* of the association much better than we can. P. 199.

*First*, That the liberty to vend pharmaceutical preparations, compound physicians' prescriptions, &c. &c. should appertain to the apothecary *alone*. For as the apothecary necessarily attends patients without any emolument but what arises from the profits of the medicines he may vend, it will be folly to imagine that any person will subject himself to an expensive education, and a waste of time in apprenticeship, if men egregiously ignorant, can obtain, under any other appellation, the same advantages, and without the same labour, or that hazard unavoidably, and often fatally, accompanying an attendance upon the infected sick.

\* \* Smith's Health of Nations.\*

\* *Secondly*,

' *Secondly*, That no young men be taken as apprentices who have not had an *approved* education.

' *Thirdly*, That none be assistants without having been examined as to their competency for pharmaceutical compositions, &c. &c. &c.

' *Fourthly*, That none be at liberty to settle until examined; nor any person entitled to an examination until he shall have faithfully served an apprenticeship of five years at the least.

' *Fifthly*, That, to promote these purposes, a competent court be established, to consist of a certain number of members, who shall have full power to make such *bye-laws* and *regulations* as may be thought most conducive to the welfare both of the public and the profession.'

The last section is employed in vindicating the *principles* and *views* of the association, and in showing the advantage of the reform to the *nation*, and the profession itself. In this vindication the author does little more than go over the old grounds of the ignorance of the druggists, and the vast importance of apothecaries in a *national* point of view. These topics are spun out to a considerable length, but without any novelty in their application to the support of the author's design.

In the present history, Mr. G. has certainly shown the necessity of a reform in the practice of the profession of medicine; though we do not think, that he has made out either the necessity or utility of an alteration in one of its branches only. It must be obvious, that, if the druggist have in some degree encroached on the province of the apothecary, the latter has still more successfully invaded that of the physician. It is therefore plain, that it is not partial, but radical reform, that is wanted, and which alone can be of real utility, either to the general good, or the good of the science itself. There would seem, indeed, to be only occasion for two kinds of practitioners, the physician and surgeon, the former preparing and keeping the instruments of his profession as well as the latter. This is the case, if we be not misinformed, at present in America, where medical knowledge appears to be making as rapid a progress, and medical practice to be conducted with as much propriety, as in any other country; and with a few judicious regulations, we have, no doubt, but that a similar plan might be advantageously carried into execution in this kingdom.

ART. XXI. *Hints on the proposed Medical Reform.* By a Member of the London Corporation of Surgeons. 8vo. 61 pages. Price 1s. 6d. Warrington, Eyres; London, Johnson. 1796.

THESE hints are conveyed in language above the ordinary standard, but the author is more successful in pointing out and deploring the faults and defects of the medical profession, than in providing the proper remedies.

One or two of the regulations that are here proposed we may insert, as specimens of the manner in which the pamphlet is written, and of the views of the author in presenting it to the attention of the public. On the subject of having unsophisticated medicines we have these remarks:

P. 34.—'As the purity of drugs is of the utmost importance, I will digress a moment to ask, whether it would not be a politic step to have every druggist sworn not to adulterate them; and to punish those who might be found to offend in this way in such a manner as the law might deem fit? To detect such frauds, visits might be occasionally made by inspectors chosen for the purpose. If a wise provision has been made with a view to prevent the adulteration of bread by means of alum, why not be equally solicitous about the prevention of an infinitely greater evil?

'I have often thought it remarkable that no examination has been instituted into the shops of apothecaries out of London. It is customary there, at *certain periods*, I believe; but I think it only extends to the Apothecaries' Company. Were this to become general throughout the kingdom by sworn inspectors, their visits would of course be made *unexpectedly*, to avoid the least chance of preparation.

'Ought not every apothecary likewise to take an oath, at the time of passing his examination preparatory to his fixing in practice, not to alter one tittle of a prescription without acquainting either the prescriber, or the patient, provided he have not an opportunity of doing the former before the administration of the remedy? Among the inferior sort of apothecaries a medicine out of the common order may be wanting, and in small towns it may not be in their power to get it in time.'

It is not, in our opinion, by the multiplication of oaths that mankind are to be kept honest.

The remuneration of the medical practitioner among the lower classes of society, the author thinks, may be accomplished in the following manner:

P. 43.—'I have frequently thought,' says he, 'that a small monthly payment for medical attendance, &c. on those labouring people who have not the advantage of *dispensaries*, would be a plan productive of much comfort and relief to them when assailed by that inveterate foe to human happiness, disease.'

'In the West Indies it is customary, I am informed, for even men of property to stipulate for medicine and attendance at a fixed yearly sum. This mode, we know, is also usual in the army, the cavalry without exception I believe, as well as in the navy. Why then should it not be introduced among the inferior ranks of people in general? A mere trifle might be paid monthly by a family, and yet a large number of such payments collectively be a reward equal to the medicines, &c. required by those who stood in need of medical aid; as not more than perhaps one in ten, or a dozen, or twenty families, might be sick in the space of twelve months. A treasurer of responsibility might be appointed to receive the payments on a stated day every month, as in the sick-clubs.'

Such are the plans of this writer, but how far they may be judicious the reader must determine.

P. T. XXII. *Dialogues between a Pupil of the late John Hunter, and Jesse Foot, including Passages in Darwin's Zoonomia.* 8vo. 102 p. Price 3s. sewed. Beckett. 1795.

We have already had occasion to examine the attacks of Mr. Foot, on the opinions of the late Mr. Hunter, in various forms;

and we here meet with one in the shape of dialogue. We are led to the author's reasons for adopting this form, by an eulogium on Dr. Hurd's preface, which he seems to assume as a standard of criticism for his own performance.

'How am I,' says he, p. ix, 'to declare my sentiments to the world? How am I to express my admiration of that preface which I conceive to be one of the most classic, the most perfect, and consequently the most entertaining pieces of criticism that has been produced since the days of Longinus?'

Supposing this to be granted; what has bishop Hurd, or his writings, or even the clergy of England, whom the author has lugged in to his assistance, to do with the preface to a book on the venereal disease, or with the decision of certain questions concerning that complaint? Probably the *writer* was better acquainted with *classical* literature than medical reasoning, and therefore prepared his introduction from what he best understood.

But leaving this matter to be settled by others, we shall go on to observe, that the author first thought of conveying his sentiments in the present form, from reflecting that the subject on which he treats, had given rise to 'so many productions, in so many ways.'

Pref. p. xiii. 'That it had been discussed in essays, in criticisms, in miscellaneous journals, and in every other shape, but in this which I have now adopted.

'And I first thought of dialogue, because it comes so near to catechismal examination. It is a form of argument, more likely to keep those who cannot argue at all, and who consequently wish to shew off without argument, as well as those who wish to avoid argument for fear of the consequences, more closely to the point. The ignorant will find their advantage, by having the question placed fairly before them, and without its being so frittered away as to illude their capacity; and the designing will not have it in their power so easily to escape from that of which they cannot bear to be convicted, because by their theory it has been contradicted.

'Besides, the novelty of dialogue will recall the attention, when upon the very same subject it has been tired down with essays. And it should be always remembered, that it is the duty of every author not to be fastidious in his choice of that method which is most likely to engage the interest of the reader. There is a certain decorum belonging to a writer, as there is to any other profession in life, and that is, to render himself as agreeable as possible to those who pay him a respect. Every author should go before the public with the strongest recommendation he can bring.'

This is very fine indeed, but if the mere form of dialogue be the strongest circumstance that Mr. Foot has to depend upon, we cannot think that it will bear him out. What matter of a more *solid* nature he may have the reader will see, as we proceed in the examination of his work.

Having determined on the mode of dialogue, Mr. Foot, in the fourth page, makes the supposed pupil of John Hunter say,  
'Sir,

‘ Sir, the world at large are puzzled to decide from what extraordinary motive it is, that you, who have taken no other part in criticism but against John Hunter, should have been so diligent and watchful in your criticisms upon his productions. The world acknowledge your talent for criticism, but cannot be persuaded that you are actuated by a pure motive and desire for encreasing the general stock of physiological knowledge, whilst you adhere to the productions of my preceptor alone, passing over a critical examination into those of any other.

‘ Foot. That, as far as I know, may be the opinion of the world, that is, the opinion of those, who had an opinion of John Hunter, that is, the opinion of those, who, without consulting their own understanding, if they had any, implicitly relied upon him. But the obvious answer to your question is, that I never did wish to extend a reputation upon criticism; that as long as criticism is exercised as a pleasure, it conveys in a very agreeable manner both enlightened entertainment, and necessary information; and that an author never can feel himself conscious or happy, when his criticism is directed to personal motives, and not to the value of general improvement. In my various readings on professional subjects, I have discovered absurdities which startled me, conceptions which no rational man would have formed, practice which no sensible man would have adopted, cases which no man of honour would have given, and yet I was silent; but I will tell you why I was so; it was, because I should have given a significance to any one of those acts, if I had made my remark upon it. My conviction, my argument, and my language, must have attracted attention; and attention, thus attracted, must have encouraged those very projects I meant to decry. It would have divided men’s opinions by the appeal being made to incompetent judges; and my opposition would most probably have prompted that very interest I aimed to defeat; being fully persuaded, that whatever is not rightly understood, is equally liable to be condemned, whether it be true or false.’

*Modest* assertions indeed! and still more *modest* conclusions! who can read without admiring the extraordinary talents of the author!

But this is not all, for the *new* preceptor here condescends to inform his pupil, that these were the reasons why he confined his criticisms to John Hunter alone.

P. 6. ‘ John Hunter,’ says he, ‘ was not to be written into reputation by any criticism formed upon his works. His reputation consisted in an uncontradicted and submissive obedience to what he said, and to what his pupils propagated as his sayings. And I must be plain with you in avowing, that as long as I permitted others to think for me, so long was I under the same influence of John Hunter’s opinions with others; I was just as much chained down by them as the enchanted is by the enchanter, or the bigot by the priest; and so I should have remained, if he had not published; for as I had not attended his lectures, I took the whole for granted that I had heard, extraordinary as it was, broached as his doctrine, without permitting any own

understanding to go at all into the insolence of doubting; but after he had published, and after I had the opportunity of comparing and applying talent against talent, and integrity against integrity, I thought I saw a great deal of room and cause, for asserting the right to a justification of points, which I deemed to be palpable truths in science.

**PUPIL.** So then you mean to avow, that you never had any personal quarrel or antipathy to John Hunter; that I am to understand from you, that you were induced to publish your criticisms upon his opinions, in no sense whatever, from any other motive, than purely because you judged them to be open to criticism, from that motive only, without annexing to it any thing else relating to the conduct or character of my preceptor?

**FOOT.** I was not induced to oppose John Hunter from any cause, previous to his publication on the venereal disease; or from any other cause but that which this publication provoked. I will go farther. I do not know that I should even have opposed his opinions after they had been published, although I knew they became more dangerous in society, just in proportion to the reputation of him who was their author; yet I do verily believe, that I should have let them alone, and left them where I found them, if I could have persuaded myself that they were the opinions purely of a mistaken undesigning character.'

This will be thought perhaps to be going pretty far; but it is not sufficient for Mr. Foot, for he takes care to tell us a little farther on, that 'John Hunter was not induced to publish his leading opinions merely as loose singularities produced by the sportive effusions of a careless mind, or silly misconceptions of a weak judgment; for, 'says he,' from the glaring absurdity of some of them, and from the physical impossibility of others, I am led to believe, that as the chief part of his opinions, when carried into practice, would be injurious, he cared less for being thought a moral than a singular man.'

Here again our author seems to have indulged his propensity for broad assertions, but unfortunately neglected the support of facts: to Mr. Foot they were probably of little consequence, or in the hurry of composition he overlooked them. But though we cannot admire the boldness of his assertions, we must surely be struck by his liberality.

From this part of the first dialogue to the end, we have plenty of quibbling objections to different passages, expressions, and modes of cure, contained in Mr. Hunter's treatise on the venereal disease; but the author is still extremely sparing of proofs.

In the second dialogue Mr. Foot makes the conclusions of Mr. Hunter, respecting the non-contaminated state of the blood in the venereal disease, to rest upon no better grounds than his doctrine of the cure of bubo, which *he asserts* every practitioner knows to be false. Surely this is not sufficient; for whether Mr. Hunter be right or not on this point, he has brought a series of experiments in his support, to which Mr. Foot has only thought proper to reply by loose declamation, and unsupported assertion. If facts were so plentiful, why were we not presented with a statement



statement of them? Some how or other it happens, that Mr. Foot is shy in bringing forward his facts.

Finding the experiments of Mr. Hunter a little stubborn and difficult to be gotten over, Mr. Foot commences a shy attack on the author of Zoonomia, who has adopted and applied some of Mr. Hunter's opinions and reasonings. He *assures* us, that 'a little verisimilitude is all these two physiologists were seeking for. Give their opinions,' continues he, 'but a general hearing, altercation them, keep up their cork and feather only a little while for the sake of their public fame, and then, when their game is over, any one else may take the battledores out of their hands.'

If this be true, they are surely much obliged to Mr. Foot. But we have another assertion, for, in the author's opinion, Dr. Darwin stands upon no ceremony with probability, he *cares not* about it.

This surely affords another *proof* of the '*native modesty*' of the author.

Doctor Darwin's reasoning concerning hydrophobia is next assailed. Here our author's motives of attack are, however, more evident, he is himself a *discoverer* on the subject.

But we really think *sympathy* just as good a cause of hydrophobia, as *passion*, the pretty conceit of Mr. Foot.

The '*retrograde project*' of doctor Darwin, as Mr. F. terms it, can be in no danger from the feeble attacks that are here made upon it. It is not by a *broad laugh* that Mr. F. will be able to convince the understandings of his readers.

However, if this be a *project*, as we are told, that will amuse the 'various lecture-rooms,' it might have amused them long ago, for it is not a discovery of so recent a date as the *extensive* reading of Mr. F. leads him to suppose.

This extraordinary dialogue is terminated by a string of equally extraordinary questions. As Mr. F. has discussed, in his own manner, the merits of most of them before, they would seem to be introduced here by way of make-weights.

The third dialogue opens with an attack on the Critical Reviewers, but this, feeble, absurd, and impotent as it seems to be, is not for us to meddle with. Our *native modesty* is here, at least, as great as that of Mr. F. on other occasions.

If, however, the keenness of the weapons of those gentlemen have caused a little smarting in Mr. F., it may be useful in teaching him, that they, who are accustomed to play with edge-tools, must now and then expect to feel the torments of the wounds which they inflict.

In the concluding part of the pamphlet, the author is engaged, with his *usual liberality*, in examining and appreciating the labours of Mr. Hunter, the merits of which he finds to be very scanty indeed. On most of the subjects which he has treated, Mr. F. takes care to inform us, that he has been anticipated by other writers. But does it follow, that, because a subject has been handled before, nothing remains to be done upon it? Do the researches of one writer on a subject prevent improvements

from being made upon it by another? With all due deference to the *critical acumen* of our author, we think not.

That Mr. Hunter had many strong and just claims on the score of improving his profession, no one, who is divested of prejudice, and acquainted with his writings, can doubt. How Mr. F. can *confidently assert* the contrary, we know not, except it be for the purpose of dragging his own opinions into notice.

In the present performance there is however very little to admire; Mr. F. has just gone his usual round, in his usual way, without convincing either by the *solidity* of his arguments or the justness of his facts.

**ART. XXIII.** *An Essay on Indigestion and its Consequences, or Advice to Persons affected with Debility of the digestive Organs, nervous Disorders, Gout, Dropsy, &c. wherein Rules are pointed out respecting Diet, Regimen, and Air; illustrated with Cases, to prove the Effects of a new Medicine, recommended for the Cure thereof, established upon sixteen Years extensive Practice. Also, Remarks on Sea or Cold Bathing, necessary to be known by every Valetudinarian and Convalescent; distinguishing the particular States of the Constitution, in which the Use of Bathing will be found salutary or pernicious. Likewise explaining the Reason why inspiring the Sea Air contributes more to the Recovery of Health than that of Cities and Inland Places.* By R. Squirrell, M.D. 8vo. 109 pages. Price 2s. 6d. sewed. 1795.

WRITERS have different motives for submitting their labours to the judgment of the public. Those of doctor S. lie so near the surface, and are concealed by so flimsy a covering, that it requires no extraordinary portion of sagacity or penetration to discover them. Under the idea of treating of 'indigestion and its consequences,' he artfully conveys a strong recommendation of his *infallible nostrum*, the *tonic powders*.

He begins his undertaking by a definition of indigestion, and a description of it's symptoms, causes, and effects. On the last head he is particularly full, the reason of which, as he tells us, is 'to furnish the patient with sufficient knowledge to judge of his own case, and when it will be proper to have recourse to the *tonic powders*;' and also that he may 'at one view see the dreadful evils arising from a neglect in the first instance, and have it in his power to prevent a long train of diseases, likely to terminate in a total and confirmed loss of health.'

We here meet with many diseases set down as the effects of indigestion, which can certainly depend upon no such cause. But this arrangement suited the doctor's views, as is pretty evident from the close of the following extract, which we have given as a specimen of the work, and a proof of the justness of our observations:

P. 11.—'I now proceed,' says the doctor, 'to make some observations on the wonderful and general effects of the *tonic powders*, which experience and observation have furnished me with, and which have induced me thus earnestly to recommend them to the public, as a medicine far superior in their qualities and effects to any yet discovered, as an aperient, sedative, tonic, and universal evacuant, or promoter of all the secretions and excretions of the body; on which admirable pro-

properties I build all my expectations of the public obtaining more than common benefit by their use.

First, They evacuate through the bowels whatever may be retained and is likely to prove injurious to the alimentary canal, or destructive to the general habit, without occasioning the least sickness of the stomach or griping of the bowels—hence they become highly useful whenever obstruction of those organs have taken place.

Secondly, They strengthen the stomach and bowels, and consequently the whole system—hence they are serviceable in debilities of every kind, or those disorders where debility has been the efficient cause.

Thirdly, They empower the animal machine to promote every secretion and excretion, thereby restoring all the natural discharges, when obstructed, to their former healthy state.

It must appear obvious to every one, why this medicine is recommended for the cure of such a seeming variety of diseases, after indubitably proving, as I have done, that they all originate in one and the same cause, viz. indigestion, or the loss of elasticity or contractile power in the muscular fibres of the stomach, the source of almost every morbid affection; and I am very happy in the idea of being able to contribute towards the ease and comfort of my fellow-creatures, by the powerful efficacy of the *tonic powders*.

Nothing, in the course of my practice, has given me so great satisfaction, as the salutary effects I have discovered in this medicine; for though it has not cured every disease for which I have prescribed it, owing to its being perfectly incurable, yet I can verify, that in innumerable instances, where every other remedy had proved ineffectual, it has so far empowered the animal economy to perform its functions with facility, that instead of dragging on a life of misery, the pain and distress of the patient has been alleviated, and the disease rendered indolent and harmless.

The above will probably be sufficient for most of our readers, but it is not all; for we find a little afterwards, that the author does not depend solely upon his *tonic powders*, but has recourse to *drops* also, which when administered according to the directions enclosed in each packet, he says will be found of the most *astonishing efficacy*.

After these proofs of the nature and tendency of the materials of which this tract is composed, it will hardly be expected, that we should travel with the writer through the whole of his details concerning the use of his *panacea*.

**ART. XXIV.** *An Address to Hydropic Patients; wherein the Principles of a Method of Practice adopted by the Author, in the Treatment of Dropsy, are explained; and to which some Cases are annexed.* By W. Luxmoore, Surgeon, of Uxbridge, Middlesex. Small 8vo. 39 pages. Price 1s. 6d. Murray and Highley. 1796.

In this address we meet with nothing new or important respecting the cure of dropsy. The principles of cure which Mr. Luxmoore has laid down are certainly not better than those of other practitioners.

That we may not, however, incur the censure of making assertions without proof, we shall subjoin his ideas on the causes and methods of removing the disease.

P. 15.—‘To convey, however, a distinct and satisfactory idea how these accumulations are produced, from whatever cause dropsy may arise, it will be necessary to observe, that in every cavity of the body there are two distinct classes of vessels, one denominated exhalants, to secrete or separate an aqueous fluid from the blood, to keep the surfaces moist, and the other absorbents, or lymphatics, to absorb this fluid, and return it into the circulation, to be carried off by the various emunctories. If, therefore, the exhalants become relaxed, and consequently secrete too large quantities of this aqueous fluid, or the functions of the absorbents impaired, dropsy must ensue, viz. either from increased secretion, or diminished absorption.’

This has surely been long well known to practitioners.

With regard to the plan of cure Mr. L. supposes those remedies that tend to debilitate the system pernicious, consequently large evacuations by the bowels and kidneys are improper. We are, however, immediately after told, that the cure depends on restoring the tone of the exhalants and lymphatics, and in evacuating at the same time the extravasated fluids. Is this to be done in any other way than by powerful evacuants? But leaving this to the author, will he tell us that there is any thing new in *these principles*? He surely cannot; they were well understood long before the author made his discovery.

P. 19.—‘On these principles then,’ says he, ‘that practice is founded which the author has so successfully adopted; and as the remedies he administers neither require confinement, nor very rarely excite the least derangement in the habit; no unfavourable apprehensions can, with propriety, be entertained from a mode of practice; both benign in itself, and admitting (without diminishing its efficacy) of such variations, as circumstances, and the urgency of particular symptoms may indicate; at the same time, he begs leave to observe, that no sudden effects, or copious evacuations are to be expected from them.’

Mr. L. appears to be extremely cautious of being suspected of quackery; the above passage would, however, seem to show, that he deals in something like *nosstrums*, as he has not condescended to inform the reader of what these successful remedies of his are composed.

ART. XXV. *A short Treatise on Canine Madness, particularly the Bite of Mad Dogs: Some Cautions to prevent the Danger, and Remedies for Injuries received thereby: Together with those of other enraged Animals.* By a Physician. 8vo. 50 pages. Price 1s. Shaw.

UNDER the garb of philanthropy we every day meet with performances presented to the attention of the public. The present tract comes before us with this recommendation, and seems to possess no other claim to notice. It is written in a confused and immethodical manner, and contains nothing new on the subject on which it treats. The writer sets out with considering the nature and cure of canine madness; but somehow or other closes with that of maniacal diseases, and the influence of the moon upon them. What connection there is between the two disorders we leave him and his readers to determine.

The appearances which characterize the madness of a dog, according to this author, are these:

P. 14.—‘ His neither eating or drinking, looking sad and sullen, running at any thing in his way, whether man or beast, known or unknown, with a murmuring noise but without barking, nodding as if he were overpowered with sleep, and endeavouring to hide himself. These are the symptoms according to the great physician, Dr. Boerhaave, in the first stage of madness, when a bite (though dangerous) is less malignant than in the next stage; when he begins to pant, hangs out his tongue to discharge a great quantity of froth from his mouth, which he keeps always open; alternately walking slowly and running; his eyes are dull and red, and full of tears, his tongue is of a leaden colour, he becomes faint and weak, falling down and rising up, and attempting to fly at every thing, and then he becomes mad and furious; this stage seldom continues thirty hours, when death terminates the disease, and a bite received now is reckoned incurable. In the first stage the dog remembers and respects his master, but forgets him in the second stage.

‘ Other symptoms of madness are, the dog’s being avoided by other dogs that smell him, their running away with horror, and the tone of his voice when he barks, which is hoarse and hollow. This disease is most common after long dry hot seasons; and such dogs as live upon putrid stinking carrion, without having sufficient water, are most liable to it.’

We afterwards find, that the delirium with which the disorder is attended ‘ is sometimes maniacal, sometimes melancholy;’ and that the disease is in short a fever of that kind in which the *serum* is more particularly affected from the violent action of an ‘ *inflammatory* *serum* mixed with it.’

No harm can be apprehended from *matter* of this kind, but holding out a prospect of cure from such medicines as the following may be attended with dangerous consequences: digestives, ‘ *cithæres cancrorum fluviatilium*, or ashes of the river craw fish, *spongia cynorrhodi*, vel *rosa spheeris*, the sponge of the dog rose, *alysum*, or mad-wort, *cantharides*, *lichen cinereus terrestris*, or ash coloured ground liver wort.’

These are remedies surely not in the least to be depended upon; in a disorder which has hitherto baffled the utmost efforts of physicians.

A. M.

#### HISTORY. BIOGRAPHY.

ART. XXVI. *Analysis of Researches into the Origin and Progress of Historical Time, from the Creation to the Accession of C. Caligula: an Attempt to ascertain the Dates of the more notable Events in Ancient Universal History by Astronomical Calculation; the mean Quantity of Generations, proportionate to the Standard of Natural Life, in the several Ages of the World; Magistracies, National Epochs, &c.; and to connect, by an accurate Chronology, the Times of the Hebrews with those of the co-existent Pagan Empires; interspersed with Remarks on Archbishop Usher’s Annals of the Old and New Testament. Subjoined is an Appendix, containing Strictures on Sir Isaac Newton’s Chronology of Ancient Kingdoms, and on Mr. Falconer’s Chronological Tables, from Solomon to the Death of Alexander the Great. By the Rev. Robert Walker, Rector of Shingham, Norfolk. 8vo. 492 pages. Price 7s. in boards. Cadell and Davies. 1796.*

To

To ascertain the age of the world is a problem, which has always perplexed chronologers, and which many have given up as altogether insoluble. Strauchius pronounces the date of the creation to be the gordian knot in chronology, never to be untwisted by the ingenuity of man. He reckons up fifty different opinions among christian and jewish writers on this subject, of which the extreme points are 6984 and 3670 years before Christ; a difference of upwards of three thousand years. Between the dates fixed for this event by archbishop Usher and Vossius there was a difference of fifteen hundred years; the reason of which was, that the former of these learned men followed the hebrew text, the latter the greek version of the septuagint. Vossius, Whiston, Jackson, Kennicott, and other moderns, who have made the *septuagint* their guide in scripture chronology, are supported by the general opinion of the early christians. The difference between the hebrew and *septuagint* chronology is by late writers imputed to the fraudulent corruption of the hebrew text by the jews of the second century, 'for the purpose,' says Dr. Kennicott, 'of proving that at the birth of Jesus the time for the Messiah was not come.' Among the moderns, Beza appears to have been the first who inclined to adopt the hebrew in preference to the *septuagint* chronology. His example was soon afterwards followed by archbishop Usher, whose learned annals turned the current of opinion in favour of the hebrew. The patrons of this chronology have ascribed the difference between the two modes of computation to meditated fraud in the authors of the *septuagint* version, who, in order to give the hebrews the credit of high antiquity, added fifteen fictitious centuries to the time prior to most of the genealogies of the book of Genesis.

The author of the learned work now before us is an advocate for the integrity of the hebrew Pentateuch. He denies that any evidence can be produced to support the conjecture, that the mosaic numbers in the *fifth* and *eleventh* chapters of Genesis were ever greater than they are at present. The mosaic chronology he maintains, was falsified by the alexandrian translators, by adding one century to the age of several patriarchs at the nativity of their specified sons. The hebrew computation he adopts as the basis of his chronology: and he offers this *analysis* to the public, as a prelude to a more complete work, under the title here announced\*, in which he expects, by means of the sacred writings, to define, with scientific precision, the interval from Adam to the resurrection of Christ to be 4040 years, six months.

In the present volume, a summary view is given of the author's method of ascertaining dates, through seven distinct periods or ages. As a specimen, which may be interesting to those of our readers who have paid attention to the subject of scripture chronology, we shall copy a portion of Mr. W.'s attempt to reduce to the natural order of genuine history what he pronounces to be anachronisms in Usher's annals.

P. 90.—The identity of Cambyfes, the son of Cyrus, with the Ahasuerus mentioned Ezra, iv. 6; and of Smerdis, the magian, with the Artaxerxes, in the seventh verse, is an arbitrary hypothesis of Usher, and rashly adopted by Prideaux and Bedford.

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\* Mr. Walker's 'Researches' are advertised for subscription, two vols. 4to. price 2l. 2s.

• Cambyfes,

Cambyfes, and his fucceffor Smerdis, the imposter, occupied the perſian throne from the demife of Cyrus to the acceffion of Darius Hyſtaſpis, a ſhort period of eight years, according to the report of the moſt credible hiſtorians, and the computation of Ptolemy, the mathematician. In the ſacred hiſtory it is recorded, "That the people of the land," that is, the diſaffected ſamaritans, "weakened the hands of the people in Judah, and troubled them in building (the temple), all the days of Cyrus, even unto the reign of Darius, king of Perſia." This interval comprehends 14 years.

None of the pagan writers has diſtinguiſhed Cambyfes by the name of Ahaſuerus; and though Smerdis had ſeveral names, which are well known, yet that of Artaxerxes was certainly not of the number.

The oppoſition raiſed by evil counſellors, who had been hired to fruſtrate the purpoſe of the builders, prior to the reign of Darius Hyſtaſpis, ſeems to have been the project of a tumultuous faction at home, without the knowledge or authority of the perſian court. If the deputy governors in Samaria, infligated by the adverſaries of Judah, did tranſmit to Cambyfes, in the commencement of his reign, a remonſtrance againſt the rebuilding of the temple, no evidence of his prohibiting the work, by a royal edict, exiſts. Improbable it is, that he would reverse a national deed, ſo lately and ſolemnly ratified by his father. His ſhort and buſtling reign, embroiled with foreign wars, particularly the conqueſt of Egypt, left him but few and ſhort intervals, for the adminiſtration of Perſia; much leſs for interfering with the affairs of remote provinces.

Smerdis, during the few months of his uſurpation, ſolicitous to conceal the infamy of his mutilated ears, and to guard againſt the apprehended danger of a violent death, ſeldom appeared in public, and diſcharged few functions of royalty. Beſides, before the ſamaritans could obtain an answer to their complaint (if any were produced), he had undergone the puniſhment due to his impoſture and treaſon.

The concluſion from theſe premiſes is, that the reſiſtance to the building of the temple, from the time of Cyrus to Darius, proceeded wholly from the malevolence of the ſamaritan faction, without the approbation of the intermediate princes, Cambyfes and Smerdis.

But in the ſecond year of Darius, Tatnai, the deputy governor in Samaria, with his companions, tried, though without effect, to hinder the elders of Judah from proceeding to build the houſe of the Lord. A letter was ſent from Samaria to Darius, ſetting forth, that the jews had begun, and were ſtill continuing in that work, under the pretended ſanction of authority from Cyrus. The remonſtrants ſubmitted to the king's good pleaſure, whether the national archives ſhould be ſearched, in order to diſcover the original of that decree. The records were conſulted, and the deed found to be authentic. Darius immediately enforced the commiſſion by Cyrus, adding ample encouragements to the builders, and denouncing on their enemies grievous pains and penalties. The jews continued to build, and the houſe was finiſhed in the ſixth year of that reign. This is the ſum of what is recorded in the canonical book of Ezra, concerning the work of the ſecond temple. Before its dedication the rebuilding of the city was not begun.

On this principle it is preſumed, that the Ahaſuerus and Artaxerxes, mentioned in the ſixth and ſeventh verſes of the fourth chapter, were

went not the *predecessors*, but the *successors* of Darius Hytaspis; and consequently were Xerxes and his son, Artaxerxes Longimanus.

"In the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem." The articles of this accusation are not expressed. They could not, however, relate to the restoration of the temple, for that structure had been finished full 30 years before the accession of Xerxes. Of that complaint the subject, doubtless, was the rebuilding of the city: and this conjecture the words of the text confirm. In the preceding verses, which treat of the temple only, the people of Judah alone are mentioned. The city did not then exist otherwise than as a heap of ruins. Now, after the lapse of 30 years, considerable progress must, under the patronage of Darius, have been made in rearing up its desolate edifices. Not without peculiar emphasis does the historian observe, "That this accusation was written against the INHABITANTS of JUDAH and JERUSALEM."

The history gives no fuller account of the result of this remonstrance, than of its contents, though they are inferred by implication. It had very probably an effect, similar to the complaint preferred in the former reign. It was meant for mischief, but productive of good. It is the remark of Josephus, "That Xerxes inherited not only the kingdom, but also the piety, of his father Darius; for he did all things relative to the divine worship, in imitation of so worthy a pattern, and approved himself a munificent benefactor of the jews." Here is a fortuitous, but not indecisive presumption, that this writer considered Xerxes as the Ahasuerus in Ezra, iv. 6.

"In the days of Artaxerxes wrote Bishlam, &c. a letter against Jerusalem." This remonstrance is explicitly declared to have had for its subject the building of the rebellious and bad city, the walls of which had then been set up, and the foundations joined. During the space of 41 years from the dedication of the temple, had the jews, enabled by a royal grant from Darius, and continued by Xerxes, of all the tribute arising from the lands in Judah, Samaria, and Galilee, proceeded with all dispatch, without much disturbance from their schismatical neighbours. The samaritans, grudging so large a contribution, extorted annually for the emolument of the jews, repeated their grievances, with petitions of relief, at the commencement of every new reign; and at the accession of Artaxerxes Longimanus, the usual expedient was not omitted. He, implicitly believing the accusation, in its full extent, as set forth, without hearing the jews in their own defence, gave orders that the city should not be builded, till a new commandment should be given from himself. The commissioners returned, and made the jews to cease by force and power; nor was this peremptory prohibition reversed before the seventh year of the same reign.

The author's *seventh* age commences with the origin of the roman empire. Under this division the chronological characters of the lives of Herod, Augustus, and Tiberius, are distinctly examined, and compared with the chronology of the Scriptures. The evangelical genealogies from the time of David to the birth of Christ are made the subject of elaborate discussion; and a new scheme is announced, to be afterwards more fully unfolded, of the generations from Abraham to

Jésus



Jesus Christ, which the author expects to serve as a key for opening the mysteries involved in the genealogies of both Testaments.

In the strictures on sir Isaac Newton's chronology, given by way of appendix, the author appreciates fully, and perhaps on the whole not unfairly, the merits of that work. The remarks on Falconer's tables are slight and trivial; and that gentleman is, in conclusion, treated with a degree of contempt, which ought not to have been thrown upon so ingenious and learned a writer: It remains to be seen, whether 'Falconer's Chronological Tables,' or 'Walker's Researches,' will be the last to find their way

—*in vicum vendentem thus et odores*

*Et piper et quidquid chartis amicitur ineptis.*

For our part, we are not willing to predict so disgraceful a termination of the labours of either of these learned gentlemen: but we must be of opinion, that contempt, such as is here cast upon Mr. Falconer, and upon another writer, whose talents and celebrity might have protected him from the insult of being called by a new author *one Gedges*, must return upon the aggressor; for we have always remarked, that nothing more powerfully attracts contempt, than an union of inurbanity and arrogance.

O. 2.

**ART. XXVII.** *Dissertations and Miscellaneous Pieces relating to the History and Antiquities, the Arts, Sciences, and Literature, of Asia*, by Sir W. Jones, John Eliot, Esq. Lieut. Francis Wilford, John Corse, Esq. Nicolas Fontana, Esq. Mr. Reuben Burrow, Lieut. Col. Claude Martin, Mr. De Cossigny, and others. Volume the Third, being a Continuation of Extracts from the Asiatic Researches. 8vo. 460 pages. Price 6s. in boards. Verner and Hood. 1796.

OF the valuable volumes, from which these extracts are made, a pretty full account has been given in various former articles: see Vol. v, p. 202, 334; Vol. vi, p. 163, 313, 431; Vol. vii, p. 209; Vol. xii, p. 138, 394; Vol. xviii, p. 259; Vol. xix, p. 120. The design of extracting the more important parts of the Asiatic Researches was suggested by the scarcity, and high price, of the original work. The two former volumes of these "Dissertations," published in 1792, were noticed in our eighteenth volume, page 112th. If there were a necessity for publishing the two former volumes, the necessity is much increased in the third, the original of which is become exceedingly scarce.—The contents of the volume are: "On the Borderers, Mountaineers, and Islanders of Asia;—on the Inhabitants of the Garrow Hills;—on Egypt and the Nile, from the Ancient Books of the Hindus;—Remarks on the preceding;—an Account of the Method of catching Wild Elephants at Tipura;—on the Nicobar Isles, and the Fruit of the Mellori;—on the Musical Modes of the Hindus;—on the Mystical Poetry of the Persians and Hindus;—Gītāgōvinda, or the Songs of Jayadēva;—Specimen of a Method of reducing Practical Tables and Calculations into more general and compendious Forms.—A Demonstration of one of the Hindu Rules of Arithmetick.—On the Manufacture of Indigo, at Ambore.—Extract of a Treatise on the Manufacture of Indigo.—On the Origin and Families of Nations.—Preface to the Institutes of Hindu Law."—The last article is not from the Asiatic Researches, but from a late publica-

publication, for which our present volume, page 255, may be consulted.

The original articles, in the *third* volume of the Asiatic Researches, omitted in the present publication are ;—An Account of the Battle of Paniport, written in Persia ;—On the Indian Cycle of sixty years ;—An Improvement on Locke's Method of a Common Place Book, adapted to the Use of the Asiatic Society ;—A Calendar of the Indian Rites and Ceremonies in the lunar Year ;—and a Description of several Asiatic Plants :—Of the volume before us 210 pages are occupied by Lieut. Wilford's Dissertation on Egypt and the Nile.

Our former extracts from the ' Asiatic Researches' supersede the necessity of a more particular notice of the pieces contained in this volume. It may, however, be a gratification to our readers to peruse an extract from an Eulogium on the Life and Writings of Sir W. Jones, delivered by Sir John Shore, president of the Asiatic Society, at their meeting in May, and prefixed to this volume.

R. II.—' I shall begin with mentioning his wonderful capacity for the acquisition of languages, which has never been excelled. In greek and roman literature, his early proficiency was the subject of admiration and applause ; and knowledge, of whatever nature, once obtained by him, was ever afterwards progressive. The more elegant dialects of modern Europe, the french, the spanish, and the italian, he spoke and wrote with the greatest fluency and precision ; and the german and portuguese were familiar to him. At an early period of life his application to oriental literature commenced ; he studied the hebrew with ease and success ; and many of the most learned asiaticks have the candour to avow, that his knowledge of arabick and persian was as accurate and extensive as their own ; he was also conversant in the turkish idiom, and the chinese had even attracted his notice so far as to induce him to learn the radical characters of that language, with a view, perhaps, to farther improvements. It was to be expected, after his arrival in India, that he would eagerly embrace the opportunity of making himself master of the sanscrit ; and the most enlightened professors of the doctrines of Brahma confess with pride, delight, and surprise, that his knowledge of their sacred dialect was most critically correct and profound. The pandits, who were in the habit of attending him, when I saw them after his death at a publick *darbar*, could neither suppress their tears for his loss, nor find terms to express their admiration at the wonderful progress he had made in their sciences.

Before the expiration of his twenty-second year he had completed his Commentaries on the Poetry of the Asiaticks, although a considerable time afterwards elapsed before their publication ; and this work, if no other monument of his labours existed, would at once furnish proofs of his consummate skill in the oriental dialects, of his proficiency in those of Rome and Greece, of taste and erudition far beyond his years, and of talents and application without example.

But the judgment of sir William Jones was too discerning to consider language in any other light than as the key of science, and he would have despised the reputation of a mere linguist. Knowledge and truth were the object of all his studies, and his ambition was to be useful to mankind : with these views he extended his researches to all languages, nations, and times.

Such

Such were the motives that induced him to propose to the government of this country, what he justly denominated a work of national utility and importance, the compilation of a copious digest of hindu and mahomedan law, from sanscrit and arabick originals, with an offer of his services to superintend the compilation, and with a promise to translate it. He had foreseen, previous to his departure from Europe, that without the aid of such a work, the wise and benevolent intentions of the legislature of Great-Britain, in leaving to a certain extent the natives of these provinces in possession of their own laws, could not be completely fulfilled; and his experience, after a short residence in India, confirmed what his sagacity had anticipated, that without principles to refer to, in a language familiar to the judges of the courts, adjudications amongst the natives must too often be subject to an uncertain and erroneous exposition, or wilful misinterpretation of their laws.

To the superintendence of this work, which was immediately undertaken at his suggestion, he assiduously devoted those hours which he could spare from his professional duties. After tracing the plan of the digest, he prescribed its arrangement and mode of execution, and selected from the most learned hindus and mahomedans fit persons for the task of compiling it: flattered by his attention, and encouraged by his applause, the pandits prosecuted their labours with cheerful zeal to a satisfactory conclusion. The molavees have also nearly finished their portion of the work; but we must ever regret, that the promised translation, as well as the meditated preliminary dissertation, have been frustrated by that decree, which so often intercepts the performance of human purposes.

During the course of this compilation, and as auxiliary to it, he was led to study the works of Menu, reputed by the hindus to be the oldest and holiest of legislators; and finding them to comprise a system of religious and civil duties, and of law in all its branches, so comprehensive and minutely exact, that it might be considered as the institutes of hindu law, he presented a translation of them to the government of Bengal. During the same period, deeming no labour excessive or superfluous that tended in any respect to promote the welfare or happiness of mankind, he gave the publick an english version of the arabick text of the Sirajiyah, or mahomedan law of inheritance, with a commentary. He had already published in England, a translation of a tract on the same subject by another mahomedan lawyer, containing, as his own words express, "a lively and elegant epitome of the law of inheritance of Zaid."

To these learned and important works, so far out of the road of amusement, nothing could have engaged his application, but that desire which he ever professed, of rendering his knowledge useful to his nation, and beneficial to the inhabitants of these provinces.

Without attending to the chronological order of their publication, I shall briefly recapitulate his other performances in asiatick literature, as far as my knowledge and recollection of them extend.

The vanity and petulance of Anquetil du Perron, with his illiberal reflections on some of the learned members of the university of Oxford, extorted from him a letter in the french language, which has been admired for accurate criticism, just satire, and elegant composition. A regard for the literary reputation of his country induced

him to translate, from a persian original, into french, the life of Nadir Shah, that it might not be carried out of England with a reflection, that no person had been found in the british dominions capable of translating it. The students of persian literature must ever be grateful to him for a grammar of that language, in which he has shown the possibility of combining taste and elegance with the precision of a grammarian; and every admirer of arabick poetry must acknowledge his obligations to him for an english version of the seven celebrated poems, so well known by the name of Moallakat, from the distinction to which their excellence had intitled them, of being suspended in the temple of Mecca. I should scarcely think it of importance to mention, that he did not disdain the office of editor of a sanscrit and persian work, if it did not afford me an opportunity of adding, that the latter was published at his own expence, and was sold for the benefit of insolvent debtors. A similar application was made of the produce of Sirajiyah.

Of his lighter productions, the elegant amusements of his leisure hours, comprehending hymns on the hindu mythology, poems, consisting chiefly of translations from the asiatick language, and the version of Sacontala, an ancient indian drama, it would be unbecoming to speak in a style of importance, which he did not himself annex to them. They show the activity of a vigorous mind, its fertility, its genius, and its taste. Nor shall I particularly dwell on the discourses addressed to this society, which we have all perused or heard, or on the other learned and interesting dissertations which form so large and valuable a portion of the records of our researches. Let us lament that the spirit which dictated them is to us extinct, and that the voice to which we listened with improvement and rapture, will be heard by us no more.

But I cannot pass over a paper, which has fallen into my possession since his demise, in the hand-writing of sir William Jones himself, intitled *Desiderata*, as more explanatory than any thing I can say, of the comprehensive views of his enlightened mind. It contains, as a perusal of it will show, whatever is most curious, important, and attainable in the sciences and histories of India, Arabia, China, and Tartary; subjects which he had already most amply discussed, in the disquisitions which he laid before the society.

We are not authorised to conclude, that he had himself formed a determination to complete the works which his genius and knowledge had thus sketched; the task seems to require a period beyond the probable duration of any human life; but we who had the happiness to know sir William Jones; who were witnesses of his indefatigable perseverance in the pursuit of knowledge, and of his ardour to accomplish whatever he deemed important; who saw the extent of his intellectual powers, his wonderful attainments in literature and science, and the facility with which all his compositions were made, cannot doubt, if it had pleased Providence to protract the date of his existence, that he would have ably executed much of what he had so extensively planned.

After enumerating sir W. Jones's other literary and scientific labours, his eulogist adds,

r. ix.—It cannot be deemed useless or superfluous to inquire by what arts or method he was enabled to attain to a degree of knowledge almost

most universal, and apparently beyond the powers of man, during a life little exceeding forty-seven years.

The faculties of his mind, by nature vigorous, were improved by constant exercise; and his memory, by habitual practice, had acquired capacity of retaining whatever had once been impressed upon it. To an unextinguished ardour for universal knowledge, he joined a perseverance in the pursuit of it, which subdued all obstacles; his studies began with the dawn, and during the intermissions of professional duties, were continued throughout the day; reflection and meditation strengthened and confirmed what industry and investigation had accumulated. It was a fixed principle with him, from which he never voluntarily deviated, not to be deterred by any difficulties that were surmountable, from prosecuting to a successful termination what he had once deliberately undertaken.

But what appears to me more particularly to have enabled him to employ his talents so much to his own and the publick advantage, as the regular allotment of his time, and a scrupulous adherence to the distribution which he had fixed; hence all his studies were pursued without interruption or confusion. Nor can I here omit remarking, that may probably have attracted your observation as well as mine, his candour and complacency with which he gave his attention to all persons, of whatsoever quality, talents, or education: he justly concluded, that curious or important information might be gained even from the illiterate; and wherever it was to be obtained he sought and seized it.

RT. XXVIII. *A new, correct, and much improved History of the Isle of Wight, from the earliest Times of authentic Information, to the present Period: Comprehending whatever is curious, or worthy of Attention in Natural History; with it's civil, ecclesiastical, and military State, in the various Ages, both ancient and modern.—The Modern History, in a more especial Manner, from the topographical Arrangement, under which it is related, and from the liberal Communications of the Island, has peculiar Claims to public Notice, and demands, from it's interesting and important Tendency, the most particular Regard; so as to render the Work far superior to any Thing yet published relative to this favourite Spot.—To which is annexed, a very copious Index of the Subjects contained in it; and to the Whole is prefixed a new and very elegant Map of the Island, dedicated, by Permission, to the Right Honourable Thomas Orde Powlett, Governor of the Island, purposely engraved for this Work, Table of Contents, &c. 8vo. Pages of the Work 670, of the copious Index, 8. Price 8s. in boards; Newport, Albin; London, Scatcherd and Whitaker. 1795.*

The author's opinion of this work is seen in the modest title copied above. Our opinion is, we own, somewhat different. We do not find, in the short chapter of eleven pages appropriated to natural history, or elsewhere in the work, 'whatever is curious or worthy attention in the natural history of the island.' The chapters on civil, ecclesiastical, and military history, take, it is true, a pretty large range through ancient ages, and modern ages, but cannot boast much novelty. The topographical descriptions of castles, forts, towns, ancient priories, &c. may contain information interesting to the in-

habitants; and point out objects of curiosity to the traveller, but do not appear to have any *peculiar* claim to public notice. The history of parishes and chapels, which fills about two hundred pages, instead of meriting most particular regard, is so dull and uninteresting, that we scarcely think it will be much read, even in the respective parishes which the author describes. Of the style of the work the utmost that can be said is, that it is generally plain and intelligible, without the least pretension to elegance. What degree of cautious attention was exercised in compiling this history the reader may judge from the circumstance, that a story of an electioneering *manœuvre* is related in the body of the work, which the editor is obliged, in a great measure, to contradict at the conclusion, by acknowledging, that so far as relates to a gentleman, whose name is mentioned as having been a *principal* in the transaction there stated, the story is not founded on fact. We find no inducement to extend this article by making any extract from the work. The map is neatly executed.

ART. XXIX. *The Antient and Modern State of the Parish of Cramond. To which are added, Biographical and Genealogical Collections, respecting some of the most considerable Families and Individuals connected with that District; comprehending a Sketch of the Life and Projects of John Law of Lauriston, Comptroller General of the Finances of France.* 4to. 292 pages. 8 plates. Price 15s. in boards. Edinburgh, Hill; London, White and Son. 1794.

THE first idea which naturally occurs on opening a quarto volume on the ancient and modern state, and biographical history of a single parish, is, that it must contain much trivial matter, which cannot greatly interest any reader beyond the precincts which the writer describes. To the families which have been, time immemorial, a part of the permanent live-stock of the parish, every barn, every tree, every stone, partakes of that adventitious importance which arises from habit and association. But, to the intelligent stranger, who only pays a transient visit to the place, or is conducted thither in imagination by the historian, nothing attracts attention which is not in itself beautiful, curious, or useful. Had the author of this work, Mr. John Philip Wood, considered himself as writing for the public, he would have excused himself the trouble of many a tedious detail with which his pages are encumbered; for whom can it concern, except the lords and tenantry of Cramond, to read an inquiry concerning the etymology of the name; a description of the different estates and manor-houses; the history of the proprietors of each, with their pedigrees and arms, their births, marriages, and deaths; details of the transfer of estates; accounts of all the tombs and inscriptions of the church, a list of its ministers, &c.? The work, however, is not altogether barren of entertainment. The antiquary will be gratified with a description of roman coins, medals and stones, of the military way, and other remains of roman antiquities. From the details, very minutely given, of the school of the parish, the method of supporting the poor, the rent and produce of land, the modes of cultivation, and the state of population, useful information may be collected. We find, however,

ever, in these details, little that appears sufficiently interesting or curious, to lay before our readers. They may, perhaps, be amused with the following passage, which exemplifies the rigid discipline formerly exercised in Scotland, and the superstitious credulity of the people:—p. 88.

‘ It must be acknowledged, that the attention of the session to prevent the sabbath from being profaned, too often degenerated into intolerant strictness: one *John Young* and his wife being, 5th nov. 1691, sharply admonished by them for having meat roasting at the fire in time of afternoon’s sermon, and for entertaining strangers on the Lord’s day. Several persons were also much harrassed for absenting themselves from church, although they pled in excuse that they had been either at other neighbouring places of worship, or visiting sick friends; and one *David Anderson*, a smith in *Lenymuir*, was, 7th aug. 1664, severely rebuked by the session for shoeing a horse of the earl of *Wigtoun*’s son, on the sabbath; notwithstanding he affirmed that he was compelled to do so against his will, and that it was a work of necessity, in regard the young nobleman was posting home to his lady, then lying very sick.

‘ One cannot but smile at the following instance of the parson’s minute attention to the private concerns of his parishioners. Mar. 4th, 1698, the minister reported to the session, that he had spoken to my lord *Tarbat*’s groom, and *Mary Milligan*, who did lie in one room, but in two separate beds, and that they had promised to forbear the same.

‘ Of the superstition and credulity of the common people, take the following examples, Sept. 15th, 1695, *John Knight* in *Lan-riften* gave in a complaint against *James Baptie* and *Margaret Thomson* his wife, that the said *Margaret* had upon Sunday come in a rage, upon his wife keeping the kine upon their own grass, swearing and cursing, and using imprecations upon her and the kine, and one of them swelled and died that night. *Baptie* and his wife were sharply rebuked by the session.—Jan. 22d; 1688, a dead child having been found on *Cramond Muir*, near the town of *Upper Cramond*, and one *Janet Millar* having gone from thence to *Comrie* the same day, she was sent for, and having appeared before the kirk session some days thereafter, the child was raised out of its grave, and she was caused handle the body before the session and a great confluence of people; but, it is remarked in the records with no small surprize, no tokens of blood appeared at all! She was afterwards examined several times; but no further light being thereby obtained, the affair was referred to his majesty’s advocate, by whom she was exculpated.’

The state of the price of labour in this parish, with it’s rapid advance, will be seen in the following table: p. 108.

	1760	1775	1790
‘ A ploughman, per annum £.	8 1 0	£. 9 2 0	£. 13 8 0
A maidservant, ditto	1 16 9	2 6 0	3 0 0
A common labourer, per day	0 0 7	0 0 10	0 1 2
A mason, ditto	0 1 1½	0 1 4	0 1 8
Women in general ditto	0 0 4	0 0 5	0 0 6
	N n 3		The

The author describes the general manners of the parish as remarkably virtuous, orderly, and peaceable; and boasts; that no wish for innovation or alteration has found a place in their minds, and that no reforming clubs have presumed to rear their heads in this district.

The work contains no picturesque descriptions of natural scenery, and very little curious information in natural history. The genealogical and biographical collections, relative to the great families in this district, will not be generally thought interesting. We except, however, from this remark, the long memoir which occupies *eighty-four* pages, of the celebrated John Law, who, in 1718, was comptroller general of the finances of France, and who was the author of the famous Mississippi bubble. This memoir was first published in 1791, and passed under our inspection in the *xiiith* volume of our review, p. 19, &c. The large extracts we then made from this 'Sketch of the Life and Projects of John Law,' supersede the necessity of taking further notice of the memoir, than to inform our readers, that in the present volume it appears corrected and enlarged from papers which the author has since received from Paris.—We think it doubtful whether Mr. Wood will meet with sufficient inducement to bring before the public his collections concerning the parishes of Corsmorthne, Kirklistown, Dalmeny, and Abercorn.

**ART. xxx.** *Illustrious Persons of Scotland. Part I. and Part II. containing each 18 Portraits and 32 pages of Letter-press. Pr. 18s. each Part.*

SCARCELY any application of the elegant art of engraving is more generally pleasing, than that of copying ancient portraits, rendered interesting by their connection with domestic or public history. This department of the graphic art has hitherto been much neglected in Scotland; and it is to supply this omission, that the editor of the work here offered to the public has undertaken to provide a periodical publication of engravings from portraits of illustrious persons of North-Britain. Two numbers have already appeared, in which the plates are executed with a degree of elegance which does credit to the editor. Though we can give no specimen of the engravings, it may not be amiss to copy one of the biographical sketches annexed to the plates: we select that of James I of Scotland, part I after the 13th plate.

' This monarch was born in 1394, for he was in his forty-fourth year when he was slain in 1437 \*.

' In 1405, when he was about eleven years of age, he was sent to France for his education, by his father Robert III; but was captured by the english on his voyage †; and remained a prisoner in England for about nineteen years.

\* \* Contin. of Fordun, II. 503.†

† Ibid. 439. Winton's Chronicle, ms. p. 895, who expressly dates this capture in 1405; and the death of Robert III, a year after, 1406. See also Ruddiman's notes on Buchanan, I. 436.

' This



\* This captivity was nevertheless attended with eminent advantages. Nurtured in the school of adversity, his mind eagerly imbibed the elegant arts, and useful sciences: and, on the 21st of May 1444\*, he ascended the throne of his fathers, perhaps the most accomplished sovereign in Europe of his time.

† The regencies of Robert, and Murdac, dukes of Albany, had been fertile in public abuses: and the dilapidation of the royal lands and revenues, which they had shared among the nobles, in order to establish their own power, exposed the new sovereign to a choice of difficulties. His reign must be degraded by penury; or rendered dangerous by the arduous task of resuming the royal patrimony. The spirit and genius of James preferred the latter alternative; and, after a long series of national disorder, the sword of justice at length filled the hand of the monarch, and flashed in the eyes of an usurping aristocracy. The most guilty of the public depredators fell under the axe of the law: neither rank, nor even royal blood, could save them from equal justice. Terror for a time seized the peers, and established tranquillity. At length a conspiracy was formed; and James perished under the sword of an assassin, on the night between the 20th and 21st of February, 1437 †.

‡ In poetry, in music, in the learning of his age, this prince was eminently skilled. In the field of manly and martial exercise his management of the horse, of the bow, of the spear, excited admiration: his domestic hours were dedicated to elegant writing, and miniature painting; to mechanical arts; and to the cultivation of the garden, and the orchard ‡.

§ He was short of stature; and towards the end of his reign became very corpulent; but his strength and agility remained unimpaired §. The present portrait is taken, in fac-simile, from that in the *Inscriptiones Historice Regum Scotorum* of Jonston, 1602, a series intitled to the greatest confidence of authenticity ‡.

¶ The publisher hopes to bring forward each part from three to six months after the preceding: he professes to be addicted to no political party; and requests the assistance of the nobility and gentry of Scotland, in furnishing him with correct drawings of any remarkable portraits they possess.

L. M. S.

\* Contin. of Fordun, II. 474.

† Contin. of Fordun, II. 503. Ruddiman's Buchanan, I, 439.

‡ Contin. of Fordun, II. 504, 505, &c.

§ Compare Contin. of Fordun, II. 504, with the Description Asia & Europa, by pope Pius II. who had seen James in Scotland, edit. Paris 1534, 8vo. p. 415; "Jacobus eo tempore [1435] regnabat, quadratus, et multa pinguedine gravis, qui cum olim in Anglia captus," &c. "His hair was auburn, a colour between white and red." Drum. Hist. p. 31.

¶ The plates were afterwards used in Murray of Glendook's Acts of Parliament, Edinburgh, 1681, folio. Those in Drummond's History, London, 1655, folio, seem copies, except James IV. but the likeness is lost, and the whole are of no authority.

## NOVELS.

**ART. XXXI.** *Travels before the Flood. An interesting oriental Record of Men and Manners in the antediluvian World, interpreted in Fourteen Evening Conversations between the Caliph of Bagdad and his Court. Translated from the Arabic. In two Volumes. 12mo. 456 pages. Price 7s in boards. Robinsons. 1796.*

WHETHER the surest and best road to the temple of truth lie through the enchanted ground of fiction, may admit of much dispute. The allurements of this path are, however, so attractive, that it is not surprising to see it much more frequented, than the flowerless track of logical deduction. Who has not read and admired Lucian's Dialogues, and Swift's Tale of a Tub? To this class of writing belongs the work now before us. The writer seems to be a philosopher of the modern school, who sees in the present state of society a vast mass of delusion and folly, which however he appears better qualified to ridicule, than to point out the means of removing. With considerable powers of invention, and a fertile vein of pleasantry, he exhibits, under a 'tale of other times,' a picture, which the reader will not find much difficulty in applying to the present: but the tendency of the tale is rather to produce an indolent and selfish dissatisfaction with the world in it's present state, than to excite benevolent wishes and exertions for it's improvement.

The tale is told by Hafi a *wise fool* to an indolent soltan for his amusement. The hero of the piece is Mahal, the brother of Nosh, with whom he has lived in a peaceable mountainous region secluded from the world, till, like Parnell's hermit, he was beset with doubts concerning Providence, and seized with curiosity to visit the haunts of men. Mahal, however, did not, like the hermit, meet with an angel to 'instruct his mind,' but, after many wanderings, returned as full of perplexity and discontent as when he left the mountain. In the course of his travels, Mahal passes through several kingdoms under *sultans*; there were sultans it seems before the flood, some warlike, others peaceable, but all supporting their authority by passing themselves upon their subjects for gods. In the country of Irad, where, *mirabile dictu!* gold was worshipped, Mahal, finding great preparations making for war, ventured to ask the sultan, what is war?

Vol. 1, p. 209.—'Sultan Zobar,' proceeds in the narrative, 'was much surprised at this simple question; but being in good humour at the happy progress of his secret wishes, he condescended to make the following reply:

"Blockhead! Thou askest what war is! It is the darling game of the sultans, in which their subjects stake their lives and properties, and the survivors bring home scars, wounds, and laurels of renown. The sultans alone can be winners. War is the noblest passion, the great hunt of mankind, which is the privilege of sultanic sportsmen. As for the rest, you will soon see how it goes."

'Mahal. But why do you play this sanguinary game, in which your subjects stake their all, and you alone are the winner?

'Sultan Zobar. O the simple thing! Suppose I were to tell thee it is for thy sake?

'Mahal.

\* *Mahal.* For my sake! Then you may as well let it alone. Ill treated as I am by your people, I don't wish them the game you will play at their sole expence.

\* *Sultan Zobar.* It is not quite so much for thy sake that I should fight for thee without good recompense; thy seeking refuge here is only the accidental occasion of it. Sultan Pooh demanded thee by his message, and, by the brightness of gold! I would have surrendered thee that instant—for what should I care for such a fool?—had he not offended me by calling himself the son of God, and me a mortal man. Now his subjects shall pay for it; we will kill and rob them, ravish their women, lay waste their country, and thou shalt rejoice with me at the havoc of my vengeance. Get thee gone, and arm thyself.

\* Mahal retired in a deep reverie, and said to himself: “because I would not become a mutilated judge at Enoch, and Pooh has offended this terrible madman, shall the subjects of both countries cut each others throats, and the greater cut-throat become their ruler? What a man am I to have visited these people, and have occasioned such dire scenes? The Lord bade me search the source of human actions; I see it, but cannot trace its origin. The words Ram taught me, show that the instincts of men are bad. But why must they have bad instincts? Such as they are, they are not good for much. But why are they so? Could not they be better?”

\* Mahal now followed Zobar at the head of his army. Entering the enemy's territory, they surprised the cottagers and townsmen in their dwellings, laid waste the cultivated fields, murdered the men, and ravished the women on the heaps of the slain. This horrid scene made Mahal's heart bleed: his tears rolled down his beard, and he exclaimed: “What monsters are they that ravage the earth, and kill its inhabitants like sheep! Lord, thou hast put off too far the term of their destruction! Hasten to consummate thy decree!”

\* To the sultan he said: “Have these unfortunate beings likewise offended thee by a message, that thou shouldst slay or cause them to be slain?”

\* *Sultan Zobar (surveying the field of carnage and devastation with the contented look of the reaper that views the sheaves he has cut down.)* The nations must expiate the folly of their sultans. Kill, rob, and hold thy tongue, that thou mayest become a being to be reckoned among men.

\* Mahal moaned over the bodies of the slain. “Nations,” said he, “must expiate the folly of their sultans! What terrible new words must I hear! And why? why should sultans rage, and nations suffer that are guiltless? But which are the greater fools, those who eat each others throats for two madmen, or the two madmen who with one word excite nation to exterminate nation? Lord, explain this to me, or let my spirit become as obscure as the darkness which covered the chaos before thou createdst the world! Are these men like me? How can they be so cruel and profligate, yet at the same time execute so many good and great enterprises? Thou, Lord, art great, mighty and perfect; but something must be deranged in these men, and in this thy creation. There must be a defect somewhere, but this somewhere is hidden from reason.”

Among the sarakers all power was in the hands of the gomers, or writers of books. The grand vizier had written himself into office by composing a vast mass of books, which Mahal was twenty moons

moons in perusing. The history of this sultan, called the Thinker, and of his family, will amuse the reader.

Vol. II, p. 113.—“The father of sultan Thinker was a great and powerful man. He loved heroic fame, and with the lives of many thousands of his copts purchased the men of Mullah and Sullah as his subjects. As the sullahers and mullahers cost but little gold and a great deal of blood, he thought it an excellent bargain. Being sole ruler of the three empires, he began to make his reign tolerable, and as a good father took care to leave his children so be the people's inheritance. He took a wife, got three sons, each of whom he named from the particular qualities of mind he discovered in him. He resolved to distribute the three empires among these three sons, so as to make the character of the ruler truly consonant, as he thought, with the temper of the ruled.

“His first son Fakim (Thinker) obtained this distinguished name, by tearing or beating to pieces every thing that was put into his hands to amuse him; by pausing and reflecting so long upon the fragments and ruins, and putting them together in such various and strange forms, till he believed to have discovered the mechanism of their formation, or formed something else of them, however odd and distorted. But never would he attempt to restore a thing to its former state; a proof this of his profound, indefatigable and penetrative spirit. For this reason the discerning parent destined him from his earliest infancy to be the future monarch of the pensive, freakish and fretful copts. The bare name often does wonders; and the little man, bearing himself always called Thinker and Sovereign, already thought himself both, and created a pretty monster of the two notions. The teachers appointed to instruct him very naturally used their best endeavours to give form and polish to that monster, and to impress their pupil with such a powerful idea of his penetrating spirit, that he is actually become the proudest thinker in his empire, and finds such delight in thinking as to wish for no less than to make such vast thinkers of his subjects as he deems himself to be. He will not be happy till he shall reign a thinker over thinkers. As to his court, he has already brought it so far, that the sorriest copts are quite adepts in their sovereign's favourite passion. They grow wittier on one side, and more stupid on the other. The only fault which some foolish people pretend to have thus far discovered in the copts, is, that since their sultan has made them great thinkers, they are become worse workmen and worse men. But all this will be done away, if they shall once be able to read plainly the moral laws which are written with such nice and fine characters in reason. These moral laws are the invention of sultan Thinker; and thou wilt be astonished, how easy it is to lead men to this long sought, long wished for, and useful perfection.”

p. 123.—“The old sultan called his second son Gripik, which in our language means “*Beautifier*.” He gave him this name because he attempted to beautify and embellish every thing that fell into his hands, regardless of its being susceptible or not of his intended ornaments. He daubed men, animals, and all his play-things with glittering and dazzling colours. He cut and carved at every thing, to give it a better form than nature or art had given it. From his earliest infancy he spoke also in high-sounding and chosen sentences, was fond of, and selected, every thing above the common mode of expression,  
couched

touched all he spoke in grand and sublime images, and seemed to be all fancy himself. His father procured him a preceptor of the same cast, and under his tuition he became so refined in the taste of the beautiful and sublime, that all common-place phrases and things became quite insupportable to him. He was a person of the most tender feelings, of the finest taste, and of so sublime a sense, that every thing related in the plain shape of truth became a torment to him. Every one at his court walked on solemn stilts, and spoke in metaphors, allegories, and other figurative images. His father pitched upon the sullahers as his subjects, a lively and gay people, quite devoted to joy and delight. Every thing is said to go on in a grand and magnificent manner at Sullah; every body lives in the enjoyment of the beautiful and sublime, riots in fancy, sings all the virtues, especially those of sultan Beautifier; and it is even reported, they talk of God in that country, because he is a grand, magnificent, mysterious and poetical subject. Our philosophers pretend, that the sullahers, with their delicious and elevated feelings, lose not only all sense of truth, but even forget in the tickle of their imagination to do that which fosters the fire of that fair enchantress; and that the consequences of the poetic *mania* are already felt at Sullah. But philosophers or thinkers seldom speak well of beautifiers, and these, in their turn, rarely praise thinkers.

*The Caliph.* How true the prophet speaks of poets: "*Bereft of their senses they run about in the vallies, and talk what they do not perform.*"

*Mahal.* Such was exactly the case before the flood, and, as the prophet proves, still is.

"The third son," continued Ram, "was called sultan Pah, which in the common arabic signifies the *Simple*. This Pah was of so common a cast, that he neither seemed to think profoundly, nor to feel the beautiful, but went through the necessary functions of life like every other vulgar man. He did not care how he did a thing, whether by his own free will or from necessity, through inclination or aversion, or by the laws of reason: in short, all he was charged to do, he did as eagerly and faithfully as a beast of burthen, whose qualities, my dear Mahal, must still be recent in thy memory. His father, finding so little remarkable in him, wisely left him to his own innate simplicity, and gave him no other tutor. Him he reserved to be the sultan of the sullahers, a rough, unpolished people."

The intelligent reader will easily perceive that this writer points his satire in various directions. What his own system is does not clearly appear; but a general resemblance, in spirit and tendency, will be easily perceived between this work and Voltaire's *Candid*. D. M.

#### THEOLOGY.

ART. XXXII. *Observations on the Principles of Christian Morality and the Apostolic Character: occasioned by Dr. Paley's View of the Evidences of Christianity.* By the Rev. Peter Roberts, A. M. 8vo, 68 pages. Price 1s. 6d. Owen. 1796.

DR. PALEY, in his *Evidences of Christianity*, has conceded to the deist, that teaching morality is not the primary design of the Gospel,

Gospel, and that morality cannot be a subject of discovery. The main purpose of christianity, according to that able writer, is to influence the conduct of human life, by establishing the proof of a future state of rewards and punishments; to supply motives, not rules; sanctions, not precepts. These positions are controverted by Mr. R., who maintains, that, beside a revelation of a future state, christianity affords discoveries in morality, by revealing to us, more perfectly than they were known before, the relations on which moral rules are founded. Reason, this writer allows, will lead us to the great cause of all effects, and to the expectation, that the mover of this animal machine, the human body, will live after it has left its mansion, and will be rewarded or punished in a future state: but he maintains, that correct notions of our relation to the deity, and to a future state, must depend on the gradual improvement of our faculties, or on special revelation; and that christianity discovers to us new relations; assists us in ascertaining the nature and extent of those already known; furnishes us with rules universally applicable to these relations; and teaches these things in the manner best suited to the common apprehension of mankind. The Gospel alone discovers the original relation of man to the son of God, and reveals the nature of the future life, as a state of moral perfection, consisting in submission to the will of God.

P. 41.—It is here then, says Mr. R., 'that I find the full intent of the Gospel to instruct the ignorant, and to confirm the wise, to give light to them that were in darkness, to restore to them the knowledge they had lost, and the privileges they had forfeited; and by a law pure as the source from which it flows, and perfect as the system to which it is adapted, to make them fit for a futurity of bliss. To these purposes every precept of the Gospel tends, and is marked by a deep and thorough knowledge of the human heart. Not like human laws, directed to the fact, but striking at the intention; not fixing its regard on that *self* which is instinctively protected; but to the welfare of *others*, with which it may be at variance; not to the revenge of injury, but to the avoiding of giving offence; not to the overcoming of the evil, but to the prevention of its existence. Unravelling our origin and end, it discovers our true, our eternal interests, and guides us to the attainment of them; gives to man his true place in the creation, and a just and tempered sense of himself; and that this may be done effectually, engages him in spreading this knowledge by the command of his God.'

In the sequel Mr. R. censures Dr. Paley's caution in asserting, that the morality of the Gospel repels, in a great degree, the supposition of its having been the effusion of an enthusiastic mind; charges him with inconsistency in denying, that morality is capable of discovery, and, at the same time, asserting, that the precept of 'not resisting evil' is very original; and accuses him of injustice to the character of christian meekness, by representing it as poor spirited, tame, and abject: he finds in christianity *new* doctrines respecting human depravity, divine assistance, and repentance: he is of opinion, that Dr. P. has represented the character of Christ defectively, by speaking of him merely as a good man, without insisting upon his characters as son of God, and redeemer of the world; and that he has done injustice

injustice to the apostles, by leaving them under the charge of erroneous opinions.

From the preceding summary of these observations, it is sufficiently obvious, that a great part of the objections here urged against Dr. P. arise from the peculiar views which the writer entertains of christian doctrine. Mr. R. himself seems to admit the charge of erroneous opinions against the apostles, in saying, that Christ's declaration of his sudden and unexpected appearance was misunderstood as implying a speedy appearance, and that St. Paul appears to have considered antichrist as one person, rather than as one political power. On the whole, we must consider this as a frivolous, and ill-supported attack upon a work, which, among many other excellencies, possesses, in an uncommon degree, the merit of liberality and candour.

ART. XXXIII. *Sermons on the Principles upon which the Reformation of the Church of England was established; preached before the University of Oxford, in the Year 1796, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By Robert Gray, M. A. late of St. Mary-Hall, and Vicar of Farringdon, Berks. 8vo. 334 pages. Price 6s. in boards. Rivingtons. 1796.

EVERY consistent friend of religious liberty must recollect with pleasure the memorable event of the reformation. In some respects, it was one of the most glorious occurrences, recorded in the history of human affairs. It corrected many gross errors, and abolished many pernicious superstitions. It released several civil communities from an absurd and oppressive subjection to a foreign ecclesiastical power. It did much more; it emancipated a large portion of mankind from mental vassalage, and renewed the exercise of a right, which, through long ages of spiritual tyranny had almost lain dormant, that of private judgment in matters of religion. And far beyond all the benefit at that time derived from the assertion of this sacred prerogative of reason, has, in succeeding ages, been the influence of the precedent, which was then established in defence of all the high claims of the priesthood, to vindicate every individual in framing his own creed, and choosing his own religion.

Many friends to the intellectual rights of man are, however, of opinion, that the work of religious reformation was very incompletely executed, and are disposed to lament, that, since that time, so little has been done towards accommodating the public institutions of religion to the gradual progress of knowledge and liberality. In the judgment of multitudes, who have attentively considered the subject, among whom are not a few both of the clergy and laity of the established churches now existing, many tenets are still retained as fundamental articles of faith, which will not stand the test of rational inquiry; and many practices are continued, both in worship and discipline, which, to an enlightened mind, must appear useless and absurd. Some such defects many enlightened and candid men observe, and confess, in the church of England. And some even proceed so far as to assert, that every national religious establishment, which is formed upon the

the narrow plan of dictating to the public certain articles of belief, and prescribing certain religious formularies, is in its fundamental principle, and essential spirit, hostile to the right of free inquiry, and obstructive of the progress of knowledge. These persons are, consequently, of opinion, that no religious reformation will effectually set men free from the shackles of spiritual tyranny, but that which shall entirely abolish all religious monopolies.

Others, on the contrary, among whom is a numerous corps of learned english divines, strenuously maintain, that the reformation has already advanced as far as it ought, or at least, as far as, in the present state of civil society, is safe and expedient. They maintain, moreover, that the institution of religion established in this country is, in the main, consonant to the sacred rule of the christian scriptures, and therefore ought to be guarded with religious circumspection, against material innovation. This is the leading point maintained in the discourses now before us : and the writer, both on account of the proofs which he has given, in his former publications, of talents and learning, and on account of the conspicuous station in which he here stands, as appointed champion for the national church in the Bampton lecture, is entitled to a respectful hearing. We shall, therefore, give as accurate a summary of his argument, as we are able, in the following analysis.

Sermon I. *On the effects of religion ; and particularly under the influence of the reformation.*—The jewish dispensation preserved the records of divine revelation, and the worship of the true God, in the midst of pagan error and superstition, and prepared the way for the Messiah. The christian religion early produced a renovation of the human character, and exhibited examples of sublime virtue. In succeeding times of ignorance and corruption, it's operation was experienced, in the fortitude, humility, purity, charity, and piety of many of it's professors ; and in the wisdom and zeal, which at length produced the reformation. These effects appear still more striking, if contrasted with pagan impieties and immoralities. Christianity is not answerable for the irregularities of those who, while they have professed it's principles, have neglected to act under their influence. The corruptors of the jewish revelation were reproved by our Saviour : the subsequent corruptions of christianity were predicted by him and his apostles. These corruptions were gradual deviations from true religion, through an excess of zeal. From several causes, the reformation was more pure and apostolic in England than in any other country. The importance of this event appears from it's moral and political influence. The pure principles of the reformation are at present counteracted by corruption of manners, and by false philosophy : but it may be useful to develop these principles, and review their actual effects in our national establishment.

Sermon II. *On the nature of Christ's kingdom, &c.*—Christianity at it's first establishment rejected all temporal power, and only claimed a dominion erected on the conviction of mankind. The authority of the apostles was entirely spiritual ; the only penalty of



of disobedience, which they inflicted, was expulsion. The spiritual jurisdiction of the church did not interfere with civil government. The coercive power, exercised in the first churches, was derived from the regulations of a social economy, from that authority which must reside in every well constituted society. Subsequent contests for supremacy between co-ordinate churches, and the establishment of an independent and temporal power in the clergy over the laity, were fruitful sources of corruption. The desire of popularity, and influence, produced undue concessions to popular prejudice, and vain imitations of heathen practices. Hence ascetic devotion, and solitary rigour; hence splendid rites, and imposing ceremonies. The emulation between the eastern and western churches produced long and violent contentions, and mutual excommunications. Upon the assumption of the majesty of a temporal prince by the roman pontiff, this power erected in almost every land a hierarchy, often independent of the civil authority, claiming injurious privileges, domineering over princes, and draining revenues from every country. England long felt the pressure of this tyranny. Henry VIII, by one bold exertion, threw off the papal yoke. The beneficial effects were, the prevention of foreign interference in the civil and spiritual affairs of this country; the re-establishment of the church as a spiritual kingdom, subject in civil concerns to the civil power; and the restoration of the ministry to the *legitimate object of their profession, the establishment of truth*.—The right of every community to withdraw from essential corruptions, and to regulate it's own ecclesiastical discipline, was established. The individual congregation, however, was not set up in opposition to the catholic church, or private judgment erected as commensurate to the deliberate decision of the spiritual authority. Toleration was introduced, but not extended so far as to embrace the right of the individual subject to the enjoyment of an unfettered conscience, and an uncontrolled freedom of worship. The coercive authority of the church was restrained and controlled by the civil power; it's legitimate powers were confirmed; and it's ecclesiastical courts were restrained, and gradually improved into *establishments of distinguished equity*. The interests of the church and the state became united. From that period the members of an enlightened ministry have studied the Scriptures in search of truth, and have diffused the elements of instruction through every rank, *still timid and erroneous policy would restrain the liberal exertion*.

Sermon III. *On national establishments of religion*.—Although christians were at first required to endure trials and persecutions, the future temporal glory of the church was the subject of ancient predictions. The rulers of the world are obliged, if not by express injunction, yet by evident conclusions from reason and revelation, to adopt christianity, in their collective capacity. The character of the sovereign and the priest were from the beginning united in the father of a family. Under the mosaic dispensation, civil and ecclesiastical jurisdiction were at first united; afterwards, kings were guardians of religion. The primitive christian church, though subjected only to spiritual authority, was under no regimen

gimen inconsistent with existing civil powers. The three principal distinctions of order, bishops, priests, and deacons, exhibiting an admirable example of subordination, had a right to temporal homage and civil support. The evangelical government would easily combine with every regular system of civil policy; and it's moral influence rendered it a proper object of legislative patronage. Though the first christian emperors were culpable in exercising a coercive and persecuting authority, it was *their duty* to afford christianity their continuance and protection, and to promote by temperate exertions it's general acceptance. Christian princes, from their relation to God, are under sacred obligations to facilitate the advancement and influence of religion, by such advantages as they may lawfully employ, *in consistency with their delegated trust, and the interests of the community.* The obligation of receiving and maintaining the Gospel is binding on the community at large, as well as it's individual members, and consequently on it's representative the civil magistrate, who is called upon, by revelation, to establish christian worship, and provide for the support of a christian ministry. Christianity is not to be established merely as an engine of state policy, but principally from the indispensable obligation of every community to accept a divine law, and to promote it's influence by every means consistent with toleration. It's institutions, erected on the presumption of the concurrence of the majority, or representative body of the state, are to be protected and defended by the magistrate, but without coercing the opinions or practice of those who cannot conscientiously conform to the collective decision. The state is bound to provide for the support of the ministers of religion, in order to preserve their independency and rectitude. Without a numerous, respectable, and learned ministry, christianity would sink into general disregard. Nothing is to be apprehended from the indolence which may be supposed to result from the confidence of protection, while toleration permits complaints and hostilities. The inconveniences arising from ecclesiastical patronage are, as much as possible, counteracted by the variety of channels into which it is in this country distributed. Human wisdom can contrive nothing better calculated to advance the true interests of religion, than by *providing for it's general and sincere promulgation*, by the competent endowment of a regular ministry. The doctrines specified in the articles of the church, and ratified by the representative deliberation of the people, furnish to future generations the character of that establishment, which claims their protection; and every variation in that character must be sanctioned by the civil power: but the decided support, now given to the national church, *pretends not to uphold an establishment, which shall survive the conviction of it's excellency in the majority of the people.* Subscriptions and tests are necessary, to preserve the consistency and security of the church and state. Regretting, however, the eventual effect of partial exclusions, any criterion that could be suggested, equally efficacious with sacramental tests, to secure the civil and ecclesiastical polity of the country, would be willingly adopted. The legislature disclaims all control over conscience; admits an *un-  
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strained profession of faith, and an unmolested, and protected exercise of every kind of worship; *restricts not freedom of inquiry; and prohibits not the sober discussion of any speculative doctrine.* It's penalties, respecting religion, are mildly and reluctantly inflicted. The line of forbearance is drawn with the strictest regard to freedom of conscience, and *intolerance is buried in our country, never again, we trust, to rise.*

Sermon IV. *On the Spiritual Rights of the Ministry.*—The power of remitting and retaining sins is the permanent sanction of the spiritual authority, exercised by Christ and his apostles, with preternatural knowledge, and peremptory application, and inherited by their successors, with no assumption of instinctive penetration, and with implied conditions, but authoritative declaration. This power, unqualified and unconditional, was claimed by the bishops of Rome, as successors of St. Peter; whence the whole system of papal tyranny. At the reformation, the genuine claim was asserted, and fictitious pretensions were rejected. The reformed clergy assert only the ministerial and exclusive right of applying God's promises and threats, and of exercising the office of admitting to, and expelling from, the communion of Christ's earthly kingdom, respectively, those who revered or disobeyed his laws; and as they rightly administered such service, to release from, or to expose to the divine wrath, those whom they addressed. This right, peculiar to the sacred office, is exercised by the clergy: not with infallible decision, but with an authoritative application, on conditions presumed or expressed. It is claimed in virtue of their appointment to their office by those lawful rulers, who have derived a transmitted jurisdiction, in regular succession, from the apostles, by means of episcopal ordination. This spiritual prerogative is inalienable from the ministry. The church excommunicates, and the state regulates the temporal effects of the sentence, *seconding the discreet exertions of a lawful authority.*

Sermon V. *On the Perpetuity of the Church.*—Christ's promise of perpetual presence with his church, neither denotes a personal presence, nor a delegated presence in an infallible vicar; but the perpetual preservation of the church, with it's ministers, and essential institutions, and of the sacred writings, the unerring oracles of truth. An immortal succession in the institution of the priesthood may be admitted on the assurance of Christ (Mat. xxviii, 20), notwithstanding the gradual degeneracy of it's members into blind and deceitful guides. The sacred volume was preserved unmutilated, even while it was concealed from the public eye. The restoration of the Scriptures, at the reformation, detected the corruptions of the romish church. Their exclusive infallibility was acknowledged; every leader, but Christ, was disclaimed; and different churches, agreeing only in necessary doctrines and ordinances, were allowed to vary in ceremonies of human appointment. The articles were framed explicitly in essential points, but with a latitude of expression on controverted questions, *which draws no line of proscription, and admits a freedom of interpretation.* The proclaimed authority of the church in matters of faith is not that of arbitrary control over private judgment;

but a declaration of the pre-eminence of the deliberate and collective decision of duly-constituted teachers over individual opinion.

Sermon vi. *On the effect of the study of the Scriptures since the reformation.*—The translation of the Scriptures into the English language prepared the way for the reformation. The progress of knowledge, rather than the passions of Henry, was the first cause of this great event. He encouraged the reading of the Scriptures, and thus sowed the seeds of reformation. After the check which it received during the sanguinary reign of Mary, the principle of an appeal to the Scriptures was resumed; they were studied and explained; a formulary of faith, grounded on their authority, was provided, which comprehends the doctrines of the trinity, the atonement, and divine grace; the sacramental appointments were restricted to the two rites instituted by Christ himself; and a liturgy and ritual were introduced, which, while they banished the offensive pageantry of the Romish service, preserved its affecting solemnity. Anxiously as our church has laboured to illustrate every page of the sacred writings, it hath found no cause to depart from those essential principles, which, in consistency with early and unadulterated construction, were established as the basis of its regulations. Yet it hath no views which would obstruct the operation of truth. It evades no inquiry, it retreats from no temperate discussions; it will not, however, sacrifice its deliberate faith to every novel suggestion, or alter its creed in accommodation to every new teacher.

Sermon vii. *On the conduct and character of the church of England.*—The church of England has maintained a general truth and consistency in its doctrines. Since the period when the national faith was settled, it does not appear, that it has been found necessary to change any of its articles. The general body of the clergy have never declined from the profession of faith, to which it had subscribed. In its advances toward conciliation with other churches, the church of England has never been so fascinated with the love of peace, as to forget the claims of truth. It has never been seduced, either by fanaticism, or libertinism, to depart from the purity of its principles. In later times, the stores of learning have been brought forward, both against infidels and heretics, with great industry and success. The church of England has been distinguished for its moderation and tolerant spirit.

It has, from the dawn of the reformation, disclaimed infallibility: the few deeds of cruelty which stain its annals, the errors of lingering bigotry, it now deploras: its severities may admit of some palliation, from the circumstances of the times, and the conduct of its opponents. In later times, though opposite interests have combined against it with unaltered enmity, it has encouraged an increasing spirit of moderation and indulgence.—It has advanced the essential interests of the country: it has not been insensible to the claims, or unfriendly to the temperate exertions of liberty. The clergy awakened the spirit which accomplished the revolution; and they have often assisted in the struggles, and gloried in the triumphs of patriotism. In endeavouring to moderate the ex-

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cesses of popular innovation, they have consulted the real interests of society. By inculcating good morals and religious principles, they have usefully served the state.

Sermon VIII. *On the union of faith and charity.*—Faith is the offspring of rational inquiry, literature and knowledge are auspicious to religion. Belief, once established by investigation, should be retained with constancy. The preservation of the unity of the faith will be best consulted, by an adherence to the fundamental principles, which appear to have been adopted by our church upon the most deliberate regard to experience, the interests of religion, and the welfare of society: and, while it is the duty of all classes of men to promote such further regulations, as shall be proved to be clearly expedient, and favourable to the advancement of christianity, a strict attention should be paid to the conservation of that peace and harmony, which result from the observance of its charitable lessons. That a temperate spirit of reformation should produce some alterations in the liturgy, and in the version of Scripture, is admitted; but it must not be expected, that essential principles will be sacrificed, in compliance with those, who have abandoned the fundamental doctrines of christianity. Indifference to religious truths is the prevailing error of the age. Every attempt to defend the truth should be accompanied with modesty and candour. Though truth is eternal in its nature, and universal in its obligation, it can be advanced only by gentle measures, and persuasive influence.

The arguments stated in the preceding abstract, are illustrated and adorned with laboured elegance of composition, and corroborated by numerous citations from ecclesiastical writers; yet it is doubtful, whether they will carry universal conviction to the mind of the reader. After all that this ingenious lecturer has advanced, it may, probably, still be questioned, whether there be any obligation, either religious or civil, upon the magistrate, to establish an union between the church and the state; whether subscriptions and tests be consistent with religious and political freedom;—whether, while the penal laws, respecting religion, remain in force, our legislature can be said to admit an unrestrained profession of faith, and exercise of worship, or the sober discussion of speculative doctrines;—whether the spiritual rights of the clergy, respecting absolution, have any foundation either in reason or Scripture;—whether the uninterrupted succession of episcopal authority, from the apostles, can be established;—or whether the clergy, as a body, were formerly friends to civil and religious liberty. We welcome every appearance of improving liberality in the present times; and we give the author of these sermons much credit for the tolerant spirit which he discovers.—Mr. G. is unquestionably an able advocate for exclusive establishments: but he has not proved, that the truth is better sought within an enclosure hedged round with creeds, than in the open field of unrestrained investigation; or that the universal and equal protection of all religious professions would be less favourable to the interests of religion, than the exclusive patronage of one.

ART. XXXIV. *Unitarianism explained and defended, in a Discourse, delivered in Philadelphia, 1796.* By Joseph Priestley, LL. D. F. R. S. &c. &c. 8vo. 46 pages. Price 1s. Philadelphia, printed; London, reprinted for Johnson. 1796.

IN order to remove some unfavourable impressions, which had been received in America, concerning Dr. Priestley's religious sentiments, the doctor, in this discourse, with perfect ingenuoussness, enumerates those doctrines, which he rejects as corruptions of christianity; states the leading considerations on which he grounds his rejection of these doctrines; and declares his persuasion of the duty of all unitarian christians to separate themselves from trinitarian worship.

This subject has so frequently been brought before our readers, that it is unnecessary to detain them by any extracts on the leading tenets of unitarianism: on a point less frequently discussed, and placed, in this discourse, in a striking light, we may be permitted to copy the following passage:

P. 40. 'Having given this account of my faith with respect to articles of the greatest secondary importance, I shall take the liberty (especially as I have been indulged with an opportunity of pleading what I believe to be the cause of truth in this place) to express my concurrence with the minister, and the congregation worshipping here, in their opinion concerning the final happiness of all the human race, a doctrine eminently calculated to promote alike gratitude to God, and benevolence to man, and consequently every other virtue; and since this doctrine is perfectly consistent with the belief of the adequate punishment of all sin, it is far from giving any encouragement to sinners.

'The doctrine of *eternal torments* is altogether indefensible on any principles of justice or equity; for all the crimes of finite creatures, being of course finite, cannot in equity deserve infinite punishment. The judge of all the earth, who appeals to men that *all his ways are equal*, we may rest assured, will do that which is right. Nay, *in the midst of judgment he ever remembers mercy*, and he has declared, that *he retaineth not anger for ever*.

'But I do not lay much stress on particular texts of Scripture in this case, because it does not appear to me to have been the proper object of the mission of Christ, or of any other prophet, to announce this doctrine, nor does it appear that any of them considered the subject in its full extent. But it may be inferred from the general maxims of God's moral government, and from the spirit and tendency of the whole system of revelation. Since all the dead are to be raised, the wicked as well as the righteous, it is highly improbable that this will be merely for the sake of their being punished, and then consigned to annihilation, as if they were incapable of improvement.

'No human beings can be so depraved as that it shall not be in the power of proper discipline to reclaim them, so as to make them valuable characters. What great things have the excellent regulations of the public prison in this city effected in this respect? They are regulations worthy to be imitated in all the United States, and through the whole world. How often do vices arise from

from false views of things, occasioned by the circumstances in which men are unavoidably placed, which therefore a more favourable situation, and better information, would easily cure. The natural operation of all punishment here is the reformation of the offender; and if human nature will continue to be the same thing that it now is, it must have the same operation hereafter, and the time that is often the only thing wanting to produce its proper effect at present, will not be wanting then.

Many vicious persons, and especially unbelievers, are men of great natural talents and powers, capable of the happiest exertions, if only well directed; and is their maker incapable of giving them that due direction? After having made use of them for the wise and benevolent purposes of his providence here, in promoting, as they indirectly do, the virtue and happiness of others, will he cast them away, as of no further use? For, as I have observed, moral as well as natural evils are necessary in this state of trial and discipline. Would not any man be justly censured for destroying any animal that might be rendered useful, merely because he was vicious? Or would any parent abandon a child for any fault that he could be guilty of? It would be said that judicious treatment would cure those vices, whatever they were. And is the Divine Being less skilful, or less benevolent, than man?

Consider, farther, how it is possible for good men, to whom the happiness of heaven is promised, to have any enjoyment of that happiness themselves, if those for whom they cannot but have the strongest affection, especially their children, and other near relations and friends, be, I do not say consigned to everlasting torments, but even annihilated, or in any other way only excluded from all possibility of attaining such a state as will make their existence a blessing to them. If David lamented as he did the death of his rebellious son Absalom, what would he have felt in the idea of his utter destruction? A parent myself, allow me to speak to the feelings of others who are also parents. But is not God the true parent of us all? Are not our children as much his, as they are ours? And is an earthly parent, who is deserving of the name, incapable of wholly abandoning any of his children; and will God, whose *tender mercies are over all his works*, Psalm cxlv. 9, and whose love and compassion far exceeds ours, abandon any of his? Like a true parent, he will ever correct in *measure*, and with *mercy*.

ART. XXXV. *Public Worship.* A Sermon preached at the Consecration of All Saint's Church, Southampton, before the Right Reverend the Lord Bishop of Exeter, November 12, 1795. By Richard Mant; D. D. Rector of the Parish. 8vo. 35 pages. Price 1s. Southampton, Baker; London, Rivingtons. 1796.

SOME dissenters having taken offence at this discourse when it was delivered, the author has thought it necessary, in his own justification, to commit it to the press without the smallest alteration. Upon a careful perusal, we confess, we find nothing in the general argument or spirit of the sermon, which affords a reason-  
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able ground of complaint. The peculiar advantages of social, above private worship, are clearly and forcibly stated, and in terms against which, we think, no sectarian of any class can fairly object. The utility of decent ceremonies in religion, and the superiority of the liturgic mode of worship above that of extempore prayer, are also ably argued. We can discover nothing in the sentiments or language of this discourse, which can justly be pronounced harsh or illiberal, except the following sentence:—'Our church does not exclude all use of the senses in her forms of devotion; a wild and absurd attempt, which only leads to irrational visions and nonsensical raptures.' This universal assertion is certainly ill-founded: many sects, which have not called in the aid of the senses in religious worship, have, nevertheless, not fallen into irrational visions and nonsensical raptures. However, from the general tenure of the sermon, we acquit the preacher of illiberal intentions, and credit the sincerity of his exclamation, 'God forbid that any offence should be aimed against those, who cannot conscientiously bring themselves to unite in that form of prayer which the church of England prescribes!'

ART. XXXVI. *A Friendly Admonition to the Churchman, on the Sense and Sufficiency of his Religion; in two Sermons, on the Text of Matth. xviii. 17. addressed to the Inhabitants of the Parish of Paston, in Northamptonshire. By William Jones, A.M. Rector of Paston. 8vo. 38 pages. Price 1s. Rivingtons. 1796.*

'HEAR the church,' is this monitor's emphatical text. His doctrine is, that, as the church cannot save men without godliness, so neither can godliness save men without the church. In unfolding this doctrine, the preacher, in the *first* sermon, exhorts the members of the established church, to be in earnest in their profession, and to accompany the forms of religion with a correspondent spirit and practice: in the *second*, he persuades them to hold fast their profession, and teaches them, that the christian life can only be maintained by observing the forms of the church. The former part of this argument requires no animadversion; the latter will obtain little credit, except by those bigots who believe, that God conveys spiritual gifts to men only through the hands of bishops and priests. This faithful son of the church of England appears to repose as implicit confidence in her infallibility, as was ever, in the days of the blindest credulity, placed in the pope:—p. 30.

'This indeed,' says he, 'we must confess, that so far as the doctrine depends upon the minister, it is not always right: but we may say at the same time, that so far as the doctrine depends upon the church, it is never wrong. The church duly delivers the teaching of God in the Scriptures; and has an unexceptionable form of sound christian teaching in her homilies: I wish the people heard them more frequently, and that the spirit of those homilies was followed by all the teachers of the church.'

Again, p. 37.—'Division is not the way to unity: all experience teaches us, that it leads to more division; and that there can in fact be no security, no pillar and ground for truth to rest upon,



upon, no stability, no certainty, but in that church, with its doctrines, institutions, and orders, which God hath appointed in the word. I therefore end as I began: I say, *Hear the church.*

This doctrine might have passed well enough before the reformation, but is somewhat incongruous among protestants, who have dissented from the holy apostolic church.

**ART. XXXVII.** *To the Deists, The Insufficiency of Reason, and the Necessity of a Divine Revelation. A Sermon preached at Gee Street Chapel, Goswell Street, on Sunday, Sept. 25, 1796. By the Rev. W. Holland, Minister of the said Chapel, and Master of the Academy there. Taken in Short-hand by Job Sibley. 8vo. 24 pages. Price 6d. Jordan. 1796.*

FROM an extemporaneous effusion, taken in short-hand from the preacher's lips, it would be unreasonable to expect much novelty of argument in the controversy concerning revelation; unless indeed the preacher was favoured, as he seems to intimate, with some supernatural assistance in the delivery. At the same time that Mr. H. modestly confesses the narrow and confined limits of his acquired information, as well as his natural abilities, he expresses a persuasion, that, standing up an advocate for God and his truth, he shall experience the fulfilment of his own declaration, 'My grace shall be sufficient for thee.' How far the preacher's expectation was fulfilled, we shall not presume to determine; we can only say, that we do not discover any proofs of extraordinary interposition, either in the matter or form of the discourse.

The purport of the sermon is to show, that reason, unassisted by revelation, is incompetent to the discovery of the principles of what is called natural religion. This opinion is supported only by a very defective and confused account of the opinions of the ancients on the being of God, the origin of evil, the pardon of sin, and a state of futurity; contrasted with a series of quotations from Scripture on these subjects. The learned reader will judge how well qualified this writer is to report the opinions of the ancients, when they are told, that he classes Aristophanes with Pythagoras, Socrates, and Plato, and speaks of this buffoon as one, 'who had spent much time and attention on the subject of the origin of things.'—This specimen does not encourage us to entertain very high expectations from the course of lectures, to which this sermon is offered as introductory, in which, to use the author's words, he hopes to 'combat the detestable principles that have been lately revived in this land with a degree of increasing strength.'

**ART. XXXVIII.** *A Sermon preached at the Assizes holden for the County of Cornwall, at Bodmin, before the Honourable Mr. Justice Grose, and Mr. Baron Thompson, on Tuesday, July 26, 1796. By Cornelius Cardew, D.D. Master of the Grammar School in Truro, and one of the Chaplains in Ordinary to his Royal Highness the Prince of Wales. 4to. 20 pages. Price 1s. Truro, Harris; London, Richardson.*

THIS sermon is a general caveat against infidelity; not drawn from the direct arguments and evidence commonly urged in defence of natural and revealed religion, but from the consideration of the mischievous effects of infidelity upon the moral state of society. France, as is usual on these occasions, is held up, as a warning to other nations of the fatal consequences of listening to a specious and imposing philosophy. The author, though he professes to encourage a free examination of the grounds of religious belief, in truth effectually discourages it, by representing a spirit of inquiry, and an aversion to take things upon trust, as among the most common and frequent sources of infidelity. This method of defending religion might have succeeded in the dark ages of superstition and credulity, but is ill suited to the state of knowledge, and the habits of thinking men, in the present enlightened period.

**ART. XXXIX.** *Purity of Christian Communion recommended as an Antidote against the Perils of the latter Days, in three Discourses, delivered to a Church of Christ in Richmond Court, Edinburgh. To which is added an Appendix, containing some Thoughts on the weekly Celebration of the Lord's Supper, and on the Nature and Tendency of human Standards in Religion.* 8vo. 92 pages. Price 2s. Edinburgh, Guthrie; London, Chapman.

THE 'perils of the latter days,' against which these discourses are intended to provide an antidote, have no relation to politics. The author is careful to inform his readers, that his principles forbid him to give countenance, in any respect, to that turbulent spirit, which tends to produce anarchy and mischief. His object is altogether spiritual. By various arguments drawn from Scripture, he endeavours to prove, that all real believers in the Gospel ought to refuse communion in the Lord's supper with those whom he can discern to be unbelievers and worldly men. To most of our readers this notion will, probably, appear narrow and illiberal: the author, however, thinks it perfectly consistent with the truest liberality of sentiment, and the greatest enlargement of heart. They who may have doubts upon the question, and to whom it may appear important, will of course peruse the pamphlet; to others, a particular analysis of the argument would be uninteresting. In the appendix, the author argues for the weekly celebration of the Lord's supper, and against human standards of religion.

**ART. XL.** *A Sermon on the General Thanksgiving for a truly plentiful Harvest, that of last Year having occasioned a General Prayer and Supplication to Almighty God, against Dearth and Famine. Preached in the Morning at St. Olave's, in the Old Jewry; and in the Afternoon at John Street Chapel, Berkley Square, by the Rev. Thomas Finch, Author of Early Wisdom: a Work designed to improve Young People in true Religion and Virtue.* 8vo. 21 pages. Price 1s. Faulder. 1796.

AUTHORS so very seldom save us trouble by analysing their own productions, that we cannot resist the temptation of copying the analysis

is prefixed to this sermon; especially as there is something rather singular in its style and title.

Pref. p. i.—The Context. On some that may be said to wrest the precept to their own destruction, to “be careful for nothing” in a literal sense, simply

‘The holy apostle’s meaning in it.

‘Our divine Master’s clear illustration thereof, in pointing out to his disciples, to wean them of worldly care—God’s providence over universal nature.

‘The two-fold duty of man stated as indispensable to a wife and discreet conduct of his affairs.

‘On the scarce harvest last year, occasioning a general prayer and supplication to almighty God against dearth and famine.

‘On the wisdom of the state to obtain corn from foreign parts.

‘On the general thanksgiving now for a truly plentiful harvest.

‘Observations on self-interested men hoarding up in order to be rich, to the distress of the poor, what God has freely and bountifully given.

‘A conclusive on the exemplary conduct of our church and state over the public affairs, as binding on families and individuals to look towards God in their private concerns.’

Of the pious intention of this preacher we cannot doubt; of the merit of his composition we say nothing; only we are glad to learn from it, that such ‘barbarous dealings’ as hoarding and forestalling corn, are ‘coming to naught,’ and that ‘every legal investigation is being made to detect such sad practices.’

ART. XLI. *Some Duties incumbent upon those who are Members of Corporations, stated in a Sermon, preached in St. Mary’s Church, Stafford, before the Corporation of that Town, on Sunday, October 18th, 1795. With a few prefatory Remarks concerning Reviewers.* By W. Russel. 8vo. 36 pages. Price 1s. Tetbury, Wilton; London, Longman. 1796.

THIS discourse is published, to remove some obloquy incurred on the delivery. How far the publication will answer the purpose, we cannot exactly predict. The sermon is, certainly, a singular one, and takes great freedoms with the worshipful, the corporate body of Stafford. Mr. R. instructs them, to ‘hold men of learning and piety in due veneration, and not treat them with those marks of indignity, which they are too often subject to from conscious ignorance, yet mentally bloated and puffed up by the wealth they have acquired in trade, or from the affected consequence, or, more strictly speaking, from the supercilious insignificance, of those who have little more to boast of, than that their ancestors were great, and left them great estates and great titles.’ The preacher insists largely on the propriety of an official dress, and reproves certain magistrates for not preserving an official appearance, when exercising the functions of their office: at the same time, however, admitting, with more truth of sentiment than accuracy of expression, that a judge may be as upright without a wig and robe, as with them; and that a council may plead, and a minister may preach, without the gown and band, equally as *ingenious*, as *forcible*, and *convincing*, as with them. In fine, Mr. R. takes the corporation of Stafford roundly to task for *not acting up to their principles*, as supporters of church and state, and for frequently absconding themselves,

in their corporate capacity, from public worship. Their contempt for the public service of the sanctuary, he tells them, is a disgrace to them.

If this plain spoken gentleman, in his gown and cassock, take such freedoms with great men in white wigs and scarlet robes, why should little men, in velvet caps and morning gowns, expect to escape?—For our share, we receive with all humility the correction which his reverence, without his band, has condescended to inflict upon reviewers: and, as the best proof of our meek submission, we hold our peace. To this we are induced by a motive of pure benevolence: for we should be loth to compel this mighty *censor censorum* to break his resolution, declared in a concluding advertisement annexed to this sermon—a very wise resolution, which we heartily approve—‘that in future the public shall not be troubled with any more of his sentiments;’ in confirmation of which assurance he solemnly adds, ‘I here bring my labours as an author to a conclusion, by adjoining a *FINIS*!’ In the name of the whole fraternity of reviewers, we say, Amen!

ART. XLII. *Thoughts on the Lawfulness of War; humbly submitted to the serious Consideration of Teachers of every Church or Sect among Christians.* By a Member of the Establishment. Second Edition. 12mo. 34 pages. Price 4d. Darton and Harvey. 1796.

MANY individual writers, as well as some entire sects, have condemned war, whether offensive or defensive, as altogether unjustifiable. This broad ground is taken by the author of these thoughts, who remonstrates against the practice, as, in all cases whatever, productive of mischiefs, for which it makes no compensation, and wholly inconsistent with the spirit and the precepts of christianity. The pamphlet pathetically enforces the sentiments, more fully unfolded in Erasmus's *Antepolemus*, lately translated by Dr. Knox, from which pretty large extracts are given in an appendix.

ART. XLIII. *War inconsistent with the Doctrine and Example of Jesus Christ. In a Letter to a Friend. Recommended to the Perusal of the Professors of Christianity.* By J. Scott. 12mo. 26 pages. Price 4d. Darton and Harvey. 1796.

THE subject of the preceding article is, in the present pamphlet, taken up by another hand, but nearly upon the same grounds, and with the same spirit. His doctrine is, that war, in every shape, is incompatible with the christian character; and that christians ought rather to suffer for refusing to bear arms, than assume a military character.

This doctrine will, doubtless, by many be pronounced fanatical; yet, it is certain, that sound policy is always coincident with genuine morality; and the period may not perhaps be very remote, when experience will have fully taught men the inexpediency, and, by consequence, the immorality of war.

ART. XLIV. *A compendious Dictionary of the Holy Bible: containing, a biographical History of the Persons; a geographico historical Account of the Places; a literal, critical and systematical Description of other*  
*Objects.*

*Objects, whether natural, artificial, civil, religious, or military: and an Explanation of the appellative Terms mentioned in the Writings of the Old and New Testaments and the Apocrypha; including the Significations of the Hebrew and other Words occurring therein. Likewise, a brief View of the Figures and Metaphors of Holy Writ.* 12mo. 504 pages. Price 6s. boards. Button. 1796.

THE title of this book sufficiently explains it's design. The performance seems, on the whole, very well calculated to afford useful information to those readers, who have not an opportunity of perusing large explanations of the Scriptures. But some caution may be necessary in using this dictionary; as the compiler seems evidently to have drawn it up under a strong prepossession in favour of calvinistic doctrines, and to have accommodated many of his explanations of terms to that system.

M. D.

BOOKS FOR CHILDREN AND YOUNG PERSONS.

**ART. XLV.** *The Poetical Monitor: consisting of Pieces select and original, for the Improvement of the Young in Virtue and Piety: intended to succeed Dr. Watts's Divine and Moral Songs. Published for the Benefit of the Shakespear's-Walk Female Charity-School, St. George in the East.* 12mo. 154 pages. Price 2s. bound, or on fine Paper 3s. 6d. Johnson. 1796.

A TASK of much utility, and, at the same time, of considerable difficulty, is in this collection very judiciously executed. To furnish the minds of the poor, in early life, with such sentiments on the subjects of religion and morality, as may have a happy influence on their future conduct, is, evidently, a matter of great importance; and perhaps this cannot be done more advantageously, than providing them with pieces of instructive poetry, neither obscured by mysticism, nor raised above their comprehension, by classical allusions, and the highest poetical embellishments. A happy medium is almost uniformly preserved, in this collection, between creeping vulgarity and laboured elegance; and the pieces are well adapted to answer the benevolent purpose of the publication. Though instruction is the editor's principal object, entertainment has not been overlooked. The collection is divided into four parts: 1. Devotional and moral Hymns. 2. Pieces immediately suited to the Use of Children in Charity-Schools. 3. Miscellaneous Pieces, including Fables and Tales. 4. A Collection of Epitaphs. Many of the pieces are original; among which are the following pleasing lines on

HUMANITY.

Ps. 126.—“ Ah me! how little knows the human heart,  
The pleasing task of soft'ning others woe;  
Stranger to joys that pity can impart,  
And tears, sweet sympathy can teach to flow!  
Pity the man who hears the moving tale  
Unmov'd; to whom the heart-felt glow's unknown,  
On whom the widow's plaints could ne'er prevail,  
Nor made the good man's injur'd cause his own.

• The

- The splendid dome, the vaulted roof to rear,  
The glare of pride and pomp, be, Grandeur, thine:  
To wipe from misery's eye, the falling tear,  
And sooth th' oppressed orphan's woes, be mine.
- Be mine the blush of modest worth to spare;  
To change to smiles affliction's rising sigh:  
The kindred warmth of charity to share,  
Till joy shall sparkle from the tear-fill'd eye.
- Can the loud laugh, the mirth-inspiring bowl,  
The dance, or choral song, or jocund glee,  
Affect the glowing, sympathizing soul,  
Or warm the breast, HUMANITY, like thee?

ART. XLVI. *Lodoik: ou, Leçons de Morale pour l'Instruction et l'Amusement de la Jeunesse.*—*Lodowick: or, Lessons of Morality for the Amusement and Instruction of Youth.* In six Volumes. 846 pages. Subscription price 15s. sewed. Bell. 1796.

BOTH parents and children may find themselves interested in this publication: it suggests useful hints on the important subject of education, and illustrates them by interesting tales and conversations. In the plan of the work education is divided into three parts, conformable to the three epochs of early life, thus described:

Vol. I. P. 74.—“The first takes man at the moment he enters life, and conducts, or rather simply bears him, as a being passively sensible, to the period when his sensibility becomes active, and he enters on a new order of things, and must be directed by a different course.

• This second part guides and conducts him in the road of active sensibility, till the period when man, together with feeling, acquires also reason and reflection.

• The third part is applicable to that most interesting epoch, when an upright, ingenuous mind, enlightened by unprejudiced reason, and directed in its movements by the sentiments of a pure heart, forms that happy accord which renders man peculiarly engaging; making him at once virtuous without severity; benevolent without weakness; rigid only to himself, indulgent towards others; sympathizing in misfortune with the miserable, and mingling his tears with his counsel, and his efforts of fortitude to support the soul of the wretched.

• In the first epoch, it is the absolute will of the instructor that ought alone to direct, and the only skill requisite in the first part of education, is comprehended in these two words—“obtain obedience”—not by insinuation, promise, &c. but by the power of ascendancy and superiority, which, when gained, will establish the foundation of a good and solid education.

• In the second epoch, events and contingent circumstances should guide the judgement of the governor, directing all for the advantage of his pupil, but carefully concealing his particular designs, so that only the power of necessity may be felt and perceived.

• At the third epoch, the preceptor must draw forth the fortified reason and enlightened experience which his instruction has instilled

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• • They who read *Emilius* with attention and judgement, may derive much advantage respecting the second period of education.

into his pupil; for it will then be in vain for him to attempt making his wisdom become that of his scholar: since all that the latter does not conceive or approve of in his counsel, will at least be useless, if not prejudicial.

The author's ideas on the method of treating young people through each of these stages, briefly hinted in the introductory remarks prefixed to each volume, are exemplified in a pleasing story; in which a widow conveys her two children, one ten years of age, the other eight, into Switzerland, to their friend and preceptor Lodowick, from whom they receive affectionate and impressive lessons of moral wisdom. In their daily walks with their intelligent mother, they are taught to observe and admire the productions of nature, and to draw from them precepts and sentiments of piety and virtue.

It may be considered rather a work of fancy and feeling than of scientific instruction. The writer's suggestions concerning education are not very closely pursued, or largely unfolded; but what the work may want in philosophy, is supplied in sentiment; and it may, on the whole, be pronounced an interesting and useful performance. A touching story of a french emigrant family is introduced. The whole is given in french and english, and may be advantageously used in learning the french language. O. S.

## MISCELLANEOUS.

ART. XLVII. *Maximes, Pensees, Caracteres, & Anecdotes, par Nicolas Chamfort, &c.*—*Maxims, Thoughts, Characters, and Anecdotes, by Nicholas Chamfort*, one of the forty Members of the French Academy. To which is prefixed, *A short Account of his Life*. Printed at Paris, and reprinted at London for De Boffe, 8vo. 284 pages. Price 6s. 1796.

S. R. N. Chamfort was born in 1741, at a village near Clermont, in Auvergne, and educated at the college of Grassins, where he soon distinguished himself. On being pressed to enter into the church, he replied, at a time when he was destitute of any certain means of acquiring a livelihood, that *he was not hypocrite enough to become a priest*, a sentiment originating, perhaps, in some doubts entertained by him. After acquiring considerable reputation both by his poetry and his prose, he became a member of the french academy, and as he possessed the character of being a great wit, his company was courted by the nobility, whom he, however, affected to despise.

On the revolution he distinguished himself by his efforts in favour of liberty, and was made joint secretary of the national library, when Roland presided at the head of the home department. During the administration of Robespierre, Chamfort was arrested, but he was liberated after a short confinement; however, on being threatened with a second imprisonment, he applied a pistol to his forehead, and died some time afterwards in consequence of injudicious treatment of his wounds, which were not mortal.

Guinguene, the editor of the volume now before us, says, that it was customary with Chamfort to write down daily the result of his reflections on little square pieces of paper, as well as all the anecdotes, sayings,

sayings, &c., which he had heard; and these being thrown into a post folio, the present work is composed of selections from them.

Chapter 1 and 11 contain *general maxims*; we shall give translations of two or three.

• The greater part of the nobility remind us of their ancestors, nearly in the same manner as an Italian *Cicero* makes us recollect the Roman Cicero.

• How many distinguished soldiers, how many general officers, have died, without having transmitted their names to posterity, being thus less fortunate than the horse Bucephalus, or even the Spanish dog Bérécillo, who was allowed the pay of three soldiers for devouring the Indians of St. Domingo!

• What is a philosopher? He is a man who opposes nature to law, reason to custom, his conscience to opinion, and his judgment to error.

Chap. 117. *Of society, the great, the rich, &c.*

• Servility is as ancient as monarchy, and if monachies, like persons, had but the faculty of chattering, they would soon be made prime ministers.

• Society is composed of two great classes: those who have more dinner than appetite, and those who have more appetite than dinner.

• I have perceived, that on his entrance into the world, a fool possesses many advantages, particularly that of being always tried by his peers. He is exactly like *father Lear* in the temple of Folly:

“*Tout lui plaisait; Et même en arrivant,*

“*Il crut encore être dans son convent.*”

• Those silly creatures who think they love a prince because he seems to be in good humour, or happens to stumble on some good action, remind me of children, who wish to be priests the day after a procession, and soldiers the day succeeding a review.

• When princes lay aside their despicable *etiquette*, it will never be found in favour of a man of merit, but either of a buffoon or a strumpet.

• Whatever follies may have been lately written concerning physiognomy, the fact is, that our habits and thoughts may actually influence some of our features. A number of courtiers, for instance, have a deceitful eye, for the same reason that most tailors become bandy legged.

• Is a man of rank and quality your friend, and do you wish to inspire him with the most lively attachment, the most fervent gratitude of which the human heart is susceptible? It may be thought that you ought to console him in his sufferings, to partake his grief, to shield his honour, to protect his life; but do not lose your time in trifles like these—do more, do better—draw up his genealogy!

• Experience, which enlightens private persons, only serves to corrupt princes and ministers.

• A young man finds it impossible to divine some things. How should he, at the age of twenty, distrust a spy in the pay of the police, with a red ribband about his shoulder?

• The menace of a neglected cold is to physicians what purgatory is to priests—a *Foru*!

Chap. 14. *Of a taste for retirement, and dignity of characters.* We shall only translate two short maxims out of this chapter.

• A man



'A man of wit is for ever undone, if he do not possess energy of character. When he has gotten possession of the lantern of Diogenes, it becomes necessary at the same time to lay hold of his club.'

'Almost all men are slaves, and this originates in the same cause of which the Spartans attributed the slavery of the Persians—not knowing how to pronounce the monosyllable *no*. The being able to utter this word, and to live alone, are the two sole ways of preserving a man's liberty and character.'

Chap. v. *Moral ideas*. 'Generosity is nothing else than the pity of noble minds.'

'There are few benefactors who do not say like Satan: *Si cedam adaveris me*.'

'To enjoy and allow others to enjoy, without doing any harm either to yourself or your neighbour: this I imagine to be the essence of morality.'

'My whole life has been uniformly contrasted with my principles. I do not love princes, and yet I am attached by situation to a prince and princess. I am well known to be friendly to republican ideas, and nevertheless several of my friends are decorated with monarchical favours. I love poverty from my heart, but I live among rich people. I flee honours, and yet some have been forced upon me. Literature is nearly my sole consolation, and I, notwithstanding this, neither see wits, nor frequent the academy. Let it also be recollected, that I deem illusion useful to man, but live without suffering it to seduce me; and that, although I believe the passions to be more necessary than reason itself, I now no longer know what the passions are, &c.'

'The Jansenism of modern times is nothing more or less than the Stoicism of the pagans, degraded, disfigured, and brought within the comprehension of a Christian populace; notwithstanding all this, this sect has had Pascal and Arnaud among its defenders.'

Chap. vi. *Of women, love, marriage, and gallantry*.

'Love resembles an epidemical disease: the more you dread, the more you are exposed to it.'

'I recollect to have seen a man of rank forsake the opera girls, because, according to his report, he found as much falsehood among them as among women of fashion.'

'It appears to me, that in the skull of a female there is a cell loss, and in her heart a fibre more than in that of a man.'

'Marriage and celibacy are both attended with inconvenience; a man ought, however, to prefer that state in which the inconvenience is not irremediable.'

'Naturalists assert, that, among every species of animals, degeneracy commences with the females. Philosophers may apply this observation to morals, in civilised society.'

Chap. vii. *Of the learned and men of letters*. 'It has been observed, that writers on natural philosophy, natural history, physiology, and chemistry, have for the most part been men of a mild, uniform, and happy temperament; and that on the contrary, the writers on politics, legislation, and even morals, are of a sad and melancholy turn. The reason is plain, the first study nature, the second society.'

Chap. viii. *Of slavery and liberty; of France before, and since the revolution*. The following is a summary but able defence of Rousseau's system.

system, which still requires the most serious and impartial examination.

• Much ridicule has been attempted to be thrown upon those who have spoken with enthusiasm of the savage, in opposition to the social state. Notwithstanding this, I could wish to know what answer can be made to the three following objections. No one has ever beheld among savages:

1st A fool;

2dly A man who committed suicide;

Or 3dly one who wished to embrace the social life;

while, on the other hand, a great number of Europeans, both at the Cape of Good Hope and in North and South America, after having lived among savages, on being brought back to their countrymen, have voluntarily returned to the woods again. Let this be replied to without verbosity, and without sophism.

• When we consider, that after thirty or forty centuries of labour and knowledge, we behold three hundred millions of men spread over the face of the globe, and delivered over to the management of thirty or forty ignorant despots, each generally governed by three or four knavish, and often stupid fellows, what are we to think of humanity, or what have we to expect in future from it?

• Kings and priests, by inveighing against suicide, wish to perpetuate our slavery.

• It is unlucky for mankind, although fortunate perhaps for tyrants, that the poor and the unhappy do not possess the instinct or the pride of the elephant, which can never be brought to reproduce while in slavery.

The rest of the volume consists of 'characters and anecdotes,' but the limits of our journal do not allow us to proceed further. s.

ART. XLVIII. *The Peepers; a Collection of Essays, Moral, Biographical, and Literary.* 12mo. 348 pages. Price 4s. in boards. Allen and West. 1796.

THE modest manner in which the writer of these essays, Mr. John Watkins, introduces himself to the public, will be considered by the candid reader as a recommendation of his work. Without aspiring to a station among those eminent writers of this class, whose extraordinary talents have ensured immortality to their names, he offers the present collection as the humblest of it's kind, with no other pretension, than an earnest desire to serve the interests of virtue. This valuable purpose many of these essays appear well calculated to answer. On subjects of theology and policy the writer appears, indeed, to have adopted a very contracted opinion: he is no friend to freedom of inquiry, and entertains apprehensions of dreadful consequences from indulging a controversial spirit, that is, in other words, from searching after truth: he seems more disposed to find prejudice among those who renounce the creed and tenets of their ancestors, than among those who retain, without examining, them: the doctrine of passive obedience and non-resistance he defends on the authority of Scripture: he has a horror of sectarianism, as 'always leagued with less or more of a spirit of disaffection:' struggles for liberty he considers as the efforts of restless and ambitious men, to possess themselves of power and wealth; and an appeal

appeal to the people he regards, in all cases, as an appeal to the mob.—Opinions so inimical to the interests of truth, and the dearest rights of men, must not pass without censure. Nevertheless, we willingly allow this writer the credit of good intention; and we find in his essays much instruction and useful matter. Although the author has not indulged himself in any novelty of speculation, or taken any extraordinary pains to adorn his compositions with the elegancies of style, he has expressed in natural and easy language many instructive reflections on moral topics, and many just observations on human life and manners.

*The theological papers treat on Providence—controversy—prejudice—the excellence of christianity:—the moral, on generous sentiments—fashionable acquaintance—busy idlers—love—defamation—sepulchral vanity—honour—choice of profession—character of the lower ranks—time—good nature—swearing—education—self-knowledge—death—marriage—suicide—modern vanity—domestic attachment:—the political, on bankruptcies—allegiance and false patriotism:—the literary, on the prostitution of letters—connection of learning with ecclesiastical establishments—use of foreign phrases:—the biographical, on Ann Ayscough, John Henderson, A. B., and Samuel Badcock.*

As a specimen, we select some remarks on the corruption of the english language, by the introduction of foreign phrases.

P. 216.—‘If a writer possessed with this false taste has occasion to speak of the acuteness of any person’s mind, it is mentioned as being *recherché*, and the style of another is *naïveté*. The conclusion of a story is called the *dénouement*; striking features in a character are called its *traits*; and when a writer has run his length, and wants to wind all up smartly, he sportively gives us his *je ne sais quoi*.

‘Modern relaters of voyages and travels, but principally of the last, are the most distinguished in this illicit practice against the constitution of our language. Next to them comes the popular tribe of novel and romance writers, and after them the dramatists. By means of these contraband traffickers the english tongue is corrupted far worse than it would be by all the provincial dialects put together; and I leave it to the consideration of every good patriot whether these smugglers ought not to be proscribed, and their wares condemned in the severest manner by every critical court.

‘But it is not in writing only that the english language is disfigured and debased by being blended with, and unnaturally associated to foreign expressions, for the evil is diffused even in the familiar converse of life.

‘A plain, unlettered friend of mine, accompanied me on a passing visit to a lady of much fashionable elegance, and who prides herself greatly on the propriety of her speech, and her profound knowledge of the english language. Unhappily she conceives that this propriety cannot subsist without the flourishing ornament of far-fetched expressions.

‘In our conversation at this visit “she was sorry to be discovered in such a *dishabille*, but truly she was so horridly eaten up with *ennui*, that she had scarcely any life left in her.”

\* My friend was greatly surprized to hear a person complain of the want of life, when she confessed herself to be eat up with such a horrid passion as *envy*, for so he, pleasantly enough, from the lady's mispronunciation, understood the word *ennui*. The remainder of the conversation on her part was similar to this apologetic introduction, though she soon became more voluble, notwithstanding her complaint; and my companion, I believe, thought her to be little better than what is commonly called, touched in the brain.

\* I am sadly afraid that our female boarding schools are not altogether clear from the imputation of encouraging this pernicious vitiation of the language. As french is almost universally taught in them, the fair pupils are too frequently accustomed to a light chat among themselves in which both languages dance together like a grave philosopher and a meretricious damsel of twenty. And when they separate from these seminaries, and are introduced to the world, this motley language still continues to give a pleasing vivacity, or a greater energy to their friendly epistles, and is retained by them in conversation to shew the superiority of their education, and the extensiveness of their abilities.

\* Should a female so tutored have a sentimental turn also, this folly will become more habitual, and will even go on to a greater pitch of extravagance, for the english language, unfortunately, is exceeding badly furnished with expressions for a sentimentalist. *My dear friend*, in a letter, might be strong enough to express esteem in the days of her great grandmother, but the feeling bosom now must have recourse to *ma chere amie* as a substitute for the coarse phraseology of ancient friendship.

\* The account of some particular conversation, in which an extraordinary confidence has been exhibited, is called *tête à tête*, though probably from the knocking together of the two empty skulls, nothing has been educed but a flash of nonsense.

\* These silly admirers of a foreign jargon cannot even write an english word without a french termination, or adopting an orthography in conformity to that language.

\* By such a practice we stand a fair chance to see the english unintelligible without a knowledge of the french language. And even as it is, a numerous class of readers may turn their dictionaries over and over in vain to discover the meaning of many words which they meet with in modern authors, and upon which, it may be, they fancy a considerable part of the sense materially depends. As to a foreigner when he first becomes acquainted with our books, and sees them stuffed with so many exotic idioms and expressions, he will very naturally form a less favourable opinion of a language, which is obliged to have recourse to these extraneous assistances.

\* Let us then exert ourselves with the honest self-consciousness of englishmen who have a constitution and a language equally excellent, and though improvement may be desirable in both, let us by considering that each is in possession of sufficient means to accomplish the purpose, despise foreign helps, and depend upon ourselves.

The author's attempts at poetry are too feeble to claim particular notice.

L. M. S.

ART.

ART. XLIX. *Précis de la Conduite de Madame de Genlis depuis la Révolution, &c.*—Summary of the Conduct of Madame de Genlis since the Revolution; to which is added, a Letter to M. De Chartres, and also Reflections on Criticism. 12mo. 296 pages. Price 3s. 6d. sewed. Hamburg, Hoffmann; London, Johnson. 1796.

THE character of madame Genlis as an author is well known, and, in the present publication, she endeavours to rescue her private one from the aspersions of idleness or malevolence. With madame de Maintenon she seems to exclaim,

*‘On ne triomphe de la calomnie qu'en la dédaignant.’*

and yet, notwithstanding this, she here finds it necessary to detect misrepresentation, and challenge the most rigorous inquiry into her conduct.

She begins by stating, that, after having consecrated twenty-five years of her life to the education of her children, and her pupils, she at last enjoys that retirement after which her heart has so long panted. No one can imagine, that a woman who had always cultivated knowledge and the arts, and who had never solicited a favour from the court, and never once waited on a minister; who had always been accused of haughtiness (*qu'on a toujours accusée d'être sauvage*), who had shut herself up in a convent in order to finish the education of some, and commence that of others of her children; in short, who had renounced high life, and passed thirty years in solitude, should be an intriguing woman! Foreseeing that the despotism of the court, the disorder of the finances, and the general discontent, might produce an intestine commotion, she had determined to repair to Nice with her pupils, but this resolution gave such a stab to the frail and fatal popularity of the house of Orleans, that the scheme was abandoned.

Madame G., however, obtained the promise of being permitted to repair to England as soon as the constitution should be finished.

In the mean time the duke of Orleans suddenly set off for London, without giving her any previous notice, a circumstance certainly unexpected, but not at all astonishing, as ‘since his father's death, she had no longer any share in his confidence.’ This it seems was entirely occupied by Mr. de la Clos and Mr. Shee, with both of whom she was unacquainted. He, however, spoke to her relative to the regency, and she drew up a paper for him, in which he declared, that he would not accept of it.

On the duke's return madame de G. resigned her situation as ‘gouvernante’ of his children, and retired into the country, but on receiving intelligence that mademoiselle d'Orleans was ill, immediately returned, and repaired with her to England in October 1791.

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\* Quoique ce couvent fut cloîtré, les hommes pouvoient y entrer, & y rester jusqu'à neuf heures du soir parcequ'une princesse du sang y logeoit, & c'étoit un des droits qu'on accordoit aux princesses, mais nous étions sous le grille, & cette porte grillée n'étoit jamais ouverte que par deux religieuses, et à neuf heures tous les hommes étant sortis, (même les domestiques) les religieuses fermoient les grilles, et en emportoient les clefs qu'elles seules pouvoient avoir. De sorte que pendant ces 13 années je n'ai pu ni donner à souper, ni aller souper dehors une seule fois.

Pausing here, and taking a retrospect of public affairs, we learn that she was sincerely attached to the revolution, more especially during the first eighteen months.

While deploring the excesses that from that period sullied the triumphs of the people, I still am of opinion, that the new constitution, however imperfect it might have been, would have produced an inestimable benefit to the nation, because it would have annihilated the abuses of despotism; and, in truth, if the court *had been in earnest*, if the first emigrants had been more reasonable, and not fled for ever so soon as they heard the word liberty pronounced, I think that we should have had but one single revolution, and that it would have constituted the happiness of France.'

After this, we are presented with a short character of such of the deputies as the author was acquainted with, particularly Messrs. Barrère, Brissot, and Petion, the latter of whom she blames for want of firmness; and, perhaps, she speaks of Brissot with too little respect, now the distinctions of birth are past away.

After remaining some time at Bath, this interesting family repaired to Bury, in Suffolk, and it was there they first heard of the execrable massacres of the 2d and 3d of September, by means of a letter from Mr. d'Orleans, who at the same time insisted on their immediate return. Having been driven from that town by the anonymous letters and threats of the emigrants, they repaired to London. Here again they were alarmed by the horn-boys of an evening paper, who bawled about the street, that their journal of that night contained an account of a *secret conference between madame Genlis and Mr. de Calonne*, a report likely to render her suspected in France, and expose her to the resentment of the ruling party. Madame G. mentions a circumstance which occurred on their road to Dover that led them to take shelter in Mr. Sheridan's house for a month; but the story is so improbable, that we shall pass it over, attributing her groundless fears to the alarmed state of her mind. At length they set out once more for Dover, in company with that gentleman, his son, and Mr. Reed, the latter of whom went to Paris along with them. From that city they were obliged to repair immediately to Flanders, having been included in the list of emigrants. Three weeks after this, madame G. presented the hand of her adopted daughter, the 'angelic Pamela,' to lord Edward Fitzgerald.

The author here makes a digression relative to Mr. de Chartres, one of her pupils, who had served with great reputation in the army of the republic. He had been introduced by his father as a member of the jacobin society, was ardent and zealous in defence of a government by a commonwealth, and entertained, what are here termed *extravagant* principles concerning the rights of the people, the equality of mankind, and the dangers of monarchy. After the repeal of the decree against the family of the Bourbons, he was no less zealous and enthusiastic in behalf of liberty, and even offered to exile himself from his native country, provided his stay there gave umbrage to the patriots.

From any participation in Dumouriez's conspiracy the author next rescues her character, and attributes this unfounded rumour to the report of a Mr. Dubuiffon. Soon after the general had raised the standard of insurrection, she was obliged to remove from Tournay to Mons, on which occasion she transmitted the following letter to her daughter:

' The revolt of Mr. Dumouriez has forced me to flee. Being unable to re-enter France, I am about to repair to a foreign and neutral country, to await my recall. I shall be no more an emigrant there than I was at Tournay; however, my dear child, I prohibit you from writing to me, if you should accidentally discover the place of my retreat. Be perfectly tranquil respecting my circumstances; I possess all the resources necessary to my present situation, and I stand in no need of assistance of any kind.

' Adieu, my dear and tender friend, my heart shall always be with you, and I shall constantly offer up my vows for the happiness and the prosperity of my country.'

Immediately after this our travellers passed through Germany, and arrived at Schaffhausen, in Switzerland, having been furnished with passports by baron Mack, a man who has rendered his name celebrated during the present disastrous war. It was in vain, however, that they endeavoured to procure an asylum at Zurich, for no sooner was the family of Orleans recognised, than the magistrates interdicted their residence there. At Zug, owing to the influence and the malice of the emigrants, they were equally unsuccessful, for the aristocratic canton of Berne interfered on this occasion. They were, however, at length relieved from their embarrassments by Mr. de Montequieu, who having been highly serviceable to the city of Geneva, enjoyed great consideration throughout Switzerland. In consequence of his application, the ladies were received into the convent of St. Claire, at a little distance from Bremgarten.

Mr. de Chartres, who had rejoined them, in the mean time determined to make the tour of the cantons on foot, having already traversed all Germany in the same manner.

' How often have I felicitated myself since his misfortunes on the education I bestowed on him! on the lucky circumstance of causing him to be taught the principal modern languages, on accustoming him to wait on himself, to despise idleness, to sleep on a wooden board covered with a piece of cloth, to brave the sun, the rain, and the cold, to accustom himself to fatigue by means of violent exercises, and journeys of four or five leagues daily; in short, at having inspired him with a taste for travelling! He has lost all that he owed to the chance of birth and fortune, and nothing now remains but what he has received from me! ...'

Application was now made to the great families to whom this young lady was allied. The duke of Modena excused himself from receiving her on account of political motives, and 180 *louis d'ors* were all he could afford for the relief of his niece's necessities! Much is here said of this young lady's accomplishments, virtue, piety, and resignation; and we are told, it was usual for her to wonder '*comment les gens bien malheureux & sans religion ne s'empoisonnoient pas?*' religion therefore, which too often inspires others with melancholy, conferred fortitude on her. At length the princess de Conti consented to take the young lady under her protection, and after many tender and affectionate adieus, madame Genlis left Switzerland, once more entered Germany, descended the Rhine in a boat to Cologne, and thence travelled in a private carriage to Utrecht, where she remained some weeks. She then set out from Oud-Naarden, in company with a trader, in a stage-waggon half full of merchandize, where, however, she found means to sleep, infinitely

initely better than she had ever been able to do in those gilded vehicles so improperly termed *dormeufer*. At Osnabruck she hired a cabriolet, and arrived at Hamburg in July 1794, and going directly to Altona, lived eight months in a retired manner, assuming a feigned name to avoid notice, and to pursue undisturbed her literary occupations. She hired a farm about five leagues from Hamburg, in the Holstein territories, where she and her niece, and mons. Valence, have ever since resided.

Towards the conclusion, the author recapitulates a variety of particulars relative to the early part of her life. When the late duke of Orleans succeeded to his father's estate, that nobleman wished to confer pensions on men of learning, but 'as he did not read, and was not possessed of any learning,' he left the task of selection to the *gouvernante* of his children. She accordingly recommended Mr. de la Harpe and Mr. Marmontel, notwithstanding they were her 'enemies,' and they were accordingly included in the list.

She is now desirous of returning into her native country, fully determined to respect the new order of things, as she deems it criminal to oppose herself to the will of a whole nation; but whatever may occur, she is resolved to be a french citizen even in a foreign land, if she cannot be one within the walls of Paris.

'No pecuniary interest induces me to wish to go back to my native country; I possess no personal fortune, and I can only claim a dowry, the very recollection of which strikes me with horror. My sole motive is to obtain that justice which is my due, and once more embrace my daughter, and my grand children and friends, whom heaven has still preserved to me. I should also wish to repair to Marseilles, to offer the succour of a truly maternal tenderness to my innocent and unfortunate pupils. But if I be refused this request, I shall bear my strange destiny with resignation: I have fulfilled all my duties, I have at length obtained an honourable asylum, and I shall find in my own conscience, and in the esteem of those I love, all the consolation which I myself require.'

By way of appendix to this work, madame G. has printed three miscellaneous pieces. The first is a letter to Mr. de Chartres, eldest son of the late duke of Orleans, dated from Silk in Holstein, March 8, 1796. In this she mentions, that it is reported every where that he has a party in France, and a numerous body of adherents in foreign countries, who wish to place him on the throne. 'This performance does equal honour to her head and heart.

'*You aspire to royalty! you wish to become an usurper!*' exclaims she, 'in order to abolish a republic which you have acknowledged, and for which you have fought valiantly! And at what a period? When France becomes organized, when the government is established, when it appears to be founded on the solid basis of morality and justice! What degree of confidence can France place in a *constitutional king*, 23 years old, whom she had beheld but two years before an ardent republican, and the most enthusiastic partisan of equality? Might not such a king, as well as any other, insensibly abolish the constitution, and become despotic? According to generally received ideas, the interval is less distant between any kind of royalty and despotism, than between a democratic government and the most limited royalty.'

The



The second is the 'Shepherds of the Pyrenees,' and the third, 'Reflections on Criticism,' written in february, 1796.

Although madame G. disclaims all beauties of style, and all attention to arrangement, yet this little volume will not detract from her former literary reputation. And we sincerely hope, that she will be allowed to return to her native country, of which she is an ornament. We admire her talents, and find her narrative interesting; and, convinced of her good intention, we can excuse the illiberality of some of her criticisms on authors of established reputation, though not without remarking, that they are as superficial as dogmatical; the effect of superstitious zeal; which leads her, while professing herself a friend of liberty, to attack writers who laid the corner stones of freedom. s.

ART. L. *The Miscellaneous Works of the Rev. David Rivers. To which is prefixed Memoirs of the Author, written by himself. Vol. I.* 8vo. 283 pages. Price 5s. No. 75, Sun Street. 1795.

IN a sermon published a few months ago (see page 72 of the present volume) Mr. R. promised the world his miscellaneous works, with memoirs of his life, containing 'some of the most interesting anecdotes of literature that have yet been presented to the public.' The promise is now in part fulfilled. The first volume of the miscellaneous works makes it's appearance, and memoirs of the author's life are prefixed; but we have searched in vain through these memoirs for those 'most interesting anecdotes of literature,' which our curiosity was eager to devour. The whole *forty-four* pages do not afford a single incident concerning the writer, which our readers would thank us for copying. What is it to the public, that the first words which Mr. R. spoke, were 'vanity of vanities;' that in his childhood he was fond of Bunyan's Pilgrim's Progress, and disliked the Assembly's Catechism;—that he was once in danger of being drowned;—that when a school-boy he was fond of reading, and, as his master nonfensively enough said, 'worked like a dragon;'—that he had the misfortune not to make his entry on the world as a regular clergyman, but after being taught the mechanical art of watch-making, he studied by himself theology and morals;—that he read himself into infidelity, and out of it again;—that he commenced author and preacher, gained some literary acquaintance, and read twelve lectures on the early part of the english history; and that he married an elegant and accomplished young lady in her seventeenth year? Mr. R. speaks of himself as having seen more variegated scenes of life than most other persons: if so, he is either very sparing in his communications, or very unfortunate in his manner of conveying them:—the literary characters which Mr. R. introduces into his memoirs are, principally, bishop Watson, who is complimented as a prelate in whom are centred all the virtues and talents that have ever adorned the episcopal bench, and as a man born to render his name immortal;—the rev. Mr. Stockdale, on whom he bestows liberal encomiums; Mr. David Williams, of whom, to gratify the curiosity of his readers, he relates some particulars already well known; and Messrs. Godwin and Holcroft, whom he describes as fellow-labourers in subverting the foundations of true religion, sound morality,

rality, and good government. Concerning the last-mentioned gentlemen, Mr. R. assures the public, that the late popular work, entitled the *Age of Reason*, is their joint production, the name of Thomas Paine being surreptitiously annexed, to insure it a rapid and extensive sale. This anecdote, he says, he has upon *very good* authority; but adds, that he will not vouch for its authenticity. How, we ask, can Mr. R. justify himself for bringing forward against Mr. Godwin and Mr. Holcroft an accusation of literary fraud, which he does not choose to support by evidence?—Nothing, we conceive, could have given birth to this insipid and uninteresting biographical memoir, but the vanity of ranking among those ‘celebrated personages,’ who have written their own lives.

Next follow *six* sermons, five of which are now first published. Whatever advantage these sermons might derive; from delivery in the pulpit, they are too trite and juvenile in sentiment, and too negligent in style, to attract much attention from the press. ‘*Vernal spring* ;’—‘the lovely warblers of the grove *drove* from their seat ;’—‘the *price* of provisions *preclude* multitudes ;’—‘Jesus Christ the *fac-simile* of his father’s person ;’—are a few of the peculiarities of expression in these sermons. Of the *stiff* declamation in which they abound, the reader may take a short specimen from the sermon on the vanity of the world :—P. 83.

‘The most august titles and dignities will not *strengthen* their possessors from the stroke of death—sultans, emperors, kings, princes, dukes, and lords, must lay down their insignia of majesty and nobility, and say to the worm, “Thou art my sister.”’

P. 84.—‘Where are the mighty egyptians, who under the government of Sesostris, extended their conquests far and wide? Where the grecian empire, which under the auspices of that enterprising Alexander the Great, conquered the greatest part of the known world?—And where is Rome, at one time the mistress of the globe? Alas, they are no more! and the same changes, the same vicissitudes which affected them, will likewise happen unto us—the time will come, when it will be said of the nations, now renowned in the world, “They are no more.”’

This pathetic lamentation brings to our recollection the poet’s piteous moan :

“Ah woful me! Ah woful man!

Ah woful all, do all we can!

Who can on earthly things depend,

From one to t’other moment’s end?

Honour, wit, genius, wealth and glory,

Good lack! good lack! are transitory!

Nothing is sure and stable found!

The very earth itself turns round!!”

LLOYD.

Under the pompous title of ‘A Synopsis of Biography systematically arranged,’ follows a meagre list of divines, many of whom have little claim to a nitch in the gallery of biography, with a few lines of dull uninteresting information concerning each. Two superficial lectures on the early part of english history close this volume. The author speaks in his preface, of letters, essays, and translations; but as none of these appear in this volume, we suppose they are reserved for a second. L.M.F.

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. I. Prague. *Neue Abhandlungen der königlichen Böhmischen Gesellschaft, &c.* New Memoirs of the Royal Bohemian Society of Sciences. Vol. II. 4to. With plates. Price 4.r. 1795.

After the dedication follows the history of the society from 1791 to 1795. In this are given descriptions of a new windmill, by Mr. Roth, of some experiments in natural philosophy, by count Sternberg, and of a new evaporating furnace for alum, &c., by Mr. Jordan; with biographical accounts of deceased members, among which that of baron Born is the principal. In the physico-mathematical part are contained the following papers. 1. An essay on the utility of hydrographical charts: by A. Gruber. 2. Remarks on the worms inhabiting hydatids in the liver: by prof. Prochaska. 3. Remarks on the degrees of heat in the high furnace, and the influence of the state of the atmosphere on metallurgic operations: by count Sternberg. This is one of the most important articles in the volume. 4. Botanical observations: by prof. Schmidt. 5. Description of an anemometrograph, which notes down the different directions of the wind in the absence of the observer: by the chev. Landriani. This machine was framed by the chev. and Mr. Moscati, and has been used with success at the meteorological observatory in Milan for some years. 6. Letter from count Hartig to ab. Gruber on the country about Pyrmont. 7. Some observations on the position of the leaves of fossils, on the sapphire, and on the ruby: by mine-counsellor Haidinger. 8. On the rhomboidal sections in stratiform mountains: by A. Gruber. 9. Solution of some problems respecting the ellipsis: by baron Pakassi. Both the astronomer and geographer will find these valuable. 10. Description of an instrument for measuring the percussion of a stream of water: by Mr. Woltmann. 11. The elevation of the pole at the royal observatory at Prague examined by altitudes of the sun and stars: by Aloys David. Tycho Brahe reckoned it at  $50^{\circ} 6'$ : Hell, at  $50^{\circ} 5' 46''$ ; but Mr. D. finds it between  $50^{\circ} 5' 19''$  and  $50^{\circ} 5' 23''$ . 12. On a new elastic resin from Madagascar: by prof. Jos. Mayer. A figure of the shrub that produces it is annexed. 13. Descriptions and figures of the *ramphastos viridis* and the *momota* Lin.: by Dr. Spalowsky. 14. Theory of the force of percussion applied to water-wheels: by prof. Gerstner. This paper deserves attention, particularly as the prof. differs greatly in some points from others who have treated on the subject. 15. Results of meteorological observations made at Prague and some other places in Bohemia, from 1790 to 1793 inclusively: by prof. Strnadt.

The principal piece in the historico-literary part is an account of a journey to Sweden in 1792, undertaken at the request of the society, by ab. Dobrowski. The chief object of this journey was to search for Mss taken away at the sacking of Prague by general Koenigsmark, and sent to Sweden. It is an interesting and entertaining paper.

*Jen. Allg. Lit. Zeit.*

## THEOLOGY.

ART. II. Leipzig. *Pragmatische Uebersicht der Theologie der spätern Juden, &c.* A philosophical View of the Theology of the later Jews, by Pölitx, Second Prof. of Morals and History at the Electoral Academy at Dresden. 8vo. 288 p. 1795.

This volume, which contains only the necessary prolegomena, excites our expectation for the second, as it is written with great precision and perspicuity, and the author displays great ability in tracing opinions to their causes. *Jen. Allg. Lit. Zeit.*

ART. III. *Predigten mit Hinsicht auf den Geist und die Bedürfnisse der Zeit und des Orts, &c.* Sermons adapted to the Spirit and Wants of the Times and Place, by C. G. Ribbeck. 8vo. 276 p. 1796.

These discourses rank with the best of the present century, but are calculated only for readers of cultivated minds and refined taste.

*Jen. Allg. Lit. Zeit.*

ART. IV. A german translation of Locke on Toleration has just been published at this place, and the reviewer confesses the utility of such a work even in the present day; though he thinks it might have been presumed, that men's minds were now too enlightened to require any arguments to render them tolerant. The anonymous translator has added a few remarks, chiefly historical.

## JURISPRUDENCE.

ART. V. Stockholm. *Anmärkingar til Sveriges Rikes Sjö-Lag, &c.* The Maritime Law of Sweden; with Remarks, containing the new Ordinances introduced into it, with an Account of the Duties of the Swedish Consuls at the several Foreign Ports, and the Perquisites due to them, by Jas. Alb. Flintberg. 4to. 651 p. 1794.

Gripswald. *Schwedisches Seerecht mit Anmerkungen, &c.* The above translated, with a Preface by Dr. E. F. Hagemeister. 4to. 457 p. 1796.

This is an useful publication for those who study maritime law in general, or have any commercial connexion with Sweden. In the german translation F.'s commentary on the judicial proceedings in maritime causes in the swedish courts, occupying 184 pages, is omitted: and a preface is added by Mr. H. to prove, that the swedish laws are not applicable to the german provinces of Sweden.

*Jen. Allg. Lit. Zeit.*

## MEDICINE.

ART. VI. Weimar. *Anfangsgründe der Medicinischen Anthropologie, &c.* Elements of Medical Anthropology, and Medical Policy and Jurisprudence, sketched by Dr. Just Christian Loder, Prof. &c. 2d edition. Improved and enlarged. 8vo. 782 p. 1793.

The

The first edition of this work was not published, but printed in 1791 as a text book for the lectures which the author delivered to young men not intended for the practice of physic or surgery. The utility of such a study, as a branch of general knowledge, cannot be denied, and this will be found an excellent popular book. The most important writings on the subject previous to 1793 are enumerated in an appendix.

*Jen. Allg. Lit. Zeit.*

ART. VII. Berlin and Leipzig. *Neue Bemerkungen und Erfahrungen, &c.* New Experiments and Observations in Physic and Surgery, by Dr. J. C. Ant. Theden, first Surgeon-general to the King of Prussia, &c. Vol. III. 8vo. 290 p. 1795.

This volume of excellent practical remarks and cases was published with a new edition of the former two.

*Jen. Allg. Lit. Zeit.*

ART. VIII. Halle. Prof. Reil continues his truly useful work, *Select clinical Observations* [see our Rev. Vol. VII, p. 468], the fourth fasciculus of which was published last year.

## ANATOMY AND PHYSIOLOGY.

ART. IX. Altona. *Magazin für die pathologische Anatomie und Physiologie, &c.* Repository of pathological Anatomy and Physiology, published by A. F. Hecker. Part I. 8vo. 128 p. 3 plates.

The plan of Mr. H. is to publish 1. important and instructive anatomico-pathological cases: 2. physiologico-pathological inquiries into the state of the organs and animal substances in diseases, with regard to their qualities, mixture, powers, and exertion of their powers: 3. experiments and observations on the human body, exposed to certain unusual impressions in order to know their effects: experiments with medicines and poisons on men and brutes: dissections of living animals in various states: and the like. 4. examinations of the results of these inquiries with respect to physiology, diagnostics, semeiotics, and therapeutics. 5. review of ancient and modern writings on pathological anatomy and physiology. The work is not to appear at any stated periods, but as materials offer. Mr. H. assures us, that several men of science, among whom are some of the ablest anatomists of the present day, have promised him assistance; and the part before us equals what we had a right to expect from a man already celebrated for his skill in those branches of knowledge, that are to form the subjects of this work.

*Jen. Allg. Lit. Zeit.*

ART. X. Königsberg. S. T. Sömmering über das Organ der Seele. S. T. Sömmering on the Organ of the Soul. 4to. 94 p. 2 plates. 1796.

Mr. S. here exposes at large his opinion, that the fluid contained in the ventricles of the brain is the *sensorium commune*, or seat of the mind. He shows, that the nerves of smell, taste, hearing, and sight, the fifth pair, those that move the eyes, and those that go to the head of the oesophagus and the organs of speech, may be traced to the ventricles of the brain; and he supposes, that it is the same with

the other nerves. Consequently, if the impressions made on the nerves be propagated beyond the surface of the ventricles, it must be to the fluid contained in them: and this fluid possesses every requisite for the common sensory demanded by Des Cartes, Henricus Regius, Haller, Albinus, Ploucquet, Metzger, Tiedemann, Blumenbach, Platner, and Ith. It is remarkable, that the nerves of our most delicate, powerful, and vivid senses, those of sight and hearing, are more intimately in contact with the fluid of the ventricles than any others. This was particularly the case with the auditory nerves of a blind man, whose hearing was very acute: and Mr. S. adduces many other pathological observations in support of his hypothesis.

The celebrated prof. Kant, to whom Mr. S. transmitted his work for his opinion, observes, in a letter annexed to it, that the question is not to be considered metaphysically, but physiologically; and that we have nothing to do with the seat of the soul, but to find some medium, which shall render the union of all our perceptions in the mind possible. The fluid in the ventricles of the brain appears to possess the necessary conditions for this purpose: but there is one great difficulty, which is, that, from its nature as a fluid, it cannot possess any mechanical organization, by which different perceptions may be discriminated. To remove this, prof. K. supposes, it may possess a chemical organization perfectly adequate to the purpose.

*Jen. Allg. Lit. Zeit.*

#### NATURAL HISTORY.

ART. XI. Amsterdam. *Verhandelingen en Waarneemingen over de Natuurlyke Historie, &c.* Essays and Observations in Natural History, chiefly relating to our own Country, by J. Florentius Martinet, Fellow of the Dutch Society of Sciences, &c. 8vo. 451 p. 9 plates. 1795.

We believe the thirteen papers here given have already been published in the Transactions of the Haarlem Society. They contain some useful materials for a natural history of the United Provinces, and observations that will not be unwelcome to foreigners.

*Jen. Allg. Lit. Zeit.*

#### ENTOMOLOGY.

ART. XII. Prague. *Monographia Bombyliorum Bohemiae, &c.* Description of the Bombylii of Bohemia illustrated with Plates. By J. Christian Mikan, M. D. 8vo. 60 p. 4 coloured plates. 1796.

We have here fourteen species, eight of which are new.

*Jen. Allg. Lit. Zeit.*

ART. XIII. Hamburg. *Nomenclator Entomologicus, &c.* The Entomological Nomenclator, drawn up according to the System of the celebrated Fabricius, with the Addition of such Species as have been lately discovered, and the Varieties, by Fred. Weber. Sm. 8vo. 172 p. 1795.

This work is not recommendable on the score of convenience merely, but on other accounts. The author, a son of an intimate friend

friend of Fabricius, is a very promising young entomologist. Beside the additions, he has had opportunities of making several corrections, and has introduced in their proper places such as had before been made. With the complete reform of the order *agonata* we are much pleased. The genus *cancer* is divided into twelve new genera, and *astacus* into six, all of which appear to us very natural.

We hear, that an alphabetical index to Fabricius's System is in the press.  
*Jen. Allg. Lit. Zeit.*

GEOGRAPHY. TOPOGRAPHY.

ART. XIV. Lubec and Leipzig. *Betrachtungen über die Fruchtbarkeit, &c. der vornehmsten Länder in Asien, &c.* Reflections on the Fertility or Barrenness, ancient and present State, of the principal Countries in Asia, by C. Meiners, Aulic Councillor, &c. Vol. I. 8vo. 442 p. 1795.

It is with pleasure we announce to the public a work, that exhibits the difference between ancient and modern Asia with much knowledge and judgment. The present volume contains the western part of Asia, and a second will include the remainder. This performance, however, is merely introductory to an 'Inquiry into the Origin, bodily Form, Way of Thinking, &c., of the People by which Asia has been inhabited in our Times, or which not long before peopled it.' From this we might expect something excellent; but we are apprehensive of the effects, that the having an hypothesis to maintain will produce on the author's mind. Even the present work is somewhat injured, by Mr. M.'s anxious endeavours to render obvious the difference between the tatarian and mongol stocks.

*Jen. Allg. Lit. Zeit.*

ART. XV. Gotha. *Gotha und die umliegende Gegend, &c.* Gotha and it's Environs, by A. Klebe. With Plates. 8vo. 435 p. beside the prefaces of the author and prof. Galleti. Price 1 r. 12 gr. 1796.

Nicolai's descriptions of Berlin and Potsdam were hitherto unequalled in Germany, but this performance of Mr. K. deserves to rank with them.

*Jen. Allg. Lit. Zeit.*

AGRICULTURE.

ART. XVI. Where printed not mentioned. *Vier wichtige Altenstücke zur Kulturgeschichte des Donaumooses, &c.* Four important Papers relative to the Cultivation of the Danube-morass in Bavaria. 8vo. 240 p. 1796.

Every improvement will find interested persons to rail against it, and such has been the fate of this on the Danube [see our Rev. Vol. xxiii, p. 447]. To give an impartial view of the case, two complaints written against it are here published, with answers to them, and the report of a committee of inquiry, which fully shows the benefits accruing to the country from an undertaking, the first mover of which was a bavarian clergyman of the name of Lanz.

*Jen. Allg. Lit. Zeit.*

## POLITICAL ŒCONOMY.

ART. XVII. Erfurt. *Ueber die Rettung der Meublen, &c.* On Saving Moveables and Household Furniture in Cases of Fire: An Essay that obtained a Prize from the Society of Sciences at Gottingen: by J. Melchior Moeller. 8vo. 38 p. 1796.

We cannot enter into the particulars of this essay, which deserves notice as a work of general importance. *Jen. Allg. Lit. Zeit.*

## HISTORY OF ARTS.

ART. XVIII. Prague. *Neue Beytraege zur alten Geschichte der Buchdruckerkunst, &c.* New Memoirs of the ancient History of Printing in Bohemia, with a complete View of every Thing pertaining to it dated in the fifteenth Century, by C. Ungar, &c. 4to. 37 p. 1795.

The art of printing was not very ardently pursued in Bohemia at it's first invention, though more so than has generally been supposed. The first book printed in the kingdom appears to have been a bohemian translation of Guido de Columna's Trojan History, in the year 1745, probably by some german from Nuremberg, whose name is not known. *Jen. Allg. Lit. Zeit.*

## CLASSICAL LITERATURE.

ART. XIX. Paris. *Oeuvres de Xenophon, &c.* The Works of Xenophon, translated into French, from the printed Editions and four Mss in the national Library, by Citizen Gail, Prof. of Greek Literature at the French College Cambray Place. Vol. I. 8vo. 374 p. A. R. 3 [1794, 5].

Though Mr. G. possesses not the comprehensive learning of a Villeison, the multifarious reading of a Barthelemy, or the critical acumen of an Auger, he excels many of his learned countrymen in good taste, knowledge of language, and zeal for the improvement of letters. The translation is free and carefully executed, the original is given with it, and notes and various readings are added, so that the work will be found of considerable use to future editors. A splendid edition in quarto, on vellum paper, with plates designed by Barbier and engraved under the inspection of Ingouf, is likewise publishing. *Jen. Allg. Lit. Zeit.*

ART. XX. Leipzig. *Questionum philologicarum Specimen, &c.* Specimen of philological Questions: by H. C. A. Eichstädt, Phil. D. and Prof. 4to. 80 p. 1796.

The learned professor, already known to the public by his earlier works [see our Rev. Vol. XIX, p. 224], has dedicated the present almost exclusively to Theocritus, and promises us another specimen, preparatory to a new edition of the poet of Syracuse. If we cannot call this essay absolutely the best that has been written on this greek author, it is certainly one of the best, displaying much critical skill and judgment, and several of the emendations here proposed being strikingly excellent. *Jen. Allg. Lit. Zeit.*

ART.



**ART. XXI.** Zeitz and Leipzig. *Codex manuscriptus Epistolarum Petri de Vineis, &c.* An Account of a Ms. of the Epistles of Peter de Vineis, in the Episcopal Library at Zeitz, by M. Christ. Jef. Mueller. 4to. 12 p. 1794.

**ART. XXII.** *De Corpore Inscriptionum Gruteriano, &c.* On Gruter's Inscriptions, enriched with Notes and Observations by T. Reinesius, ib., by the Same. 4to. 16 p. 1793.

**ART. XXIII.** *De Bernhardo Bertramo, &c.* On B. Bertram, a learned Philologer of the seventeenth Century, by the Same. 8vo. 24 p. 1795.

**ART. XXIV.** *De Suida, &c.* On Suidas, enriched with the Observations of T. Reinesius, by the Same. 8vo. 16 p. 1796.

These four tracts by the learned rector of the school at Zeitz may call the attention of men of letters to a library little known, and serve to restore a due share of reputation to men, on whose merits others have unwarrantably plumed themselves. Olearius, the publisher of notes on Suidas, appears here in no very respectable light.

*Jen. Allg. Lit. Zeit.*

#### ANCIENT LITERATURE.

**ART. XXV.** Leipzig. *Braga und Hermode, &c.* Braga and Hermode (Apollo and Mercury), or a New Magazine of German Antiquities relative to Language, Arts, and Morals. Vol. I. Part I. 8vo. 224 p. 1796.

This revival of *Bragur* [see our Rev. Vol. xv, p. 479, and xii, 117], which is also published under that title, as Part I. of Vol. IV, will no doubt be welcome to every friend of that work, and cannot fail to gratify the lover of ancient german literature.

*Jen. Allg. Lit. Zeit.*

#### HISTORY.

**ART. XXVI.** Gießen. *Beiträge zur Geschichte des Mittelalters, &c.* Fragments of the History of the Middle Age, by J. Ern. Christian Schmidt. Vol. I. 8vo. 207 p. 1796.

Both entertainment and information may be derived from these fragments, which are sufficiently connected to form an interesting whole. The first exhibits the life and character of Boniface, the celebrated apostle of the Germans: in the second, among other things it is made to appear probable, that Boniface was one of the principal instruments that placed Pepin on the throne: in the third are strong proofs, that the coronation of Charlemagne at Rome was an intrigue of Leo III; and here it is shown how little Charles deserved the name of Great: while in the fourth essay Gregory VII is depicted as meriting the appellation. In all these essays we know not which to admire most, the author's acute psychological insight into causes and effects, his impartial combination of historical traits, or his accurate and laborious collection of facts.

*Jen. Allg. Lit. Zeit.*

**ART. XXVII.** Berlin. *Darstellung des jetzigen Krieges, &c.* Picture of the present War between Germany and France, with a particular

particular View to the Part taken in it by Prussia, to the Conclusion of the Treaty of Peace at Basle, by J. E. Küster. 8vo. 222 p. 1796.

This is a defence of the conduct of Prussia, written with great moderation, and with documents annexed. *Jen. Allg. Lit. Zeit.*

ART. XXVIII. Königsberg. *Versuche einer Geschichte Danzigs, &c.* Sketch of a History of Dantzic, from authentic Documents and Manuscripts. By Dr. Dan. Gralath. 3 Vols. 1769 p. 1789-91.

Mr. G. is not unacquainted with the duties of a historian, has had access to a considerable number of valuable materials, and has accordingly furnished much the best history we have of Dantzic, though it would be going too far to say, that it leaves nothing to be desired.

*Jen. Allg. Lit. Zeit.*

#### BIOGRAPHY.

ART. XXIX. Zurich. *Saloman Gessner, &c.* Solomon Gessner. By J. J. Hottinger. 8vo. 270 p. with a vignette title-page. 1796.

We could wish to have such lives as this of all our celebrated poets, written by men well acquainted with them; though in reading the judgments here passed on G.'s works, it is necessary to bear in mind, that they come from the pen of a friend. The portrait of G. prefixed is said to be a striking resemblance.

*Jen. Allg. Lit. Zeit.*

#### POETRY.

ART. XXX. Gottingen. *Christ. Aug. Tiedge's Schriften, &c.* The Works of C. A. Tiedge. Vol. I. Epitiles. 8vo. 324 p. Price 1 r. 1796.

The characteristic of this estimable poet's muse is philanthropy. All the pieces are of a moral tendency, and are evidently the spontaneous effusions of the heart.

*Natur führt unsern Geist zur Tugend  
Und Tugend führt ihn zur Natur :*

*' Nature to Virtue leads the mind ;*

*And Virtue leads the Mind to Nature :'*

says Mr. T. : and the thought appears to have been taken from the progress of his own sentiments. The present volume is to be followed by three more.

*Jen. Allg. Lit. Zeit.*

#### MISCELLANIES.

ART. XXXI. Some fragments of Montesquieu, on literary subjects, are about to be published. De Secondat, who is lately dead, the only son of Montesquieu, becoming obnoxious to the revolutionary committee at Bourdeaux, threw into the flames all his family papers, among which were his father's mss. The loss of many of these is no doubt to be regretted, but fortunately his secretary preserved some of them, and they are now in the press.

THE  
ANALYTICAL REVIEW.

FOR DECEMBER, 1796.

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BIOGRAPHY.

ART. 1. Roscoe's *Life of Lorenzo de' Medici*:

[Concluded from Vol. XXIII, p. 351.]

ONE great prerogative of the author, the review of whose work we now resume, is, no doubt, that happy distribution of matter, by which the grave and the more amusing parts of the subject alternately relieve each other: having left his reader, 'con la bocca dolce,' at the conclusion of the first volume, Mr. R. at the beginning of the second exhibits the rival of Petrarch, if not as the founder, at least as the first who gave action and energy to that conciliating system of politics, since denominated the balance of power, the darling maxim of modern statesmen.

'The situation of Italy,' says our author, p. 4, 'at this period afforded an ample field for the exercise of political talents. The number of independent states of which it was composed, the inequality of their strength, the ambitious views of some, and the ever active fears of others, kept the whole country in continual agitation and alarm. The vicinity of these states to each other, and the narrow bounds of their respective dominions, required a promptitude of decision in cases of disagreement, unexampled in any subsequent period of modern history. Where the event of open war seemed doubtful, private treachery was without scruple resorted to; and where that failed of success, an appeal was again made to arms. The pontifical see had itself set the example of a mode of conduct that burst asunder all the bonds of society, and operated as a convincing proof that nothing was thought unlawful which appeared to be expedient. To counterpoise all the jarring interests of these different governments, to restrain the powerful, to succour the weak, and to unite the whole in one firm body, so as to enable them, on the one hand, successfully to oppose the formidable power of the turks, and on the other, to repel the incursions of the french and the germans, both of whom were objects of terror to the less warlike inhabitants of Italy, were the important ends which Lorenzo proposed to accomplish. The effectual defence of the florentine dominions against the encroachments of their more powerful neighbours, though perhaps his chief inducement for engaging in so extensive a project, appeared in the execution of it, rather as a necessary part of his system, than as the principal object which he had in view. In these transactions we may trace the first decisive instance of that political arrangement, which was more fully developed and more widely

extended in the succeeding century, and which has since been denominated the balance of power. Casual alliances, arising from consanguinity, from personal attachment, from vicinity, or from interest, had indeed frequently subsisted among the italian states; but these were only partial and temporary engagements, and rather tended to divide the country into two or more powerful parties, than to counterpoise the interests of individual governments, so as to produce in the result the general tranquillity.\*

Before however Lorenzo could proceed to the execution of his beneficent system, he had to thank his stars for a second escape from a new conspiracy formed against his life, at the instigation of his old and inveterate enemies the *Ricci*, by *Battista Frescobaldi*. This attempt, conducted with less prudence, had none of the atrocious consequences of the first, but ended in the immediate destruction of Frescobaldi and his tuscan accomplices. Curiously however as it is related by

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\* It is commonly understood that the idea of a systematic arrangement, for securing to states, within the same sphere of political action, the possession of their respective territories, and the continuance of existing rights, is of modern origin, having arisen among the italian states in the fifteenth century. *Robertson's Hist. of Gb. V. v. i. sec. 2.* But Mr. Hume has attempted to shew that this system, if not theoretically understood, was at least practically adopted by the ancient states of Greece and the neighbouring governments. *Essays, v. i. part ii. Essay 7.* In adjusting the extent to which these opinions may be adopted, there is no great difficulty. Wherever mankind have formed themselves into societies, (and history affords no instance of their being found in any other state,) the conduct of a tribe, or a nation, has been marked by a general will; and states, like individuals, have had their antipathies and predilections, their jealousies, and their fears. The powerful have endeavoured to oppress the weak, and the weak have sought refuge from the powerful in their mutual union. Notwithstanding the great degree of civilization that obtained among the grecian states, their political conduct seems to have been directed upon no higher principle: conquests were pursued as opportunity offered, and precautions for safety were delayed till the hour of danger arrived. The preponderating mass of the roman republic attracted into it's vortex whatever was opposed to it's influence; and the violent commotions of the middle ages, by which that immense body was again broken into new forms, and impelled in vague and eccentric directions, postponed to a late period the possibility of regulated action. The transactions in Italy, during the fourteenth and fifteenth centuries, bear indeed a strong resemblance to those which took place among the grecian states; but it was not till nearly the close of the latter century, that a system of general security and pacification was clearly developed, and precautions taken for insuring its continuance. Simple as this idea may now appear, yet it must be considered, that, before the adoption of it, the minds of men, and consequently the maxims of states, must have undergone an important change: views of aggrandizement were to be repressed; war was to be prosecuted, not for the purpose of conquest, but of security; and above all, an eye was to be found that could discern, and a mind that could comprehend so extended an object.

our author, it appears to have made a deep impression on the mind of his hero, since he adopted in consequence of it a measure of safety which even the homicide Cæsar had scorned, that of appearing in public guarded by a select band of armed friends.

The author now proceeds at length, and with equal perspicuity, impartiality, and diligence, to detail the progress of Lorenzo's measures to secure and establish the independence of Florence, and to compose the jarring interests of Italy. Popes, kings, petty princes, republics, appear in succession, poised, supported, checked, advised, reconciled, to cement his generous plan: eloquence, military skill, caution, liberality, intrepidity stamp him by turns the soul of his own and the arbiter of the surrounding states, till at length the whole is composed and well poised, Italy enjoys security and peace. Such is the general outline; a more minute detail, as it would exceed our limits, could in a meagre summary serve only to weary the reader: the materials vary, the contending parties are not equally important, the heroes sometimes relax; conquests give way to a leader's indisposition, and battles are fought which remind us of Virgil's winged squadrons:

“ Hi motus animorum, atque hæc certamina tanta,  
Pulveris exigui jactu compressa quiescunt.”

CHAP. VII. From politics, negotiations, and war, we follow our author to his academic shades, to the improvements in classic learning made under the fostering patronage of Lorenzo; to the importation of greek literature by Emanuel Chryoloras, Joannes Argyropylus, Demetrius Chalcondyles; to the introduction of printing, the progress of the laurentian library, and the establishment of a greek academy at Florence. We are made acquainted with Politiano; his merits as a civilian, critic, translator, controvertist, and poet: Giovanni Pico, prince of Mirandola, next excites our wonder; and after him Linacer, Landino, and the two Verini might claim our attention, were they not eclipsed by the female efforts of Alessandra Scala, and Cassandra Fidelis.

‘It might have been expected,’ says our author, p. 55, after having premised some observations on the seemingly unattainable excellence of Dante, Petrarca, and Boccaccio, ‘that the successful efforts of these authors to improve their native tongue, would have been more effectual than the weak, though laudable attempts made by them to revive the study of the ancient languages; but it must be remembered, that they were all of them men of genius, and genius assimilates not with the character of the age. Homer and Shakspeare have no imitators, and are no models. The example of such talents is perhaps upon the whole unfavourable to the general progress of improvement; and the superlative abilities of a few, have more than once damped the ardour of a nation. But if the great Italian authors were inimitable in the productions of their native language, in their latin writings they appeared in a subordinate character. Of the labours of the ancients, enough had been discovered to mark the decided difference between their merits and those of their modern imitators; and the applauses bestowed upon the latter, were only in proportion to the degree in which they approached the models of ancient eloquence. This competition was therefore eagerly entered into; nor had the success of the first revivers of these studies deprived their followers of the hope of surpassing them. Even the early part of the fifteenth century

tury produced scholars as much superior to Petrarca, and his coadjutors, as they were to the monkish compilers, and scholastic disputants, who immediately preceded them; and the labours of Leonardo Aretino, Gianozzo Manetti, Guarino Veronese, and Poggio Bracciolini, prepared the way for the still more correct and classical productions of Politiano, Sannazaro, Pontano, and Augurelli. The declining state of italian literature, so far then from being inconsistent with, was rather a consequence of the proficiency made in other pursuits, which, whilst they were distinguished by a greater degree of celebrity, demanded a more continued attention, and an almost absolute devotion both of talents and of time.

It would be injustice to suppose, that by this well-turned and energetic passage, our author could mean to depreciate the benign influence of original genius, or to insinuate aught against the necessity of its periodical appearance; his aim is to assign their proper place to the literati of the epoch he describes, to trace the probable motives of their pursuits, and to show, that by a judicious choice they supplied in some degree their want of innate power, and even of discernment in their objects of imitation. Who better than our historian knows, that, if nature be inexhaustible in her resources and productions, and genius be merely a power of seizing and representing with clearness some of her features, the appearance of one man of genius can no more check the perceptions, than preclude the existence of another? He who takes Homer or Michael Angelo for his model, adopts him merely as his medium to see nature more distinctly or on a grander scale; he imitates, without copying, like Virgil and Pelegrino Tibaldi, for whom it will be difficult to find a name, if they be refused that of imitators of the ionian and the tuscan genius. If the supposed inaccessible excellence of Dante and his contemporaries dispirited the italians of the 15th century, from the cultivation of the higher italian poetry, it proved not that they had exhausted nature, but that they were no longer understood; and that they were not, almost every line of their pedantic commentators proves. Machiavelli, Ariosto, Tasso, appeared after them, with the same models before their eyes, and each produced works none would wish to exchange for all the laboured lucubrations of tuscan latinists: the fact is, it was easier to shine before a partial public formed by themselves, with glittering compilations of classic lines, almost always dishonoured by some clumsy or gothic addition of their own, than to emulate the pace of their great predecessors before the general eye.

The domestic character of Lorenzo, the wit, the husband, father, friend, appear in the eighth chapter. The author examines and acquits him of the charge of having been addicted to licentious amours, and exhibits him, if not as a tender, at least as a civil husband: but 'in no point of view,' says he, 'does the character of this extraordinary man appear more engaging than in his affection towards his children, in his care of their education, and in his solicitude for their welfare.' He accordingly on each of these particulars enters into very interesting details: we are introduced to the characters of his sons, Piero and Giovanni, the first known as his successor, the second celebrated as supreme pontiff, under the assumed name of Leo X. From his children we pass on to Lorenzo's domestic concerns. His villa, Poggio Cajano, Careggi, Fiesole, and other domains, pass in review.

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The visits of Piero to Rome and Milan, his marriage with Alfonsina Orsini, the exaltation of Giovanni to the dignity of cardinal at the age of fourteen, his father's admirable admonitory letter to him on that occasion; the death of Madonna Clarice, Lorenzo's wife; his patronage of learned ecclesiastics; the assassination of G. Riario, and the tragic death of Galeotto Manfredi, prince of Faenza, occupy the remainder.

If the subject of the ninth chapter, the progress of the plastic arts, under the patronage of the Medici, reflect a new lustre on the beneficent grandeur of that family, the judgment, perspicuity, elegance of taste, and 'amore', with which it is treated by our author, reflect almost equal honour on himself. From the obscure dawn of Cimabue to the noonday splendour of M. Angelo, we are gradually led to form our ideas of art with a precision and distinctness, in vain looked for in the loquacious volumes and indiscriminate panegyrics of Vasari. Among so many beauties the choice of selection is difficult; a short extract from one or two passages will inform the reader what he is to expect from the whole; after mentioning the successful efforts of Lorenzo Ghiberti and Donatello, the author continues:

P. 189.—“Notwithstanding the exertions of these masters, which were regarded with astonishment by their contemporaries, and are yet entitled to attention and respect, it does not appear that they had raised their views to the true end of the profession. Their characters rarely excelled the daily prototypes of common life; and their forms, although at times sufficiently accurate, were mostly vulgar and heavy. In the pictures which remain of this period, the limbs are not marked with that precision which characterizes a well-informed artist. The hands and feet, in particular, appear soft, enervated, and delicate, without distinction of sex or character. Many practices yet remained that evince the imperfect state of the art. Ghirlandajo and Baldovineti continued to introduce the portraits of their employers in historic composition, forgetful of that *simplex duntaxat et unum* with which a just taste can never dispense. Cosimo Roselli, a painter of no inconsiderable reputation, attempted, by the assistance of gold and ultramarine, to give a factitious splendor to his performances. To every thing great and elevated, the art was yet a stranger; even the celebrated picture of Pollajuolo exhibits only a group of half naked and vulgar wretches, discharging their arrows at a miserable fellow-creature, who, by changing places with one of his murderers, might with equal propriety become a murderer himself\*. Nor was it till the time of Michel-

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\* Objects of horror and disgust, the cold detail of deliberate barbarity, can never be proper subjects of art, because they exclude the efforts of genius. Even the powers of Shakespear are annihilated in the butcheries of Titus Andronicus. Yet the reputation of some of the most celebrated Italian painters has been principally founded on this kind of representation. “Ici,” says M. Tenhove, “c’est S. Etienne qu’on lapide, et dont je crains que la cervelle ne rejaillisse sur moi; plus loin c’est S. Barthélémi tout sanglant, tout écorché; je compte ses muscles & ses nerfs. Vingt flèches ont criblé Sébastien. L’horrible tête du Baptiste est dans ce plat. Le gril de S. Laurent sert de pendant à la chaudière de S. Jean—Je recule d’horreur.” *Mem. Gen. lib. x.* May it not well be doubted, whether

Michelangelo that painting and sculpture rose to their true object, and instead of exciting the wonder, began to rouse the passions and interest the feelings of mankind.'

Though indignant at the doting tradition, which still presumes to foist the bedlams trash of Titus Andronicus among Shakespeare's pieces; and certainly as little partial to the rubric of martyrologies as our author or Mr. Tenhove; we yet believe, that their observation receives it's force rather from the insensibility, perhaps brutality, of artists, than from the subject itself. Let horror and loathsomeness be banished from the instruments of art, and the martyrdom of Stephen or Sebastian, Agnes or John, becomes as admissible as that of Marfyas or Palamedes, Virginia or Regulus. It is the artist's fault, if the right moment be missed. If you see only blood-tipt arrows, brain-dashed stones, excoriating knives, the artist, not the subject, is detestable: this furnished heroism, celestial resignation, the features of calm fortitude and beauty helpless but undismayed; the clown or brute alone, who handled it, pushed you down among the assassins from the hero's side. Humanity may avert our eyes with propriety from the murdered subjects of Pietro Testa, Joseph Ribera, sometimes even of Domenichino himself; but apathy, phlegm\*, effeminacy, alone would prefer an Andromeda, an Agave, or a Venus hanging over an expiring Adonis, to the 'Madonna del Spasmo' of Raffaello, or M. Angelo's crucifixion of St. Peter.

We next present the reader with the following passage, on Michelangelo.

p. 208.—'The labours of the painter are necessarily transitory, for so are the materials that compose them. In a few years Michelangelo will be known, like an ancient artist, only by his works in marble. Already it is difficult to determine, whether his reputation be enhanced

spectacles of this kind, so frequent in places devoted to religious purposes, may not have had a tendency rather to keep alive a spirit of ferocity and resentment, than to inculcate those mild and benevolent principles in which the essence of religion consists?'

\* Our author has given ample opportunities to Mr. Tenhove, a dutch writer on nearly the same subject with his own, to display a disparity of manner singularly contrasting with his own sober and authentic page. Mr. T. is apparently a wit and a man of feeling, but at all times ready to sacrifice matter to whim, or to substitute assertion for proof; thus in talking of the celebrated cameo, representing the punishment of Marfyas, once the property of Lorenzo, he tells us, that of old it belonged to Nero, who used it as the seal of his death-warrants, and who probably assumed the attitude of the Apollo engraved on it, whilst he assisted at the flogging of one Menedemus, a singer who had excited his jealousy: a tale partly invented, partly perverted from Suetonius, who tells something similar of Caligula and Apelles.—In another place, (p. 178, note b.) after ridiculing with somewhat prolix propriety the florentine custom of substituting even in grave writing the nicknames of their countrymen to their real ones, he adds, that it is a custom laughed at and disapproved by the rest of italian writers, though undoubtedly he had read of Cola di Rienzi, Massaniello, Titta Borghese, Giorgione, il Tintoretto, Frà Baitiano and Titian himself—  
"Pauperis esset numerare pecus."



or diminished by the sombre representations of his pencil in the Pauline and Sixtine chapels, or by the few specimens of his cabinet pictures, now rarely to be met with, and exhibiting only a shadow of their original excellence. But the chief merit of this great man is not to be sought for in the remains of his pencil, nor even in his sculptures, but in the general improvement of the public taste which followed his astonishing productions. If his labours had perished with himself, the change which they effected in the opinions and the works of his contemporaries would still have entitled him to the first honours of the art. Those who from ignorance, or from envy, have endeavoured to depreciate his productions, have represented them as exceeding in their forms and attitudes the limits and the possibilities of nature, as a race of beings, the mere creatures of his own imagination; but such critics would do well to consider, whether the great reform to which we have alluded could have been effected by the most accurate representations of common life, and whether any thing short of that ideal excellence which he only knew to embody could have accomplished so important a purpose. The genius of Michelagnolo was a heaven which was to operate on an immense and heterogeneous mass, he felt intended to give a relish to insipidity itself; it was therefore active, penetrating, energetic, so as not only effectually to resist the contagious effects of a depraved taste, but to communicate a portion of its spirit to all around.

The comprehensive conception and energy of this admirable passage prove our author to have penetrated farther into the character of Michelagnolo, and to have formed far more accurate ideas of his real prerogative, than either of his favourite biographers\*.

Before we dismiss this chapter, we state it as matter of surprise, that the accomplishments and gigantic powers of Lionardo da Vinci, a man nearly of Lorenzo's own age, appears to have shared in none of the favours which he showered on inferior artists.

CHAP. X. We approach with regret the concluding period of this history, the last moments and death of Lorenzo. Our regret is increased by the limits prescribed to our review, as our author, if possible, rises here above the preceding chapters, in the accumulation of interesting circumstances, delineation of character, and pathetic scenery. The death of his hero involves that of the most conspicuous characters around him, of Politiano, Pico, Ermolao: the expulsion of his family, and the death of his unfortunate son soon follow; and with the reinstatement of the Medici, the extinction of the republic, after the unsuccessful struggles of Lorenzino de' Medici and Philipppo Strozzi;

\* Giorgio Vafari and Ascanio Condivi. Our author, though a patient admirer of the first, is offended at the 'insufferable minuteness' of the second. It would be unfair to consider Condivi as the literary competitor of Vafari, yet great respect is to be paid to a narrative composed under the immediate eye of Michelagnolo himself. His *Otto scudi al mese poco più o meno*, whether they reflect much or little honour on the liberality of Lorenzo, have at least a right to rank with the *'quattro mazzi, che erano quaranta libbre di candele di sego,'* which, the knight of Arezzo informs us, he sent as a present to Michelagnolo. Vafari *Vita di M. A. B.* Tom vi. p. 328.

under the establishment of a tyranny, finishes the work. From so rich an aggregate of materials, we must content ourselves with a single extract, the character of Lorenzo and our author's review of his conduct as a statesman.

P. 239.—In the height of his reputation, and at a premature period of life, thus died Lorenzo de' Medici; a man who may be selected from all the characters of ancient and modern history, as exhibiting the most remarkable instance of depth of penetration, versatility of talent, and comprehension of mind. Whether genius be a predominating impulse, directing the mind to some particular object, or whether it be an energy of intellect that arrives at excellence in any department in which it may be employed, it is certain that there are few instances in which a successful exertion in any human pursuit has not occasioned a dereliction of many other objects, the attainment of which might have conferred immortality. If the powers of the mind are to bear down all obstacles that oppose their progress, it seems necessary that they should sweep along in some certain course, and in one collected mass. What then shall we think of that rich fountain which, whilst it was poured out by so many different channels, flowed through each with a full and equal stream? To be absorbed in one pursuit, however important, is not the characteristic of the higher class of genius, which, piercing through the various combinations and relations of surrounding circumstances, sees all things in their just dimensions, and attributes to each its due. Of the various occupations in which Lorenzo engaged, there is not one in which he was not eminently successful; but he was most particularly distinguished in those which justly hold the first rank in human estimation. The facility with which he turned from subjects of the highest importance to those of amusement and levity, suggested to his countrymen the idea that he had two distinct souls combined in one body. Even his moral character seems to have partaken in some degree of the same diversity, and his devotional poems are as ardent as his lighter pieces are licentious. On all sides he touched the extremes of human character, and the powers of his mind were only bounded by that impenetrable circle which prescribes the limits of human nature.

As a statesman, Lorenzo de' Medici appears to peculiar advantage. Uniformly employed in securing the peace and promoting the happiness of his country by just regulations at home, and wise precautions abroad, and teaching to the surrounding governments those important lessons of political science, on which the civilization and tranquillity of nations have since been found to depend. Though possessed of undoubted talents for military exploits, and of sagacity to avail himself of the imbecility of neighbouring powers, he was superior to that aversion of dominion which, without improving what is already acquired, blindly aims at more extensive possession. The wars in which he engaged were for security, not for territory; and the riches produced by the fertility of the soil, and the industry and ingenuity of the inhabitants of the florentine republic, instead of being dissipated in imposing projects and ruinous expeditions, circulated in their natural channels, giving happiness to the individual, and respectability to the state. If he was not insensible to the charms of ambition, it was the ambition to deserve rather than to enjoy; and he was always cautious not to exact from the public favour more than it might be voluntarily willing

willing to bestow. The approximating suppression of the liberties of Florence, under the influence of his descendants, may induce suspicions unfavourable to his patriotism; but it will be difficult, not to say impossible, to discover, either in his conduct or his precepts, any thing that ought to stigmatize him as an enemy to the freedom of his country. The authority which he exercised was the same as that which his ancestors had enjoyed, without injury to the republic, for nearly a century, and had descended to him as inseparable from the wealth, the respectability, and the powerful foreign connexions of his family. The superiority of his talents enabled him to avail himself of these advantages with irresistible effect; but history suggests not an instance in which they were devoted to any other purpose than that of promoting the honour and the independence of the tuscan state. It was not by the continuance, but by the dereliction of the system that he had established, and to which he adhered to the close of his life, that the florentine republic sunk under the degrading yoke of despotic power; and to his premature death we may unquestionably attribute, not only the destruction of the commonwealth, but all the calamities that Italy soon afterwards sustained.'

Though we admire the author's eloquence, and in a great measure subscribe to this character, some doubts may be entertained, whether Lorenzo had not to thank a premature death for having left his political character, if not unsuspected, at least unimpeached by direct proofs. Aggrandizement by enormous accumulation of wealth, and that obtained, by cautious but unremitting grasps at power, appears to have been the leading principle of the medicean family; hence those sacrifices of private attachments and animosities; hence that ambition of connecting themselves by intermarriage with the most powerful families of the surrounding powers; hence the indecent though successful attempt of raising a boy to the dignity of cardinal, against the qualms of an else willing pontiff; steps not easily accounted for from men who professed the honour of being considered as the first citizens of Florence to be the height of their ambition. But let us return for a moment to our historian, whose work we cannot dismiss without adding our feeble vote to the unbounded applause, which it has obtained from the best part of the public. Mr. R., in our opinion, possesses a high rank among the historians of his country. Notwithstanding the modesty of the title, the life of Lorenzo de' Medici unites the general history of the times, and the political system of the most memorable country in Europe, with the characters of the most celebrated men, and the rise and progress of sciences and arts. The greatest praise of the historian and biographer; impartiality, might be called it's most prominent feature, were it not excelled by the humanity of the writer, who touches with a hand, often too gentle, those blemishes which he scorns to disguise. It is impossible to read any part of his performance without discovering, that an ardent love for the true interests of society, and a fervid attachment to virtue and real liberty, have furnished his motives of choice, and every where directed his pen. The liligence and correctness of judgment by which the matter is selected and distributed, notwithstanding the scantiness, obscurity, or partiality of the documents that were to be consulted, are equalled only by the amenity with which he has varied his subjects, and the surprising extent of his information. Simplicity, perspicuity, and copiousness, are the leading

leading features of his style, often sententious without being abrupt, and decided without an air of dogma; that it should have been sometimes verbose, sometimes lax or minute, is less to be wondered at, than that it should never be disgraced by affectation or pretence of elegance. If we be not always led by the nearest road, our path is always strewn with flowers, and if it be the highest praise of writing, to have made delight the effectual vehicle of instruction, our author has attained it.

The appendix, of upwards of forty documents relative to the text, many highly interesting, is preceded by some original poems of Lorenzo, copied by Mr. Clarke from the mss preserved in the Laurentian library, and now published for the first time.

Z. Z.

#### POLITICAL ECONOMY.

**ART. II.** *A Treatise on the Police of the Metropolis; containing a Detail of the various Crimes and Misdemeanors by which public and private Property and Security are, at present, injured and endangered: and suggesting Remedies for their Prevention. The third Edition revised and enlarged.* By a Magistrate, acting for the Counties of Middlesex, Surry, Kent, and Essex; for the City and Liberty of Westminster, and for the Liberty of the Tower of London. 8vo. 490 pages. Price 7s. in boards. Dilly. 1796.

THE security of life and property being the first object of civil government, the value and utility of any individual government cannot be better estimated, than by observing, in this respect, it's actual effect upon the state of the community. That government must either be defectively constituted, or ill-administered, which leaves the public exposed to systematic depredation and fraud, from the want of a well regulated and energetic police. If crimes naturally increase in a state with the increase of it's riches, and if a great metropolis, the seat of government, and centre of wealth, be also the grand nursery of immorality, it is of vast importance to the public, that the manner and degree, in which licentiousness, fraud, and plunder prevail, should be known, in order that effectual remedies for the great and increasing evil may be provided. The whole british nation, and more especially the inhabitants of London, are under great obligations to the intelligent and active magistrate, who has, in this treatise, with so much industry, collected a numerous detail of crimes and misdemeanors, which, though of alarming magnitude, have not been duly attended to, and have, hitherto, never been laid before the public through the medium of the press. Concerning the utility of a publication of this kind, nothing needs be said. The facts here brought to light are so interesting, that they cannot fail of attracting universal attention. They are arranged under distinct heads—small thefts—receivers of stolen goods—pillage upon wharfs and quays, and from ships and vessels in the river Thames—frauds and plunder in the public arsenals, and in ships of war and transports—burglary and highway robbery—the coinage and circulation of base money—

money—forgeries; swindling arts, and frauds by gambling.—From this mass of curious information we shall make a few extracts, in the order in which they present themselves.

P. 17.—‘The vast increase, and the extensive circulation of counterfeit money, particularly of late years, is too obvious not to have attracted the notice of all ranks. It has become an enormous evil in the melancholy catalogue of crimes which the laws of the country are called upon to assist the police in suppressing.—Its extent almost exceeds credibility; and the dexterity and ingenuity of these counterfeiters have (after considerable practice) enabled them to finish the different kinds of base money in so masterly a manner, that it has become extremely difficult for the common observer to distinguish their spurious manufacture from the worn-out silver of the mint.—So systematic, indeed, has this nefarious traffic become of late, that the great dealers, who, in most instances, are the employers of the coiners, execute orders for the town and country with the same regularity, as manufacturers in fair branches of trade.

‘Scarce a waggon or coach departs from the metropolis, which does not carry boxes and parcels of base coin to the camps, seaports, and manufacturing towns; inasmuch, that the country is deluged with counterfeit money.

‘In London, regular markets, in various public and private houses, are held by the principal dealers; where *hawkers, pedlars, fraudulent horse-dealers, unlicensed lottery-office-keepers, gamblers at fairs, itinerant jews, irish labourers, servants of toll-gatherers, and hackney-coach-owners, fraudulent publicans, market-women, rabbis-sellers, fish-cryers, barrow-women*, and many who would not be suspected, are regularly supplied with counterfeit copper and silver, with the advantage of nearly 100 per cent. in their favour; and thus it happens, that through these various channels, immense quantities of base money get into circulation, while an evident diminution of the mint coinage is apparent to every common observer.

P. 19.—‘The mischief is not confined to the counterfeiting of coin, similar to that of the realm. The avarice and ingenuity of man is constantly finding out new sources of fraud; inasmuch, that in London, and in Birmingham, and its neighbourhood, louis d’ors, half johannas, french half crowns and shillings, as well as several coins of Flanders and Germany, are counterfeited, apparently without suspicion, that under the act of the 14th of Elizabeth, (cap. 3,) the offenders are guilty of misprision of high treason.

‘Nor does the evil end here:—not content with counterfeiting the foreign coins of Europe, the ingenious miscreants extend their manufacture to those of India: and a coinage of the star pagoda of Arcot has been established in London for some years.—These counterfeits being made wholly of blanchéd copper, tempered in such a manner as to exhibit, when stamped, the cracks in the edges, which are always to be found on the real pagoda, cost the makers only three halfpence each, after being double gilt.—When finished, they are generally sold to jews at five shillings a dozen; and

and through this medium, introduced by a variety of channels into India, where they are probably mixed with the real pagodas of the country, and pass at their full denominated value of eight shillings sterling.

• The sequins of Turkey, another gold coin, worth about five or six shillings, have in like manner been recently counterfeited in London:—thus the national character is wounded, and the disgrace of the british name proclaimed in Asia, and even in the most distant regions of India.—Nor can it be sufficiently lamented, that persons who consider themselves as ranking in superior stations in life, with some pretensions to honor and integrity, have suffered their avarice so far to get the better of their honesty, as to be concerned in this iniquitous traffic.

• It has been recently discovered that there are at least 120 persons in the metropolis and the country, employed principally in coining and selling base money; and this, independent of the numerous horde of utterers, who chiefly support themselves by passing it at its full value.

• It will scarcely be credited, that of criminals of this latter class, who have either been detected, prosecuted, or convicted, within the last seven years, there stand upon the register of the solicitor to the mint, no less than 608 names!—And yet the mischief increases rapidly. When the reader is informed that two persons can finish from 200l. to 300l. (nominal value), in base silver in *six days*; and that three people, within the same period will stamp the like amount in copper; and takes into the calculation the number of known coiners, the aggregate amount in the course of a year will be found to be immense.\*

p. 34.—‘ In the city of London, and within the bills of mortality, there are at present 5204 licensed public-houses\*, and it is calculated that the money expended in beer and spirits in these receptacles of idleness and profligacy, by the *labouring people only*, is upwards of *three millions sterling a year*!’

The following particulars are related concerning the receivers of stolen goods.

- p. 47.—‘ 1. That there exists in this metropolis, (and also in all the towns where his majesty’s dock yards are established) a *class* of dealers, of late years become extremely numerous, who keep open shops for the purchase of *rags, old iron, and other metals*.  
 • 2. That these dealers are universally, almost without a single exception, the receivers of stolen goods of every denomination; from a nail, a skewer, a key, or a glass bottle, up to the most

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• * In London	—	—	825
In Westminster	—	—	997
In that part of Middlesex which lies within the bills of mortality	—	—	2439
In Southwark, and that part of Surry which lies within the bills of mortality	—	—	943

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Total 5204 public houses.  
valuable

valuable article of portable household goods, merchandise, plate, or jewels, &c. &c.

3. That they are divided into two classes:—*wholesale* and *retail dealers*. That the retail dealers are generally (with some exceptions) the immediate purchasers in the first instance, from the pilferers or their agents; and as soon as they collect a sufficient quantity of iron, copper, brass, lead, tin, pewter, or other metals, worthy the notice of a large dealer, they dispose of the same for ready money, by which they are enabled to continue the trade.
4. That the increase of these old iron, rag, and store shops has been astonishing within the last twenty years: from about *three or four hundred*, they have multiplied within this short period to upwards of *three thousand*, in the metropolis alone!
5. That although these shops (which are now to be seen in every bye-street and lane of the capital) exhibit only a beggarly appearance of old iron to public view, it frequently happens that they have large premises behind, where many rich articles of merchandize, but more particularly second hand metals, composed of various household and ship's articles, most of which have been pilfered in a little way, are to be found; and which have been purchased by these dealers, often by false weights, and always under circumstances where they make an immense profit.
6. That the opportunities which these old iron shops afford to *menial servants in private families, to apprentices, journeymen, labourers in the founderies, warehouses and workshops, of manufacturers, artisans, and tradesmen* of every description, by receiving and paying down money for every article that is brought them without asking a single question, have been the means of debauching the morals of a vast body of the lower orders of the people, young and old; and of carrying the system of pilfering in a small way, to an extent which almost exceeds credibility.

The floating property, laden and unladen in the port of London in the course of a year, is estimated at upwards of seventy millions. The annual plunder committed upon this property, including merchandize, ship's stores, tackling, and provision, is said to amount to 500,000*l*. One principal cause of this evil is the prevailing practice of discharging and delivering the cargoes of ships by a class of aquatic labourers, known by the name of *lumpers* and *scuffle-bunters*.

P. 57.—The cargoes of the West-India ships are the principal objects of attention with the lumpers and their associates, who are supposed to plunder from each ship not less than ten hundred weight of sugar a day, during the period of the discharge; and it is estimated by an intelligent writer, that upon West-India produce imported (*communibus annis*) the merchants, ship-owners, and planters at present lose 150,000*l*. and the revenue 50,000*l*. by pillage and plunder alone. The present average importation of sugar only, amounts to no less than one hundred thousand hogsheads a year!

These aquatic labourers are for the most part in connection with the journeymen coopers and watermen, who are also supposed

posed to share in the plunder.—They generally go on *shore* three times a day, and being *in a body together*, it is difficult, and sometimes not very safe, for a trinity or police officer to attempt to search or to secure even one of them.—By the contrivance of a thin sack suspended by strings from the shoulders, and placed under the waistcoat, a surprising quantity of sugar is carried away; exhibiting to the superficial observer only the appearance of the natural protuberance of the belly.—Others who are not provided with such sacks, fill their hats, pockets, and trousers with large quantities of raw sugars; a fact which has been often ascertained by officers of justice who have apprehended them (*so loaded*), under the authority of the Bum-boat act.

‘ The fraudulent part of these *lumpers* having from long practice established a prompt and systematic plan of sale, proceed immediately with their plunder to those who they know will purchase without asking questions.—Namely, petty grocers, publicans, and dealers in old iron, and what is called *band stuff and old stores*; the latter class being inhabitants of the streets bordering on the river, where they are extremely numerous and increasing every day; and, being on the same footing with iron shops, are likewise proper objects for similar regulations.

‘ Besides the depredations which these river plunderers make upon the property of their employers, in the manner already described, they practise another device, by connecting themselves with men and boys, known by the name of *mud-larks*, who prowls about, and watch under the discharging ships when the tide will permit, and to whom they throw *small parcels of sugar, coffee, and other articles of plunder*, which are conveyed to the receivers by these *mud-larks*, who generally have a certain share of the booty.

‘ Besides these associates in villainy, scullers and other boats are, in like manner, constantly hovering about and under the discharging ships, upon pretence of carrying passengers and baggage; into which handkerchiefs of sugar and coffee, bladders of rum, kegs of tamarinds, and even bags of cotton, sacks of wheat or flour, and in short every portable article that can be safely plundered, are passed through the scuttles and port-holes of the ships; and immediately concealed by the pretended watermen, who, if pursued by the trinity or other officers, generally sink the goods to avoid the penalties of the law; but for the most part these adepts find means to elude the vigilance of the officers, and to convey the plunder, under the regular system they have established, to their friends, the receivers; who being under no legal restraint, immediately cover and protect their agents from all hazard of punishment.

‘ But there are other modes by which the property of the merchants is said to be embezzled and plundered, even to a greater extent than by the *lumpers*, the *mud-larks*, or the *pretended watermen*.

‘ The depredations alluded to are made by what are denominated gentlemen-plunderers, or persons who keep *lumber-yards*, small  
*lump*



*hemp and store shops; spirit dealers, and small grocers*; these insinuate themselves into the good graces of persons who are known to have some trust on board of ships which are under discharge, and keep boats and servants for the purpose of plundering, on a more enlarged scale, by which many of them make fortunes in a few years;—these being more latent, are not so generally known, although from the extent of their dealings they are far more pernicious than the inferior class of thieves.

The operations of these gentry are generally carried on during the night, or at those intervals when the discharge of a ship is suspended for want of craft; rum and other liquors are drawn off with cranes made on purpose, and conveyed into bladders containing from two to six gallons each. These bladders are immediately put into the boats which are in attendance, together with quantities of sugar, coffee, and other portable articles, according to the nature of the cargo; all which are conveyed to an appointed place, where persons are stationed on shore to give notice by a particular signal or watch-word when the cargo may be safely landed.

The pillage of the naval, victualling, and ordnance stores, in the dock-yards and other public repositories, is estimated at 300,000*l.* a year.

§. 82.—The vicinity of the metropolis;—the assistance afforded by old iron and store shops on the spot;—by carts employed in this trade alone, constantly going and coming from and to the capital;—by the advantage of an easy and safe conveyance of ponderous and heavy articles, in lighters and other craft passing up and down the river; and the extensive chain of criminal connection, which a course of many years has formed, joined to the ease with which frauds are committed, have combined to render this nefarious traffic a very serious evil.

Among the multitude of persons concerned in it, some are said to keep men constantly employed in untwisting the cordage, for the purpose of removing the king's mark, or coloured strain, which is introduced into it as a check against fraud; and others (as has been already noticed) are, in like manner, employed in knocking the broad arrow out of copper bolts, nails, bar iron, and other articles, on which it is impressed, so as to elude detection.

It would scarce be credited, to what an enormous extent the sale of the cordage, sail-cloth, and other naval articles thus plundered, is carried, in supplying coasting vessels and smaller craft upon the river Thames, at a cheap rate.

The criminal and unfortunate individuals, who compose the dismal catalogue of highwaymen, foot pads, burglars, pick-pockets, and common thieves are thus classed:

§. 83.—1. Young men of some education, who having acquired idle habits by abandoning business, or by being bred to no profession, and having been seduced by this idleness to indulge in gambling and scenes of debauchery and dissipation, at length impoverished and unable to purchase their accustomed gratifications,

gratifications, have recourse to the highway to supply immediate wants.

- \* 2. Tradesmen and others, who having ruined their fortunes and business by gaming and dissipation, sometimes as a desperate remedy, go upon the road.

\* But these two classes are extremely few in number, and bear no proportion to the lower and more depraved part of the fraternity of thieves, who pursue the trade systematically; who conduct their depredations under such circumstances of caution, as to render detection extremely difficult; and whose knowledge of all the weak parts of the criminal law is generally so complete, as to enable them to elude justice, and obtain acquittals, when detected and put upon their trial.—*Namely*—

- \* 3. 1. Servants, hostlers, stable and post-boys out of place, who preferring what they consider as idleness, have studied the profession of thieving.—2d. Persons, who being imprisoned for debts, assaults, or petty offences, have learned habits of idleness and profligacy in gaols.—3d. Idle and disorderly mechanics and labourers, who having on this account lost the confidence of their masters or employers, resort to thieving, as a means of support; from all whom the notorious and hackneyed thieves generally select the most trusty and daring to act as their associates.—4th. Criminals tried and acquitted of offences charged against them, of which class there have been a vast number let loose upon society within the last ten years.—5. Convicts discharged from prisons and the hulks, after suffering the sentence of the law: too often instructed by one another in all the arts and devices which attach to the most extreme degree of human depravity, and in the perfect knowledge of the means of perpetrating crimes, and of eluding justice.

From Newgate alone, were discharged, between the years 1786 and 1795, 6206 prisoners.

p. 99.—‘The depredations which are committed almost every evening in Cheapside, and the adjacent streets leading into it, afford strong proof of the necessity of an improved system with regard to watchmen and patrols.

\* Allured to that particular part of the metropolis, from the extensive and valuable property in *piece-goods* and other portable articles which are constantly removing to and from the different shops and warehouses:—a multitude of thieves and pickpockets exhibiting often in their dress and exterior, the appearance of gentlemen and men of business, assemble every evening in gangs, watching at the corners of every street, ready to *bustle* and *rob*, or to *trip up the heels* of the *warehouse-porters* and the *servants of shop-keepers carrying goods*; or at the doors of warehouses, at dusk and at the time they are locked, to be ready to seize loose parcels when unperceived; by all which means, aided by a number of other tricks and fraudulent pretences, they are but too successful in obtaining considerable booty. In short, there is no device or artifice to which these vigilant plunderers do not resort: of which an example appeared in a recent instance, where almost in the twinkling of an eye, while the servant of an eminent silk-dyer had

crossed

crossed a narrow street, his horse and cart, containing raw silk to the value of *twelve hundred pounds*, were driven clear off. Many of these atrocious villains, are also constantly in waiting at the inns, disguised in different ways, personating *travellers, coach-office clerks, porters, and coachmen*, for the purpose of plundering every thing that is portable; which, with the assistance of two or three associates if necessary, is carried to a coach called for the purpose, and immediately conveyed to the receiver.

‘The most adroit thieves in this line are generally *convicts from the hulks, or returned transports*, who, under pretence of having some ostensible business, (while they carry on the trade of thieving) generally open a *chandlers-shop*, set up a *green-stall*, or get into a *public-house*:—some of these old offenders are known also to keep livery-stables for thieves, and horses for the use of highwaymen; thereby forming a connected chain by which these criminal people extend and facilitate their trade; *nourishing, accommodating, and supporting one another.*’

Many curious particulars are related concerning the arts practised in counterfeit coinage. Several kinds of base silver coin are described. P. 110.

‘It is impossible to estimate the amount of this base money which has entered into the circulation of the country during the last twenty years: but it must be immense; since one of the principal coiners in the *flat way* who has lately left off business, and made some important discoveries, acknowledged to a magistrate of the police, that he had coined to the extent of *two hundred thousand pounds sterling* in counterfeit *half crowns*, and other base silver money, in a period of seven years. This is the less surprising, as two persons can stamp and finish to the amount of from 200l. to 300l. a week.’

P. 112.—‘Trading in base money has now become as regular and systematic as any fair branch of trade.—’

‘Certain it is that immense quantities are regularly sent from London to the camps during the summer season: and to persons at the sea-ports and manufacturing towns, who again sell in retail to the different tradesmen and others who pass them at their full *import* value.’

‘In this nefarious traffic a number of the lower order of the Jews in London assist the dealers, in an eminent degree, particularly in the circulation of bad halfpence.’

‘It has not been an unusual thing for several of these dealers to hold a kind of market, every morning, where from forty to fifty Jew boys are regularly supplied with counterfeit halfpence; which they dispose of in the course of the day in different streets and lanes of the metropolis, for *bad shillings*, at about 3d. each. Care is always taken that the person who cries bad shillings shall have a companion near him who carries the halfpence and takes charge of the purchased shillings (which are not cut:) so as to elude the detection of the officers of the police, in the event of being searched.’

‘The bad shillings thus purchased, are received in payment, by the employers of the boys, for the bad halfpence supplied them, at the rate of four shillings a dozen; and are generally re-

sold to *snuffers*, at a profit of two shillings a dozen ; who speedily re-colour them, and introduce them again into circulation, at their full nominal value.

‘ The boys will generally clear from five to seven shillings a day, by this fraudulent business ; which they almost uniformly spend, during the evening, in riot and debauchery ; returning penniless in the morning to their old trade.

‘ Thus it is that the frauds upon the public multiply beyond all possible conception, while the tradesman, who unwarily at least, if not improperly, sells his counterfeit shillings to jew boys at threepence each, little suspects that it is for the purpose of being returned upon him again at the rate of twelve pence, or 300 per cent. profit to the purchasers and utterers.’

A distinct account is given of various kinds of cheats ;—*sharpers* who obtain licenses to become pawn brokers, hawkers, and pedlars, or auctioneers ; others, who raise money by pretending to be discounters of bills, and money-brokers ; cheats, who set up gaming-houses ; and unlicensed insurers of lottery tickets ; jews, who pretend to buy old clothes and metals ; people, who sell provision and other articles by false weights and measures ; swindlers, who conspire to defraud tradesmen of goods ; cheats, who take genteel lodgings under false names ; who personate tradesmen’s servants, or gentlemen’s footmen ; who associate to make a prey of the ignorant ; who attend inns at the time that coaches and waggons are loading and unloading ; who go from door to door soliciting contributions to charitable establishments ; *duffers*, who pretend to sell smuggled goods ; female sharpers ; female bankers ; and fortune tellers. From the numerous particulars related concerning these classes of cheats, the following may deserve selection.

P. 153.—‘ In consequence of a very accurate enquiry which has been made, and of information derived from different sources, it appears that fraudulent lottery insurances have not diminished. The offices are numerous all over the metropolis, and are supposed to exceed four hundred of all descriptions ; to many of which there are persons attached, called *morocco men*, who go about from house to house among their former customers, and attend in the back parlours of public houses, where they are met by customers who make insurances. It is calculated that at these offices (exclusive of what is done at the *licensed* offices) premiums for insurance are received to the amount of *eight hundred thousand pounds*, during the irish lottery, and above *one million* during the english ; upon which it is calculated that they make from 15 to 25 per cent. profit.—This infamous confederacy was estimated, during the english lottery of the year 1796, to support about 2000 agents and clerks, and nearly 7500 *morocco men*, including a considerable number of hired *armed ruffians* and *bludgeon men* ; these were paid by a general association of the principal proprietors of these fraudulent establishments ; who regularly met in committee, in a well known public house in Oxford market, twice or thrice a week, during the drawing of the lottery ; for the purpose of concerting measures to defeat the exertions of the magistrates, by alarming and terrifying, and even forcibly resisting, the officers of justice

in all instances where they could not be bribed by pecuniary gratifications;—to effect which last purpose, neither money nor pains were spared; and the wretched agents of these unprincipled miscreants were, in many cases, prepared to commit murder, had attempts been made to execute the warrants of magistrates; as can be proved by incontestable evidence.—It is much to be feared that too much success attended these corrupt and fraudulent proceedings, in violation and defiance of the laws of the kingdom.

One of the sharpers for defrauding tradesmen commonly assumes, p. 162, 'the character of a merchant;—hires a genteel house, with a counting house, and every appearance of business.—One or two associates take upon them the appearance of clerks, while others occasionally wear a livery: and sometimes a carriage is set up, in which the ladies of the party visit the shops, in the title of persons of fashion, ordering goods to their apartments.—Thus circumstanced, goods are obtained on credit, which are immediately pawned or sold, and the produce used as a means of deception to obtain more, and procure recommendations, by offering to pay ready money,—or to discount bills.

'When confidence is once established in this way, notes and bills are fabricated by these conspirators, as if remitted from the country, or from foreign parts: and application is made to their newly-acquired friends, the tradesmen, to assist in discounting them.—Sometimes money and bills upon one another are lodged at the bankers for the purpose of extending their credit, by referring to some respectable name for their character.

'After circulating notes to a considerable amount, and completing their system of fraud by possessing as much of the property of others as is possible, without risk of detection, they move off; assume new characters; and when the bills and notes are due, the parties are not to be found.'

Female sharpers sometimes go to St. James's, and 'from their effrontery,' p. 166, 'actually get into the circle; where their wits and hands are employed in obtaining diamonds, and whatever other articles of value, capable of being concealed, are found to be most accessible.

'The wife of a well known sharper now upon the town, is said to have appeared at court, dressed in a style of peculiar elegance: while the sharper himself is supposed to have gone in the dress of a clergyman.—According to the information of a noted receiver, they pilfered to the value of 1700*l.* on the king's birthday (1795,) without discovery or suspicion.

'Houses are kept where female cheats dress and undress for public places.—Thirty or forty of these sharpers generally attend all masquerades, in different characters, where they seldom fail to get clear off with a considerable booty.'

Female bankers 'accommodate barrow-women and others,' p. 167, 'who sell fish, fruit, vegetables, &c. in the streets, with five shillings a day; (the usual diurnal stock in trade in such cases;) for the use of which, for twelve hours, they obtain a premium of six-pence, when the money is returned in the evening; receiving thereby at this rate, about seven pounds ten shillings a year for every five shillings they lend out!

'A police-magistrate, on discovering this extraordinary species of fraud, attempted to explain to a barrow-woman on whom it was practised, that by saving up a single *five shillings*, and not laying any part of it out in gin, but keeping the whole, she would save 7*l.* 10*s.* a year, which seemed to astonish her, and to stagger her belief.—It is to be feared, however, that it had no effect upon her future conduct, since it is evident that this improvident and dissolute class of females have no other idea than that of making the day and the way alike long.—Their profits (which are often considerably augmented by dealing in base money, as well as fruit, vegetables, &c.) seldom last over the day, for they never fail to have a luxurious dinner and a hot supper, with abundance of gin and porter:—looking in general no farther than to keep whole the original stock, with the *six pence* interest, which is paid over to the female banker in the evening: and a new loan obtained on the following morning of the same five shillings again to go to market.

'In contemplating this curious system of banking, (trifling as it seems to be) it is impossible not to be forcibly struck with the immense profits that arise from it. It is only necessary for one of these female sharpers to possess a capital of *seventy shillings*, or three pounds ten shillings, with fourteen steady and regular customers, in order to realize an annual income of *ONE HUNDRED GUINEAS* a year!'

Beside containing a more full enumeration of the evils experienced in the metropolis from depredations upon property, than is, perhaps, any where else to be met with, this work points out many pressures arising from the defects in the laws [p. 414] 'relative to the detection, trial, and conviction of offenders;—particularly from the deficiency of jurisdiction in the city and police magistrates,—the want of funds to reward officers of justice, watchmen, patrols, and beadles, who may act meritoriously in apprehending delinquents; and, lastly, in the trial of criminals, for want of a general *prosecutor for the crown*, to attend to the public interest, and to prevent those frauds (in suborning evidence, and in compounding felonies,) whereby many of the most abandoned are let loose upon society, while those who are novices in crimes are often punished.'

The sanguinary nature of our criminal code is fully shown; the several modes of punishment at present in use are examined; and various plans are suggested, particularly with respect to the correction of morals; the prevention of fraud, pillage, and illegal coinage; the improvement of the general system of punishment, and of the police of the metropolis; and the removal of certain evils, not sufficiently provided for by existing laws. These details are too numerous for us to copy: but they are very judicious and important, and are the evident result, not so much of theoretic speculation, as of practical observation. The treatise is well adapted to excite a greater attention to the subject of public manners, and may be expected to contribute materially towards the introduction of such arrangements, as may be highly beneficial to the metropolis, and to the country at large. We take our leave of this important publication by copying the following curious

ous anecdotes, related to the author by an intelligent foreign minister, to show the perfection to which the system of *espionage* was carried under the old french government.

p. 353.—A merchant of high respectability in Bourdeaux had occasion to visit the metropolis upon commercial-business, carrying with him bills and money to a very large amount.

"On his arrival at the gates of Paris, a genteel looking man opened the door of his carriage, and addressed him to this effect:—*Sir, I have been waiting for you some time; according to my notes, you were to arrive at this hour; and your person, your carriage, and your portmanteau, exactly answering the description I hold in my hand, you will permit me to have the honour of conducting you to monsieur de Sartine.*

"The gentleman, astonished and alarmed at this interruption; and still more so at hearing the name of the lieutenant of the police mentioned, demanded to know what monsieur de Sartine wanted with him; adding, at the same time, that he never had committed any offence against the laws, and that he could have no right to interrupt or detain him.

"The messenger declared himself perfectly ignorant of the cause of the detention; stating, at the same time, that when he had conducted him to mons. de Sartine, he should have executed his orders, which were merely ministerial.

"After some further explanations, the gentleman permitted the officer to conduct him accordingly. Mons. de Sartine received him with great politeness; and after requesting him to be seated, to his great astonishment, he described his portmanteau; and told him the exact sum in bills and specie which he had brought with him to Paris, and where he was to lodge, his usual time of going to bed, and a number of other circumstances, which the gentleman had conceived could only be known to himself.—Monsieur de Sartine having thus excited attention, put this extraordinary question to him.—*Sir, are you a man of courage?*—The gentleman, still more astonished at the singularity of such an interrogatory, demanded the reason why he put such a strange question, adding, at the same time, that no man ever doubted his courage. Mons. de Sartine replied,—*Sir, you are to be robbed and murdered this night!*—*If you are a man of courage, you must go to your hotel, and retire to rest at the usual hour: but be careful that you do not fall asleep; neither will it be proper for you to look under the bed, or into any of the closets which are in your bed chamber; (which he accurately described);—you must place your portmanteau in its usual situation, near your bed; and discover no suspicion:—leave what remains to me.—If, however you do not feel your courage sufficient to bear you out, I will procure a person who shall personate you, and go to bed in your stead.*

"After some farther explanation, which convinced the gentleman that mons. de Sartine's intelligence was accurate in every particular, he refused to be personated, and formed an immediate resolution literally to follow the directions he had received: he accordingly went to bed at his usual hour, which was eleven o'clock.—At half past twelve (the time mentioned by M. de Sartine) the door of the bed-chamber burst open, and three men entered with a dark lantern, daggers, and pistols.—The gentleman, who of course was awake, perceived one of them to be his own servant.

—They rifled his portmanteau undisturbed, and settled the plan of putting him to death.—The gentleman hearing all this, and not knowing by what means he was to be rescued, it may naturally be supposed, was under great perturbation of mind during such an awful interval of suspense; when, at the moment the villains were preparing to commit the horrid deed, four police officers, acting under monf. de Sartine's orders, who were concealed under the bed, and in the closet, rushed out and seized the offenders with the property in their possession, and in the act of preparing to commit the murder.

“The consequence was, that the perpetration of the atrocious deed was prevented, and sufficient evidence obtained to convict the offenders.—Monf. de Sartine's intelligence enabled him to *prevent* this horrid offence of robbery and murder;—which, but for the accuracy of the system, would probably have been carried into execution.”

“Another anecdote was mentioned to the author by the same minister, relative to the emperor Joseph the second: that monarch having, in the year 1787, torned and promulgated a new code of laws relative to criminal and civil offences; and having also established what he conceived to be the best system of police in Europe, he could scarcely ever forgive the french nation, in consequence of the accuracy and intelligence of monf. de Sartine, having been found so much superior to his own; notwithstanding the immense pains he had bestowed upon that department of his government.

“A very notorious offender, who was a subject of the emperor, and who committed many atrocious acts of violence and depredation at Vienna, was traced to Paris by the police established by his majesty, who ordered his ambassador at the court of France to demand that this delinquent should be delivered up to public justice.—

“Monf. de Sartine acknowledged to the imperial ambassador, that the person he enquired after had been in Paris;—that, if it would be any satisfaction, he could inform him where he had lodged, and the different gaming-tables, and other places of infamous resort, which he had frequented while there;—but that he was now gone.—

“The ambassador after stating the accuracy and correct mode by which the police of Vienna was conducted, insisted that this offender must still be in Paris; otherwise the emperor would not have commanded him to make such an application.

“Monf. de Sartine smiled at the incredulity of the imperial minister, and made a reply to the following effect:—

*“Do me the honour, sir, to inform the emperor your master, that that the person he looks for left Paris on the 10th day of the last month; and is now lodged in a back room looking into a garden in the third story of a house, number 93, in—— Street, in his own capital of Vienna; where his majesty will, by sending to the spot, be sure to find him.—*

“It was literally as the french minister of police had stated.—The emperor, to his astonishment, found the delinquent in the house and apartment described; but he was greatly mortified at this proof of the accuracy of the french police; which, in this instance, in  
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point of intelligence *even in Vienna*, was discovered to be so much superior to his own."—

The fact is, that the french system had arrived at the greatest degree of perfection; and though not necessary, nor even proper, to be copied as a *pattern*, might, nevertheless, furnish many useful hints, calculated to improve the police of this metropolis, consistent with the existing laws; and even to extend and increase the liberty of the subject without taking one privilege away; or interfering in the pursuits of any one class of individuals; except those employed in purposes of *mischiefs, fraud, and criminality*.

We cannot help noticing, that, notwithstanding the author considers the old police of Paris as nearly perfect in it's kind, and affording the highest degree of security to the subject, of which the stories we have quoted are adduced as proofs, it appears from his own account, that Paris, under the old government, was the resort of sharpers and villains from every part of Europe, and he adds, that London has now to apprehend the influx of that horde, who are no longer able to pursue their trade in the metropolis of France.

For this truly important work, the public are indebted to Patrick Colquhoun, esq., one of the magistrates appointed under the late police bill.

L. M. S.,

#### HISTORY. TRAVELS.

ART. III. *Histoire des Suisses, &c.*—*History of the Swiss, translated from the German of John Muller, Aulic-Counsellor and Librarian to the Elector of Mentz, Member of the Academy of Useful Arts at Erfurt, of the Society of Antiquaries of Cassel, of the Patriotic Society of Olen, &c.* 5 vols. 8vo. About 350 pages each. Printed at Paris, 3d Year of the French Republic (1794-5), and imported by J. de Boffe. Price 1l. 5s.

THE swiss contended for, and acquired their liberty, at a period when most of the northern states of Europe, and England in particular, were ruled according to the caprice of a tyrant, and experienced the thralldom and degradation attendant on slavery. These volumes, which contain a narrative of this celebrated struggle, are preceded by a history of the helvetic confederation, in which the author, with a commendable pride, boasts, that in his native country 'the vote of the poorest shepherd of the Alps tells for as much as that of the first magistrate of the state, however respected for his dignity, his fortune, his age, or the nobility of his descent.'

'There are some countries,' adds he, 'where a hundred thousand well-born and valorous citizens obey with respect and joy the paternal orders of a council of two hundred; others, where sometimes a baron of an ancient family, sometimes the respectable son of a simple husbandman, brought up amidst the solitude of a convent, sit along with princes, and command states. There is one where liberty still remains sacred, notwithstanding the colossal power by which it is protected, and where the immortal Frederick once governed by laws, which he himself did not propound. We have territories where no other occupation is known among the inhabitants than that of conducting flocks, and learning, while fighting for princes whose rights they have  
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sworn

sworn to defend, to spill their blood for the liberty of their native country.

The swiss imagine, that the Deity presides over and protects their political union, and we accordingly find this idea instilled into the minds of their children.

This charming reflection elevates their minds so as to bid defiance to superiour forces, and diminishes even the horrors of death itself. Possessing but little power, they wish not to increase it; free, they present at the same time the model of tranquil liberty, and a safe asylum for persecuted innocence; armed, and yet docile; submissive to, and nevertheless unconstrained by, their magistrates, they are attached to their native country, and become more just and more excellent in proportion to that attachment.

It is not to our mountains we are indebted for our liberty. Behold *Mont-Blanc*, it is more elevated than the Alps, and yet the Savoyard has crouched under the yoke. Nations far more considerable have been as free as we, and as worthy of being so; and yet what has become of their states-general? Their franchises, now no longer remembered, lie covered over with dust among the archives of their sovereigns.

Vol. I. The author here describes the situation of Helvetia, and points out the original descent of the natives. He then gives an account of their wars with the romans, and their state under the emperors.

Vol. II. The history of the swiss is here continued under Charlemagne and his successors.

Vol. III. We are told in chap. xv. that it was under the dominion of the dukes of Zœringen that the name of the freemen of *Schwitz*, or *Schiz*, first began to be known.

In the midst of the most beautiful meadows, at the foot of mount Hoken, which stretches it's double summit into the skies, and at a little distance from the lake of the Waldstettes, the waters of which are confined in a narrow channel by means of frightful precipices, lies Schwitz, the cradle of the confederation and independence of Helvetia. The gloomy colour of the forests that surround it is admirably contrasted with the cheerful green of the vallies. The tops of the mountains generally consist of scattered rocks, under the shade of which the men and cattle, reclining on the enamelled turf, breathe an air that is always pure. This country does not contain any towns; the Alps, however, surround it with an everlasting bulwark. Behind those natural ramparts reigns the sweet certainty of peace and liberty. The swiss, properly so called, possess a greater affection for their independence and their privileges, than the inhabitants of the cities, towns, and countries, to which they have given their name, and to this they add a severe probity in every case where they are not misled by the spirit of party.

According to popular tradition they are of a northern origin, and were driven from Westfriesland and Sweden by a famine, which forced a tenth of the inhabitants to seek their subsistence elsewhere. They boast of their ancient independence as coeval with their establishment, and the diplomas of the emperors attest, that these people re-

• • • • • *Diplom. de Frederic II. 1240. Sponte nostrum et imperii dominium elegistis.*

lantly,

luntarily, and of their own accord, sued for and obtained the protection of the empire. Nothing of moment was done without the intervention and consent of the community; nay, an unanimity of suffrages was necessary previous to a final resolution.

So early as 1114 we find them recognising the doctrine, that allegiance and protection are reciprocal: for Henry v having given an unjust decision against them in favour of the abbot of Einsiedlen, they said, 'if the emperor pretend to gratify this priest at our expense, the protection of the empire is not of any service to us, and, therefore, in future we will protect ourselves.' They accordingly kept their word, and on being excommunicated by Hermann, bishop of Constance, they treated the ecclesiastical thunder with deserved contempt, 'being unable to persuade themselves, that it was a crime in the eyes of God to support a good cause.' Their priests, however, thought otherwise, and would not perform divine service, until they forced them to officiate in the same manner as before.

We find in chap. xvi, that the citizens of Zurich, 'having arrived at that happy equality, the gift of nature, which slavery and barbarity had too long banished,' ruled the neighbouring country with much gentleness. One instance of this is given in the right of duel, then a legal franchise freely granted by them; another in the liberty enjoyed by the peasantry of purchasing the first night of their wives by means of a trifling fine; and a third in the custom of bestowing two loads of wood on the father of a son, and one on the father of a daughter.

Chap. vii contains an account of the wars and disputes of Rodolphus de Habsbourg, an ancestor of the present imperial family, with the neighbouring states.

In chap. xviii we become acquainted with Albert of Austria, an object of unceasing antipathy to the swiss. His first attempt was against Berne, the citizens of which being joined by their allies of Soleure and Kibourg, marched out under Ulrich of Erlach, gave battle to his troops near Oberwangen, and carried away many of his banners and principal officers in triumph. Having attempted to wheedle the people of the three vallies called the Waldstettes out of their liberty, with as little success as he had endeavoured to subjugate the Bernois, he at length sent Hermann Gessler, of Brunck, and Berenger, of Landenberg, thither, in quality of judges, according to ancient custom. Instead of an occasional residence, they were ordered to settle in the Waldstettes. Accordingly Landenberg chose a castle belonging to Albert, situate on a hill of Unterwald, near Sarnen, while Gessler gave great umbrage to the people of Uri, by building a castle above Altorf. The inhabitants of those cantons, and particularly baron Altinghausen, Rodolphus Reding of Biberck, Beroldingen, Winkelried, and Stauffacher, perceiving that the imperial judges, now become governors, punished the slightest faults either by a long captivity out of the country, or a long imprisonment in obscure dungeons within it, and that they levied burdensome and vexatious taxes, began to murmur; but those in authority despised their complaints, and confided entirely in the forces under their command. They even added insult to oppression. Gessler passing through the village of Steinen on horseback, happened to ride by the house of Stauffacher, which was built according to the fashion of the times, partly of stone, and partly of wood. On surveying it the envious despot in presence of the owner exclaimed, 'can we suffer peasants to be so  
well

well lodged?' Landenberg having confiscated a pair of oxen belonging to an inhabitant of Melchtal, in Underwald, one of his servants observed, 'that the peasants themselves ought to be yoked in the plough!'

To the honour of the fair sex, it was the wife of Strauffacher who first pointed out the road to liberty. Her husband, Walter Furst, of Altinghausen, Erni, whose father's cattle had been seized, and his eyes put out by Landenberg, with their friends and relations, at length met and consulted on their common injuries near the rock of Mytenstein, in the plain of Rutli. Thirty-three men, with free souls, thus assembled, were neither intimidated by the number, nor the power, nor the threats of their enemies. Furst, Stauffacher, and Erni, after conversing for some time concerning their grievances, arose, and lifting their hands towards heaven, swore, 'in the name of that God who has been pleased to make peasants and emperors spring from the same origin, and who has equally endowed all reasonable creatures with inalienable privileges, that they should afford to each other a reciprocal succour for the defence of their common liberty.' As soon as their thirty companions heard the oath, each lifted his hands in the same manner, after their example, and repeated the same solemn promise in the name of God 'and the saints.'

After agreeing on the manner in which they were to execute their project, each returned home, and preserved the most rigorous silence relative to the meeting. In the mean time governor Gessler perished by the hands of William Tell, an inhabitant of Burglen, in the canton of Uri, the son-in-law of Walter Furst, and one of the confederates. Tell having refused to pay homage to the emblem of the house of Austria, was loaded with chains, and carried prisoner across the lake of the Waldstettes, one of the deepest and most dangerous in Switzerland. As they approached the plain of Rutli, a wind called the *fohn*, descending in sudden blasts from the cliffs of St. Gothard, threatened immediate destruction. In this extremity, Gessler, who was terrified at the danger, instantly ordered the prisoner to be unbound, as he was well known to be an expert sailor, and he having steered the little vessel to Azenberg, jumped out on a rock called at this day *Tellens Blatten*. Having thus escaped, he laid in wait for the petty despot, to whom he gave a mortal wound with an arrow in a hollow road, soon after he had landed at Kuffnacht.

Thus perished Hermann Gessler before the time pointed out for the deliverance of the Waldstettes, without the concurrence of the people whom he had oppressed, a victim to the just indignation of a freeman. This action was contrary to the laws; but it was for similar actions that the liberators of Athens and of Rome, and the heroes of the Jewish nation, have been covered with eulogiums in the annals of antiquity. It is neither proper nor necessary that tyrants should be entirely exempt from fear.

Vol. iv, book ii, chap. 1. On the morning of the year 1308, a young woman, belonging to the castle of Rotzberg, introduced a peasant of Underwald into her chamber by means of a rope. He was one of those 'who had combined in the holy conspiracy for delivering their country.' Twenty of his friends entered at the same window, and having confined the garrison, kept possession of the fortress. Twenty other peasants got possession of Landenberg's castle at Sarnen, by

by means of a stratagem, the self-same day, and bracons having been lighted on all the mountains, the inhabitants flew to arms, expelled the governors, and made them swear that they would never enter their country again. This revolution was effected without the loss of a single drop of blood!

The house of Austria was actuated by a very different spirit, for Duke Leopold, accompanied by Landenberg, who had hitherto escaped punishment, entered the passes leading to the mountains at the head of a numerous and well appointed army. But the confederates met them on the confines, and the battle of Morgarten, fought on the 25th of november, 1315, forms a celebrated epoch in the annals of freedom. It is not a little remarkable, that 50 peasants of Schwitz, who had been banished from their native country, on being refused leave to fight with their compatriots on this memorable occasion, posted themselves very skillfully on the heights, and threw the enemy's cavalry into disorder, by means of the stones they rolled down from the mountains. This heroic action restored them to the rank of citizens.

Chap. 11 contains an account of the constitution of Zurich, which boasted of princes among it's burghers, while the inhabitants, 'although lords and knights, did not disdain commerce.' They seem to have been justly apprehensive, that a division of the people into particular tribes, or companies, might prove unfriendly to their liberty; they, therefore, proscribed that corporation spirit, which erects and maintains particular franchises at the expense of the whole community.

The siefs, in default of male heirs, devolved on females. In 1323, a siew, which seems to have been the only one in the city, was shut up; before that period women of the town, and those who kept them in their houses, were obliged to wear red hoods, to distinguish all such from modest maidens and wives.

In 1335 a new revolution took place in the government, in consequence of which Rodolphus Brun, profiting by the unpopularity of the council, acquired a decided ascendancy, and indeed became dictator. Under this puny tyrant, three men, nay three children, were not permitted to meet in the street, and converse with each other! All the horses were declared to be at his disposal, and every person was punished who walked about during the night without a lantern. He had even the impudence to form a military force, under the name of a guard, for his own protection.

Chap. 111 contains a description of Berne, 'a city resembling Rome in her best days, by her virtue, her principles, and the fortunate issue of her exploits.' Such, indeed, was the success of her arms, both against the house of Austria and the neighbouring nobility, so able were her councils, and so well conducted her armies, that the citizens became proverbial every where.

Vol. v, chap. v. This contains an account of the manners of the swiss during the peace of Thorberg, and some curious particulars are also related concerning the dress and customs of that period. Læfser, an inhabitant of Bremgarten, on being conducted to the stake because he did not believe *all* that the clergy wished, turned round to the executioner, and very coolly said, 'friend, there is not wood enough here to burn me.' He displayed equal indifference to the very last moment of

of his existence! The nobility of this period were considered as robbers, plundering the merchants, and carrying their spoils to their castles; their pride; however, is represented as excessive.

Chap. vi. The house of Austria and its agents, envious of the prosperity, and jealous of the liberty of the swiss, entered into new intrigues against that people, which produced fresh hostilities in 1386. This was called 'the war of the nobles,' because all the neighbouring towns, to the amount of some hundreds, joined Leopold against the handful of freemen.

While the *seigniors*, who had dismounted, were buckling on their casques, and the archduke, in the true spirit of chivalry, was knighting his principal followers, the swiss rushed down upon them with their accustomed impetuosity, but were stopped by a forest of lances, which presented an impenetrable front. It was in vain that the militia of Lucerne attempted to force a passage; the enemy remained firm, and seemed ready to forera half moon, with intent to ingulph and destroy them. Many of their countrymen were killed; and their banner had already disappeared, when Antonio Zur-Port, a native of the Milanese, but who resided at Fluzen, in the canton of Uri, exclaimed, 'break the lances, they are hollow!' The front ranks following this advice, accordingly broke the shafts of several of them, but the *chevaliers*, thus disarmed, were instantly replaced by their companions, and the italian killed.

In this critical moment Arnold Sturthan, of Winkelried, an inhabitant of the canton of Unterwald, cried out, 'I will open you a passage!' and then turning round to his fellow-citizens, and saying 'take care of my wife and children, dear confederates, protect my family!' he advanced beyond the ranks with heroic resolution, seized as many of the opposing lances as his arms could contain, infixed them in his breast, and, as he was tall and robust, dragged them along with him to the earth. On this, his companions passing over his body, the whole army of the allies followed them, and put their enemies to the rout. The head of the house of Austria was overwhelmed by the crowd of fugitives; in this situation, a peasant of the canton of Schwitz approached him. "I am the duke!" exclaimed Leopold; but the enraged republican, unmoved at the name, and perhaps rejoiced at the idea of punishing the enemy of his country, inflicted a mortal wound, of which he died on the spot. A considerable number of the confederates perished also on this occasion, and among others Petermann de Gundoldingen, *avoyer* or burgo-master of Lucerne. No longer attentive to personal interest; and only zealous for the liberty and happiness of the little commonwealth to which he belonged, he called one of his fellow-citizens to him, and spoke as follows: 'tell our countrymen never to allow a chief magistrate to remain longer in office than a single year. Inform them that Gundoldingen, at his death, bequeathed them this counsel; and wished that they might remain a happy and victorious people!' The moment these words had been uttered he expired. The number of counts, barons, and knights, killed by the swiss at the battle of Sempach, amounted to six hundred and fifty six, and it became a proverb on this occasion 'that God had ascended his tribunal that day, in order to punish the arbitrary arrogance of the nobility.'

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The battle of Nafels was no less fatal to the house of Austria, and less honourable to the confederates, than that of Sempach, and the emperor was glad first to make a truce, and then a peace, with the people whom it had driven by its oppressions into a successful revolt.

These volumes are decorated with engraved portraits of Arnold von Winkelried, Werner Stauffacher, Walter Furst, and William Tell. Mr. Foster is laborious, indefatigable, often able and judicious, but sometimes verbose.

This work does not possess either that lucid arrangement, or interesting connection, that would entitle it to be ranked as a history; but, on the other hand, it contains a variety of information, and may be read with instruction as memoirs, replete with facts relative to one of the most interesting countries of Europe.

RT. IV. *Voyage Philosophique et Pittoresque, &c.—A Philosophical and Picturesque Journey along the Banks of the Rhine, to Liege, through Flanders, Holland, &c. in the Year 1790, by George Foster. Translated from the German, by Charles Pougens. 2 Vols. 8vo. About 250 pages each. Printed at Paris, and imported by J. De Boffe. 1796.*

THE author of these volumes is well known in England. He was at the time of his journey only twelve years of age, and when scarcely nineteen, embarked with Cook, and accompanied him during his second voyage round the world, an account of which he laid before the public.

The first eleven letters of vol. i. contain a description of the banks of the Rhine, of the cities of Coblenz, Cologne, Dusseldorf, and Aix la Chapelle, the elector of Cologne's library and cabinet of natural history at Bonn, and the elector palatine's gallery of paintings, with a critique on the works of Rubens, Albert Durer, Gerard Dow, Teniers, Schalken, Vander Verff, Vandyck, Zampieri, Annibal Carrache, Carlo Dolce, Raphael, Corregio, &c.

The vineyards of the Rhingau, the grapes of Hockheim, and Domlebach, the mountain and quarry of basalt near Unkel, the poverty and beggary that prevail in the duchy of Juliers, the manufactory of pins at Burscheid, the manufactory of cloth, both there and at Waals, and the political principles and revolutions of the people of Liege, are all noticed, and commented upon in their turn.

The banks of the Rhine are described as uncommonly romantic, abounding with scenery admirably suited to the pencil of the landscape painter. The inactivity and wretchedness of the inhabitants of the wine countries struck our traveller with horror. The peasant is represented as working only long enough to prepare and prune his vines against the approaching season; after this he relapses into his primitive indolence. A good vintage occurs only once in seven or eight years, the produce of which is suddenly lavished in intemperance, and the poor unfortunate labourer then resigns himself to his wretched destiny until the period of wealth and dissipation occurs again. At Kaub, an old man boarded the boat to the mandalms, and opposite St. Goar, one of the administrators of the hospital presented himself with a begging-bag in his hand, observing

at the same time, that no one was allowed to solicit charity in the streets!

At Ehrenbreitstein, a fortress built on a mountain, and considered as the key of the Rhine and the Moselle, Mr. F. was shocked at the sight of the prisoners, all of whom stretched forth their hands through the iron wickets, and implored the commiseration of the passengers.

The hernhutters, or moravians, of Coblenz, assemble at stated times in their neat little chapel, and instead of 'celebrating the orgies of the early christians,' drink tea in public.

'It was with great pleasure that I beheld,' adds he, 'a numerous society of men and women united together by an institution somewhat *monachal*, and yet possessing good sense enough to soften the disagreeable and useless rigours of a monastic life by means of a fraternal communication. Never is man more strengthened against vice and its deceiving attacks, than when he presents himself with an unclouded brow, and that noble boldness inseparable from virtue. To avoid the combat, is to acknowledge the defeat.'

The 'immorality' of the beggars at Cologne is here represented to be so great, that the females leave their stations at the church doors, as legacies to their daughters, and they are actually sometimes considered as marriage portions! At easter, they who implore alms wear a mask, cover their heads with black gauze, and falling on their knees in the streets, recite their rosaries, and solicit charity from the passengers: they are called *kappengecken*.

According to our author, the german schools are still in a deplorable state of degradation, and it is not uncommon even now, to debate as in former times, whether Aristotle were instructed in the mysteries of the christian religion? and whether he had sound notions respecting the immaculate conception?

'Ah! it must indeed be allowed, that the catholic germans are, in the eyes of every observer, but as it were in a middle state, between the french and the turks; never, never will fanaticism and folly desert our germans, while they neglect to inspire the people with a holy respect for the noblest present conferred on them by nature—reason!'

While recapitulating a variety of particulars relative to the ancient privileges of Liege, and the deceitful conduct of the prime bishop, the author laments, in common with all the friends of rational liberty in this country, that our constitution, in consequence of its defects in the representation, is far, very far removed from that degree of perfection it might otherwise obtain.

Letters xii, xiii, and xiv, contain an account of Tirlemont, the university of Louvain, Malines or Mechlin, the cathedral of St. Romuald, Brussels, and the works of all the great painters, to be found in Belgium.

As the whole country was then in a state of insurrection against the emperor Joseph, our traveller and his companions deemed it proper at St. Trond, to assume the symbol of belgic liberty, which was a cockade consisting of black, yellow, and red ribands. The collection of pictures belonging to Danoot the banker, at Brussels, is represented as containing a number of choice pieces,

F. was



was allowed to examine, in consequence of being introduced by abbé Mann, an englishman. A Danaë of Titian seems to have won him into raptures.

The first eight letters of vol. II contain the best account we have hitherto perused of the insurrection in Belgium in 1790; the pictures at Antwerp are also enumerated and criticised.

Never did ignorance prevail in a greater degree in any part of Europe, than at Brussels; never did there exist a more impenetrable thickets, never did credulity, with her *leadens yoke*, bend reason nearer the dust. The inhabitants would be unable, we are told, to support the load of life, without a master. When they were felicitated on their liberty, they exclaimed, '*Nous ne voulons pas être libre!*' The first germe of patriotism discovered itself among the advocates, but the clergy stifled all their efforts. Vonk, Verlooy, and several other virtuous men, endeavoured in vain to 'electrify the public mind,' and elevate the third estate above the brutal subjection into which it had sunk. It was the opinion of Mr. F. in 1790, that in any country, where the people are not truly represented, whatever may be the assertions and clamours of the aristocracy, there exists no legitimate authority. All is usurpation,' adds he, 'and in the voluntary assent of the nation to the supreme will of their oppressors actually presupposes an authority already exercised over their minds, and indicates the sure signs of an immoral triumph over liberty.'

The ladies of Brussels are said to be more attached to dress than in the parisiens; and the women of the town, a necessary consequence perhaps of the habit of expense here alluded to, are considered as uncommonly numerous.

No sooner had the clergy gotten the upper hand in Brabant, than they instantly interdicted the liberty of the press, and persecuted all those who had exerted themselves in behalf of the people, such as general Vander Merck, whom they imprisoned, and Walkiers the baker, whom they drove into exile, although he had expended more than half a million of florins in disarming the german troops, and supporting the insurrection! It is but justice also to add, that the noble families of Aremberg and Ursel, whom they also persecuted, constantly sided with the people. The duke d'Ursel had served with distinction in the imperial army, at Belgrade and Orsova, and Joseph in vain attempted to gain him over to second his enterprises in the Low Countries, by the most flattering promises, for he instantly repaired to Brussels, resigned all his military commissions, and sent back his chamberlain's key.

The victorious priesthood, instead of instilling liberal principles to the minds of the people, obliged them to wear the portrait-

Vandernoot, one of their own creatures, at their button holes; and when they consecrated the tree of liberty at Brussels, they were careful to intermix the three coloured streamers, with obscure and meaning sentences from the Bible, and the lives of the saints.

The plan of Joseph II, respecting the opening of the Scheldt, considered in a philosophical point of view, and the court of England is reproached with having at one time urged this project by

means

means of it's emissaries, and at another time opposed it, with an extraordinary degree of bitterness.

The five remaining letters of this volume contain a description of Holland, particularly of Moerdyk, Kattendrecht, Rotterdam, Schiedam, Delft, the Hague, Amsterdam, and Helvoetsluice. The cabinets of natural history are not forgotten, and a particular account is here given of the rare productions contained in those of Camper, Lionnet, Gallitzin, Voet, and the stadtholder. The author, who seems to have been greatly attached to painting, also describes the fine collections visited by him, particularly that belonging to Mr. Hope, the banker, near Harlaem.

The villages, we are told, exhibit nothing of that *sombre*, melancholy aspect so conspicuous in Flanders and Brabant; and the air of health, contentment, and happiness, so conspicuous in the faces of the people, is attributed wholly to the liberty they enjoy. At the Hague, no beggars were to be seen in the streets, although but twelve years before, the foot passengers were unable to move along on account of their importunities.

The dutch are represented in general as an industrious moral people, and the country as a land of health and neatness. The inhabitants are rather too much addicted to the pursuit of wealth; but their phlegm, simplicity, and methodical character, tend to counterbalance this propensity.

We shall conclude our account of this very entertaining and interesting work with a passage principally relative to the persons of the common people.

In general the men are robust; you but rarely meet with figures, the proportions of which are exquisite, or even fine, elegant or delicate. Their features are strongly marked, and their bodies are very fleshy, and cumbersome: they have a high colour in their cheeks, and the complexion is fair enough, but then it possesses neither transparency nor delicacy. Their eyes, which are either blue or gray, and nearly hidden under brown and bushy eyebrows, appear cold and harsh. A stranger often meets with long noses and flat profiles; the corners of the mouth are deeply indented, and announce somewhat of gaiety, mingled with reserve. I am particular in observing this, because the region of the mouth is the principal abode of those signs, characteristic of physiognomy. Certain it is, that the organ which is necessary to language ought to be formed by it, and for it. The frequency of vowels and diphthongs, the guttural sounds, and the various *bisping* dialogues of the north, give to the gullet, the tongue, and the muscles of the mouth, as well as those of the neck and the cheeks, certain habits and motions, which must produce an influence on the external configuration of all those parts.

It has been long observed, that a republican constitution imprints on the manners, and consequently on the face, a certain particular character. The figure of the dutch presents an application of these principles. However, to this democratic boldness exhibited in all their features, is added an appearance of method and restraint, proceeding from education, their modes of life, and even their particular way of thinking. Assuredly, the consciousness of our own consequence is the first principle of movement in the hu-

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man virtues. He who can say, I am accountable to myself, my country, and the laws alone, for my actions and my thoughts, has actually attained the true end of his original destination, and done honour to the work of his creator. Does not this real majesty exhibited in the person of a freeman, the sole proprietor of his moral faculties, present to the mind, and even to the eye, a spectacle far more interesting than that of the man whose masculine character is completely effaced by the continual friction of despotism, and who endeavours, but in vain, to conceal his degenerate insufficiency under the mask of levity?

I confess that my good friends, the batavians, are in general deficient in that sudden undulating flame which sparkles in the eyes of the inhabitants of Paris, and of Rome. Their features are not animated with that amiable mobility, or do their looks exhibit those sudden notions, indicating genius; while at the same time, a cold reserve settles on the lips, and discovers at the first glance that the soul is mute, and the heart frozen. Here the popular character is rude, dull, and uniform; it however is neither destitute of originality, nor deficient in energy.

#### MEDICINE.

ART. V. *The Clinical Guide; or, a Concise View of the leading Facts, on the History, Nature, and Cure of Diseases; to which is subjoined, a practical Pharmacopœia, in three Parts: viz. Materia Medica, Classification, and extemporaneous Prescription. Intended as a Memorandum Book for young Practitioners, particularly Students of Medicine in their first Attendance at the Hospital.* By William Nisbet, M. D. Fellow of the Royal College of Surgeons, Edinburgh. The 2d Edition, much enlarged by the Dissections of the principal Diseases, and also by considerable Additions to their History and Treatment. Edinburgh, Watson and Co.; London, Johnson. 12mo. 360 pages. Price 5s. bound. 1796.

To determine what is the most advantageous method of acquiring medical knowledge, is a task of considerable difficulty; but that more attention is necessary to the clinical department of the profession, than has generally been bestowed upon it, by those engaged in the study of the art, is probably a point that will not be disputed. A work therefore, the object of which is to guide the tyro in the acquisition of the practical part of medical science, if well executed, must be of considerable utility. How far the present performance is calculated to answer this purpose, will be seen as we proceed in our analysis of it. The author tells us in his preface, p. vii., that 'it is intended to convey, in a concise, but at the same time clear manner, a short history of the nature of each disease—the leading symptoms that characterise it—those that predict a successful or fatal termination—and, lastly, its most approved plan of treatment.

It will thus serve to remind the student of the leading particulars in each disease, freed of the more extended detail in which he has been accustomed to study it; and, before experience gives him

him the art of discriminating diseases, it will prove an useful assistant at the bed-side. To render it still more so, a small Pharmacopoeia is subjoined, containing,

‘ First, The names and doses of most medicines, simple, compound, and chemical, in present use.

‘ Secondly, A classification of these according to their medical qualities. And,

‘ Lastly, The most elegant and efficacious forms of prescribing them, suited to the circumstances of the various diseases described in this treatise.

‘ By this last part, every practitioner will be enabled to vary his forms with ease and advantage to himself, as well as his patient; and the substance of the different large works on these subjects, will be found here comprized within the extent of a few leaves.’

All the modern books of this kind, in our author’s opinion, are either too superficial, or too deficient in arrangement and method, for the use of the medical practitioner.

P. viii. ‘ Therefore, to unite these two objects, of being useful to readers at large, as well as to practitioners of medicine, is the intention of the present publication. A compend of practice on such a plan has been long very much wanted. Students at present have none but the larger systems of medicine to resort to, which are too bulky to attend them to the hospital or the bed-side, and in which too the principal part of the work is consumed in theory, and speculation. A work, therefore, unconnected with theory, and which comprehends solely the leading facts that deserve attention, with a view to the treatment of each disease, cannot fail to be perused with some advantage, even by practitioners of all descriptions. The student, by interleaving it, and subjoining his own observations at the end of each disease, will have an opportunity of adding on its value, and of rendering it, what it is entirely meant to be, a practical Memorandum Book; as such the author has derived advantage from it himself; he hopes it will prove equally useful to others; in that view he offers it to the public, without claiming, or wishing to claim, any merit in its production.’

‘ In the mode of classing diseases, Dr. N.’s compendium is not unexceptionable, though, in many respects, an useful undertaking. The method of arranging diseases into inflammatory, nervous, cachectic, complicated, and local, is not perhaps the best that can be employed for the improvement of the student, which, we have seen above, is the principal intention of the work.

By this mode of arrangement, diseases must frequently be brought under the same head which have very little similarity either in their nature or method of cure. It would be easy indeed to point out, in the performance before us, various instances of this kind; but it is unnecessary, as we do not urge the remark as an objection to

Dr. N.’s publication, but to show that the classification of diseases is yet far from having acquired that degree of perfection, which can render it of any very extensive utility in determining the plan of treatment to be pursued in the cure of disorders.

In the definitions and descriptions of diseases, the author is generally pretty correct; but in stating the means of cure, he has not been equally attentive or exact; he sometimes omits the new and, what in many instances are certainly, improved methods of treatment.

In some instances too, Dr. N. has not been sufficiently attentive in marking the different appearances of the same disease. Thus, under the term consumption, we meet with no distinction of different kinds; though they are well known to exist. That a disease can be constituted out of two others of opposite kinds we are inclined to doubt; notwithstanding our author has introduced such a class. Slow fever, or *synochus*, he thinks of this kind. It is thus described, p. 193.

1. The slow fever is, in some degree, a complication of the inflammatory, (Class I. 1.) and nervous, (Class II. 1.) and is the most general in this country.

It possesses, in the beginning, all the appearances of the mild inflammatory kind, and in this differs from the nervous. The stomach is, from the first, considerably affected, while the patient complains of listlessness, yet there is not such a prostration of strength as prevails in the former, and the head is at the same time generally clear.

2. In this fever a very distinct remission takes place, which becomes less so, till it entirely disappears; if it is solely of the nervous form, there prevails commonly a degree of stupor and giddiness, but in the most common kind, this is not at all remarkable, and this stupor gives the appearance of sleep, though the patient is rather the worse for it.

3. For four or five days at first, the tongue continues perfectly moist, and though the person complain of thirst, it is but little; the secretions however, come at last to be stopt, and then the tongue becoming dry, acquires a parched feel, as in nervous cases; hence arises that indistinctness of speech, which would appear owing to some paralytic affection, but, by administering a little drink and washing the mouth it is removed.

4. The urine is generally of the natural colour, through the whole course of the disease, it deposits at the same time a sediment, and sometimes a glairy mucus appears at bottom. The inflammatory symptoms are always very mild, and it assumes all the appearance of the nervous fever, only the symptoms are not so violent; it may last in some cases, for five or six weeks, or even two months, though no delirium attends, nor is that languor visible (which obtains in the nervous kind occasioning syncope), on attempting to raise the patient, for here he can bear an erect posture for some time: nor is there any tendency to a putrescent state of the fluids, as in the nervous in its advanced stages.

5. Its causes are the same as were mentioned to produce the nervous fever, (Class II. 1. 4.) and it generally departs without any regular crisis, in a slow, gradual way, being denoted by the person enjoying a sound refreshing sleep, and a gentle moisture appearing on the surface, while the appetite gradually returns.

‘ 6. In diffusions of this fever, the appearances are the same as in typhus, though not to the same extent. In some instances nothing preternatural has been discovered.

‘ 7. In its cure it does not bear evacuations, and, above all, bleeding should never be employed. It may be trusted almost solely to mild diaphoretics, in the inflammatory stage, and afterwards a moderate use of wine will be proper, with attention to the proper regulations respecting air and cleanliness, as mentioned in the treatment of the nervous and putrid fevers.’

Surely neither intermittent nor remittent fevers, as afterwards described, can be of this kind. They are evidently diseases of debility. These examples will furnish the reader with some idea of the nature and plan of the treatise.

On contagion, poisons, and suspended animation, Dr. N. has introduced many useful observations and judicious directions.

The second part of the work contains the author’s practical Pharmacopœia, which is divided into materia medica, classification, and prescription.

The new names of the remedies are not made use of in the prescriptions, though the author has thought proper to introduce them in other parts of the work. In one or two instances we have also met with the old chemical characters.

In typhus fever the author’s plan is this : P. 298.

‘ 1. NERVOUS FEVER. (TYPHUS.)

‘ All considerable evacuations are to be here avoided, except simply clearing the *primæ viæ* at first, by the antimonial solution as in No. 1.

‘ Afterwards keeping the bowels clear by preparations of rhubarb, (Vide the forms in Part I. under the article *Rheum*) or else by glysters as in No. 8; or what is preferable, simply by dilution as in No. 1.

‘ Bark and wine are the chief remedies here in the progress of the disease, and the former may be used as in No. 15. 2. and also

‘ R P. C. P. 3ij.

Sp. Mindereri 3j. ff.

Aq. cinn. sp.

Syr. cois a. 3vj.

Aq. font. 3ij. M.

Two large spoonfuls every two hours.  
a cupful often.

‘ R Emulsion camphorat.

‘ R Rad. serpentar. 3ij.

Croci, 3ff.

Aq. bullient. 3vj. infunde et colat. adde

— menth. pip. 3ij.

Vini gallic. 3iv.

Syrup e Mecon. 3j.

two spoonfuls every hour.

Elix. vitr. q. s. ad grat. acid.

An occasional opiate will be proper as in No. 6.

If diarrhœa troublesome, astringents as in No. 23.’

On this treatment we shall only observe, that it would seem to be much too feeble, and consequently not to be depended on for the removal of the disease, except in very trifling cases.

The prescriptions of our author are also frequently slovenly and inelegant; three or four impotent and useless ingredients being unnecessarily crowded into a prescription.

The work may, however, be of considerable utility in directing the conduct of the medical student, or young practitioner.

ART. VI. *A Dissertation on Respiration. Translated from the Latin of Dr. Menzies. With Notes*, by Charles Sugtue, Honorary Member and President of the Royal Physical Society, and formerly President of the American Physical and Chirurgo-physical Societies of Edinburgh. 8vo. 66 pages and a plate. Price 2s. Edinburgh, Mudge and Son; London, Johnson. 1796.

RESPIRATION is so necessary to animal life, and it's effects on the system are so interesting and important, that every rational attempt to place them in a clearer and more intelligible point of view is at least deserving of encouragement.

The experimental inquiries of modern chemists and physiologists, by ascertaining the constituent principles of the fluid which we breathe, and the changes it undergoes when introduced into the lungs, have contributed in a very high degree to elucidate and explain the nature and effects of respiration. The present dissertation, the translator assures us, contains experiments made with the greatest degree of accuracy, and such conclusions as evidently flowed from them. It cannot therefore, he thinks, but be useful. He has, however, other reasons for presenting it to the public in it's present dress. They are these.

Prof. p. iv.—‘If we consider that the better the functions of any organ are ascertained, the more effectually we shall be able to prevent or cure its diseases, and that no organ is subject to more dangerous or obstinate diseases than the lungs, it will be evident that whatever throws light on so interesting a topic is worthy of our attention.

‘Two other motives which influenced the translator are, that the latin edition is extremely rare; and that the experiments and conclusions of Dr. Menzies have met with the approbation of such of the professors of this university as treat on the subject in their lectures.’

The author of this ingenious essay appears, however, to aim chiefly at the investigation of the quantity of air usually respired by an adult, and to consider respiration as the principal source of animal heat.

We are also told, that in this investigation no attention has been paid to any hypothesis, however specious, if not founded on experiment.

As the reasoning of Dr. M. in ascertaining these points principally rests on the basis of experiment and calculation, it will be necessary for the reader to consult the work itself. We may, however, introduce his general conclusions on these important subjects.

P. 60.—‘Thus it has been shewn,’ says he, ‘not only that animal heat is generated in the lungs, but that the quantity so generated can be determined by a method which has no connexion with any theory on animal heat, nor with the different capacities of fixed and vital air for heat.

‘This method is founded on the two following propositions, which we presume have been demonstrated by our experiments.

• 1st, That nearly equal quantities of heat are evolved, when equal

quantities of vital air are vitiated, whether by the combustion of coal, or by the respiration of animals.

adly, That the quantity of fixed air generated in the lungs in any given time, can be easily determined by knowing the quantity of fixed air in air once respired.

But if the quantity of air commonly respired had been so small as Dr. Goodwin had supposed, it is evident, that so small a proportion of it would have been changed in the lungs, that this organ could not be considered the source of animal heat. And in fact, several objections were made to Dr. Crawford's theory on account of the experiments of Dr. Goodwin, and some others made by the celebrated De la Metherie, who estimates the quantity of air commonly inspired at 8 or 10 cubic inches, and supposes therefore that not more than half an inch of fixed air is generated.

But as Mons. De la Metherie measured only one respiration, and that without much accuracy, there is no necessity of dwelling any longer on this topic. But from the above experiments and calculations we necessarily conclude, that the quantity of heat generated in the lungs is sufficient to compensate for its continual loss. We cannot therefore sufficiently admire the infinite wisdom of the supreme Being, who has made heat be generated in the lungs from that very element which draws off heat from every other part of the body. We cannot but admire also the diffusion of heat through the entire system by means of the blood. Hence we see the reason of filling the lungs of drowned persons with air; whether filling the lungs with air be the most efficacious method of restoring the proper degree of heat to the vital parts, or whether it be a stimulus to the heart; the motion of which perhaps ceases in a great measure from the loss of heat.

The experiments detailed in this tract are certainly valuable, from the accurate and judicious manner in which they appear to have been made; and the translator has very properly elucidated the chief points to which they particularly relate, by copious and useful notes.

**ART. VII.** *An Essay on the Abuse of Spirituous Liquors; being an Attempt to exhibit, in its genuine Colours, its pernicious Effects upon the Property, Health, and Morals of the People, with Rules and Admonitions respecting the Prevention and Cure of this great National Evil.* By A. Fothergill, M.D. F.R.S. Member of the Royal College of Physicians, &c. 8vo. 32 pages. Price 1s. Bath, Cruttwell. London, Dilly. 1796.

THIS is a subject which has engaged many able pens, and we hope not without the production of considerable advantage to society. The present is the substance of an essay which obtained the prize medal of the Bath and West of England society.

In compressing it into its present form, Dr. Fothergill has evidently had a view of rendering it more extensively useful, a purpose which cannot be too much commended.

The observations on the effects of the abuse of spirituous liquors on public and private property, consequently on national prosperity, are extremely pertinent and forcible. A short extract from this part of the tract will show the author's manner, and the magnitude of the evil of which he complains.

P. 10.—It totally disqualifies men for activity and habits of industry, and when it has reduced them to abject poverty, they soon lose that



that spirit of independence which ought to be their pride as englishmen. The time misspent in riot and debauch, not only occasions an immense loss of labour, but disposes to incessant dissipation, and utter aversion to all mental and corporeal improvement. Drunkenness is the secret bane of society; it ruins the peace of families, destroys conjugal endearments, and strikes at the very root of population. In the lower walks of life, men addicted to this vice have no concern in making provision for a family; or ambition of earning, at their respective trades, more than barely sufficient to buy the dally portion of spirits, this being the sum total of their wishes, or, in their own language, "their meat, drink, and clothes."

Among all descriptions of men it has a pernicious tendency, and in proportion as it is propagated by example, it becomes injurious to public as well as private property, and consequently to national prosperity. Among tradesmen and mechanics it produces debts, disgrace and bankruptcy. Among farmers, bad tillage and universal bad management; such as fields and gardens over-run with weeds, broken fences, and half-clad dirty children, destitute of good manners or education. Among domestic servants and hirelings, idleness, loss of character, and beggary.

In the year 1751, when the abuse of spirits had risen to an alarming height, the number of dram drinkers, in Great-Britain, according to a very able politician, amounted at least to 400,000. On balancing the account between the profits arising to government, and the damage accruing to the nation at large; he endeavours to prove, that a loss little less than four millions must yearly fall on the trading interest, the landed interest, and the revenue of Great-Britain. "To pretend," says he, to shew which of these three are the least sufferers, would be a poor consolation; be it sufficient to observe, they must all jointly suffer." His statement of the annual loss, it is to be observed, related only to the supposed number of dram-drinkers existing at that period. But if to this we add the damage which the nation sustains by the premature and untimely deaths of so many british subjects, how shall we estimate the loss! In the year 1794 the produce of ten capital distilleries in London only, we are informed, amounted to the enormous quantity of 237,233,960 gallons! What then must be the amount through the whole kingdom, and how immense the annual consumption from the year 1755 to the year 1795! If to this we should add all the foreign spirits that have been consumed in Great-Britain during the above period, the sum total would almost baffle calculation! Can we longer wonder why our parishes are overburthened with poor? Why our prisons overflow with insolvent debtors and desperate felons;—or why our poor's rates, amounting to a sum little short of three millions a year, should be rapidly increasing?

After suggesting a plan for promoting industry and sobriety among the poor, in which there appears to be considerable utility, he proceeds to describe the effects of this pernicious poison on the body, the mind and the morals; and concludes with proposing several judicious means of obviating and removing the horrid custom of drinking spirits.

This on the whole is a very useful and well-written tract on the subject on which it treats.

**ART. VIII.** *Micrologia; or the Art of the Apothecary, traced up to its original Source in History; and the Antiquity and Consequence of the Druggists and Drug Merchants asserted and maintained against the Misrepresentations of the Author of a late History of Medicine. The Nature and Design of that Publication examined, and the true Foundation of the respectable Character of the Apothecary of Great-Britain, at the present Time, pointed out and illustrated, By J. Bradney, Esq. 8vo. 45 pages. Price 1s. Rivingtons. 1796.*

THE writer of this pamphlet, after making a few remarks on the nature of the proposed reform in medicine, and the manner in which Mr. Good\* has brought it before the public, observes that, p. 6, 'If Mr. Good in his etymological researches, had thought proper to consult the writings of that venerable law-giver Moses, he would have found the definition of the apothecary universally to be, the mere compounder of oils, ointments, salves, and lotions. The word apothecary, in the Septuagint, is, *μωρϕος*—*scilicet qui coquit seu conficit unguenta*—He would have seen described the stacte, onycha, galbanum, as part of the materials of his profession, retained by him for use in his apotheca, his repository, or shop.'

On what Mr. Good terms the *new* description of men called druggists, Mr. B. says, p. 9, 'That author vaunts over these pious interlopers: but has he reason? We see he styles them a novel race, unknown to former ages; and that he is very elaborate in his endeavours to prove his assertion. Here too he is equally unhappy: for inasmuch as the raw material is produced before the manufactured, so the exercise of the druggists' branch of commerce must precede that of the compounder.'

Having expressed his surprize at the shallowness of Mr. Good in tracing this part of the subject, the author observes from Chambers, that, p. 9, 'The term drug, in commerce, is a general name for all spices used in medicine, dying, and the mechanic arts. Now the traffic in spices was of great antiquity, extent, and moment. We read—from the same authority it is a pride to quote, of a great diversity of species; of calamus and cassia; of myrrh, aloë and cassia; of balm and myrrh; of aloës and cinnamon; of frankincense, spikenard, camphor and saffron. Yet our author has the boldness, I had almost said effrontery, to assert that drug merchants were unknown to the ancient world. But let him rather confess, with every unprejudiced person, that these spices or drugs, (as now they are called) were procured by the sagacity and industry of the merchants in drugs, or spices, of that period of time which the history refers to. Their antiquity, which rises as high as the biography of Joseph in Genesis, is not more apparent than their actual consequence, credit, and importance. We read of their camels richly laden that bore spices in great store and abundance; and again, of the camels in the train of the queen of Sheba bearing rich presents of spices to Solomon. Is there need of further quotation? Surely enough has been adduced to satisfy him that the merchant in drugs is a character of great antiquity and consequence,

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\* For an Account of Mr. Good's Hist. of Medicine, see Rev. p. 492 of the present volume.

and much above the low occupation of the apothecary of the early ages.

The author however thinks, and perhaps justly, that whatever the characters of these different classes of men may be, the necessity of reform must be contended for on some other grounds.

The remarks of Mr. B. on the examination of drugs and medicines are in no degree satisfactory; they are trite, feeble, and affected.

The author next states what he conceives to have been the causes of the connection which existed in the earlier periods between the grocer and druggist: after which he repels the attacks of Mr. Good on the respectability of the latter.

P. 22.—'How,' says he, 'the author's [Mr. Good's] prejudice could lead him so far astray as to delineate the druggists as more contemptible in the public eye than farriers, carmen, porters, and wood-mongers, is truly astonishing; but—*ex pede Herculem*.

'The plea of necessity of reform, from the gross and fatal errors of ignorant men, some of which the author has enumerated, is specious. But the reader has to reflect, that ignorance is not a monopoly, every profession puts in its claim. Should a man in his reforming reverie attempt to purge any one of them from it, a drug more potent must be found than any the *Materia Medica* now contains.'

'Instances without number,' Mr. B. thinks, 'might be adduced of errors, mistakes and blunders, on the side of the apothecary. Misconstructions, misdirection, and mal-practice, have ever existed, and must exist, while there are raw apprentices, ignorant journeymen, and careless masters in the world.'

After considering the claims of the *association* in various points of view, he is led to conclude, p. 32, that 'it has its foundation more in self-interest and vanity than in any real utility.

'Tis not sufficient that the physician has obtained his merited eminence by having travelled the appointed rout of preparatory education, and ultimate examination; that the powers which reside in him are ample; that they are exercised with becoming caution, moderation, and prudence—No—the language of the reforming apothecary to the physician is, *we have been ever used to practise in common with you; the concerns of pharmacy were universally entrusted to apothecaries; therefore admit us your equals*.

'To the druggist he says—You are an usurper; leave the retail counter; and thus casting a double look on the apron and the diploma, at once betrays the character of ambition and avarice.

'The edicts to prevent abuses are said by the author to be incompetent to check the knavery and ignorance of a multitude of medical practitioners. To this it may be answered, that the wisest human laws which could be framed, would ever be incompetent to this end. No stature of man will annihilate ignorance. The schools may check its growth and progress, but there will ever be dunces as inmates. The miser may be restrained from offensive violence to his neighbour; but

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\* By a regulation of the 15th Oct. 1631, all the apothecaries in Paris are prohibited to give any medicine to patients, unless by the order and with the advice of a regular bred physician—Poultrey, *art. Apothecary*.'

no human edict will reach to soften the hard heart, or unclench the grasp of avarice.'

These are the principal grounds on which Mr. B. rests his arguments in opposition not only to the plan of reform proposed by Mr. Good and the pharmaceutic association, but to *every* kind of reform of the profession. He would seem, indeed, to be one of those gentlemen who think that *things* are best as they are.

A. R.

POETRY. THE DRAMA.

ART. IX. *Sappho and Phaon. In a Series of Legitimate Sonnets, with Thoughts on Poetical Subjects, and Anecdotes of the Grecian Poets.* By Mary Robinson, Author of Poems, &c. Fool's Cap 8vo. 82 pages. 1 plate. Price 7s. 6d. in boards. Hookham and Co. 1796.

Dr. Johnson defines a sonnet, "a short poem, consisting of fourteen lines, of which the rhymes are adjusted by a certain rule." This species of verse is of Italian origin. It was, probably, thought peculiarly favourable to harmony in that language. In English, it has, of late, been commonly used as a vehicle for exhibiting a single sentiment or picture. The ancient, or as it is generally denominated, the *legitimate sonnet*, takes a wider compass, and presents, in a series of sketches, some historical, or imaginary subject. Milton among the English poets, and Petrarch among the Italian, have furnished examples of this use of the sonnet. Mrs. R., with whose poetical talents our readers are not unacquainted, in the elegant little work now before us, very happily applies this species of sonnet-writing to the story of Sappho.

The prefixed account of the Lesbian muse, as Sappho has been called, is drawn up with taste and ingenuity. The character of her poetry, as far as it can be ascertained from the few stanzas which remain, and from the general report of antiquity, is perhaps fairly estimated in the following apologetic eulogy.

P. 24. 'The scarce specimens now extant, from the pen of the Grecian muse, have, by the most competent judges, been esteemed as the standard for the pathetic, the glowing, and the amatory. The ode, which has been so highly estimated, is written in a measure distinguished by the title of the Sapphic. Pope made it his model in his juvenile production, beginning—

"Happy the man—whose wish and care"—

'Addison was of opinion, that the writings of Sappho were replete with such fascinating beauties, and adorned with such a vivid glow of sensibility, that, probably, had they been preserved entire, it would have been dangerous to have perused them. They possessed none of the artificial decorations of a feigned passion; they were the genuine effusions of a supremely enlightened soul, labouring to subdue a fatal enchantment; and vainly opposing the conscious pride of illustrious fame, against the warm susceptibility of a generous bosom.

Though

Though few stanzas from the pen of the Lesbian poetess have darted through the shades of oblivion : yet, those that remain are so exquisitely touching and beautiful, that they prove beyond dispute the taste, feeling, and inspiration of the mind which produced them. In examining the curiosities of antiquity, we look to the perfections, and not the magnitude of those reliques, which have been preserved amidst the wrecks of time : as the smallest gem that bears the fine touches of a master, surpasses the lofliest fabric reared by the labours of false taste, so the precious fragments of the immortal Sappho, will be admired, when the voluminous productions of inferior poets are mouldered into dust.

When it is considered, that the few specimens we have of the poems of the grecian muse, have passed through three and twenty centuries, and consequently through the hands of innumerable translators : and when it is known that envy frequently delights in the base occupation of depreciating merit which it cannot aspire to emulate ; it may be conjectured, that some passages are erroneously given to posterity, either by ignorance or design. Sappho, whose fame beamed round her with the superior effulgence which her works had created, knew that she was writing for future ages : it is not therefore natural that she should produce any composition which might tend to tarnish her reputation, or to lessen that celebrity which it was the labour of her life to consecrate. The delicacy of her sentiments cannot find a more eloquent advocate than in her own effusions ; she is said to have commended in the most animated panegyric, the virtues of her brother Lanychus ; and with the most pointed and severe censure, to have condemned the passion which her brother Charaxus entertained for the beautiful Rhodope. If her writings were, in some instances, too glowing for the fastidious refinement of modern times ; let it be her excuse, and the honour of her country, that the liberal education of the greeks was such, as inspired them with an unprejudiced enthusiasm for the works of genius : and that when they paid adoration to Sappho, they idolized the *MUSE*, and not the *WOMAN*.

The story of Sappho, as Mrs. R. justly remarks, presents to the imagination a lively example of the human mind, enlightened by the most exquisite talents, yet yielding to the destructive control of an ungovernable passion. In these sonnets the progress of this passion is delineated ; and with the glowing picture of her soul, are mingled such moral reflections, as may serve to excite that pity, which, while it proves the susceptibility of the heart, arms it against the danger of indulging a too luxuriant fancy.—The following is the *series of subjects* of these sonnets : ‘ introductory—the temple of chastity—the bower of pleasure—Sappho discovers her passion—contemns it’s power—describes the characteristics of love—invokes reason—her passion increases—laments the volatility of Phaon—describes Phaon—rejects the influence of reason—previous to her interview with Phaon—she endeavours to fascinate him—to the *Æolian harp*—Phaon awakes—Sappho rejects hope—the tyranny of love—to Phaon—suspects his constancy—to Phaon—laments her early misfortunes—Phaon forsakes her

her—Sappho's conjectures—her address to the moon—to Phaon—contemns philosophy—Sappho's address to the stars—describes the fascinations of love—determines to follow Phaon—bids farewell to Lesbos—describes her bark—dreams of a rival—reaches Sicily—Sappho's prayer to Venus—reproaches Phaon—her confirmed despair—foresees her death—to a sigh—to the muses—visions appear to her in a dream—resolves to take the leap of Leucara—her last appeal to Phaon—her reflections on the Leucadian rock before she perishes—conclusion.

From this beautiful parterre, we shall gather, for the gratification of our poetical readers, two or three flowers. P. 44.

SONNET VI. CHARACTERISTICS OF LOVE.

' Is it to love, to fix the tender gaze,  
To hide the timid blush, and steal away;  
To shun the busy world, and waste the day  
In some rude mountain's solitary maze;  
Is it to chant *one* name in ceaseless lays,  
To hear no words that other tongues can say,  
To watch the pale moon's melancholy ray,  
To chide in fondness, and in folly praise?  
Is it to pour th' involuntary sigh,  
To dream of bliss, and wake new pangs to prove;  
To talk, in fancy, with the speaking eye,  
Then start with jealousy, and wildly rove;  
Is it to loath the light, and wish to die?  
For these I feel,—and feel that they are Love.'

P. 58. SONNET XX. TO PHAON.

' Oh! I could toil for thee o'er burning plains;  
Could smile at poverty's disastrous blow;  
With thee, could wander 'midst a world of snow,  
Where one long night o'er frozen Scythia reigns.  
Sever'd from thee, my sick'ning soul disdains  
The thrilling thought, the blissful dream to know,  
And can't thou give my days to endless woe,  
Requiting sweetest bliss with cureless pains?  
Away, false fear! nor think capricious fate  
Would lodge a dæmon in a form divine!  
Sooner the dove shall seek a tyger mate,  
Or the soft snow-drop round the thistle twine;  
Yet, yet, I dread to hope, nor dare to hate,  
Too proud to sue! too tender to resign!'

P. 79. SONNET XLI. RESOLVES TO TAKE THE LEAP OF LEUCATA.

' Yes, I will go, where circling whirlwinds rise,  
Where threat'ning clouds in sable grandeur lour;  
Where the blast yells, the liquid columns pour,  
And madd'ning billows combat with the skies!  
There, while the Dæmon of the tempest flies  
On growing pinions through the troublous hour,  
The wild waves gasp impatient to devour,  
And on the rock the waken'd Vulture cries!

Oh!

Oh! dreadful solace to the stormy mind!  
 To me, more pleasing than the valley's rest,  
 The woodland songsters, or the sportive kind,  
 That nip the turf, or prune the painted crest;  
 For in despair alone, the wretched find  
 That unction sweet, which lulls the bleeding breast!

The subject of these sonnets is certainly well chosen to suit the powers of the writer. The varieties of Sappho's passion are expressed with tenderness and harmony not unworthy of the theme. If the poetess have not attained the simplicity of her model, she has at least the merit of avoiding, in a great measure, those playful conceits, with which her earlier pieces too much abounded. Mrs. R., in her preface, certainly calumniate her country, when she pronounces it of all enlightened countries the most neglectful of literary merit; the calumny will, we hope, be refuted by her own experience.

To this volume, which is elegantly printed, is prefixed a beautiful head of Sappho, engraved from a marble bust in the palace of prince Giustiniani at Rome.

ART. X. *Fables by John Gay, illustrated with Notes and the Life of the Author.* By William Coxe, Rector of Bemerton. 12mo. 322 pages. Price 4s. sewed. Salisbury, Easton; London, Cadell and Davies. 1796.

New editions of those english classics, which issued from the great school of polite literature that flourished at the beginning of the present century, are particularly acceptable to the public when they are accompanied with illustrative notes. While we are expecting with impatience the ingenious, accurate, and learned Dr. Warton's edition of Pope, we have pleasure in announcing to our readers an edition, with notes, of one of the most popular works of a poet, whose writings, though not in the first class of poetical merit, will always be thought entertaining and instructive. Mr. C. has judiciously suited his publication to that class of readers, for whom Gay's fables were particularly designed; and, for the benefit of young people has, in his notes, explained uncommon terms; illustrated allusions to ancient fable or history, or to modern characters and occurrences; corrected, or unfolded, the moral lessons of the fables; quoted similar passages from other authors, or given curious and amusing particulars in natural history. Some of these articles, especially the last, might, with advantage, have been extended further. Several of the fables, particularly in the second part, perhaps because this part is least read, are left without any comment. However, the illustrations which are given will be very useful to young readers: and the value of the edition is considerably increased by the life of Mr. Gay, which the editor has prefixed to the fables. This piece of biography is handsomely drawn up from the lives of Gay in the *General Dictionary*, in the fourth volume of *Cibber's Lives of the Poets*, in the second volume of the *Historical Account of Dramatic Writers*, and in the *Biographia Britannica*; from his Life by Johnson, from his own works, and from the correspondence between Gay, Swift and Pope; the performance will not discredit the ingenious author of *Travels into Poland, Russia, Sweden,*

and

and Denmark, and Travels in Switzerland. Some of the remarks of Dr. Johnson, particularly those on the Beggar's opera, and on the inferiority of Gay's poetry, are controverted. The observations on Gay's poetical character are judicious. E. D.

ART. XI. *Elegies de Tibulle, avec des Notes & Recherches de Mythologie, d'Histoire & de Philosophie, &c.* The Elegies of Tibullus, accompanied with Notes and Mythological Inquiries; to which is added, a new Translation of the *Basia* of Joannes Secundus, &c. By M<sup>r</sup> Mirabeau. 8vo. 3 Vols. about 380 pa. each. Price 1*l*. 1*s*. Printed at Paris, and imported by De Boffe. 1796.

MIRABEAU must be allowed by every liberal and impartial observer, to have been one of the greatest men of the present age. He was an accomplished scholar, an excellent writer, an unrivalled orator. Even when immured within the walls of a prison, instead of giving way to his misfortunes, his mind rose superiour to all local and all personal considerations, and we discover in him a playful and even wanton merriment, which others scarcely ever feel in the very bosom of luxury.

It was in the gloomy dungeon of Vincennes, that he corrected, and in all probability wrote this version of one of the most amorous poets of the augustan age, and he found means, by the intervention of Lenoir, to transmit a variety of other translations to Sophia Ruffey, a lady with whom he seems to have been deeply enamoured. The present edition is printed from the original manuscript, *corrected by her*.

Of all the roman classics Tibullus seems to have been M.'s greatest favourite, and he was not discouraged by the idea of the numerous translations of that poet, from a new version of the lascivious bard: *leurs auteurs ont montré beaucoup d'esprit et de talents; mais ils étaient moins amoureux; & c'est l'amour qui doit traduire Tibulle.*

By way of a specimen of Mirabeau's *prose* translation, we shall here select an elegy from Tibullus, and a *basium* from Joan. Secundus.

#### ELEGIA SEPTIMA.

Tandem venit amor, qualem texisse, pudori;  
Quam nudasse alicui, sit mihi fama minor.  
Exorata meis illum Cytherea Camœnis  
Attulit in nostrum deposuitque sinum.

Exsolvit promissa Venus. Mea gaudia narret,  
Dicetur si quis non habuisse suam.  
Non ego signatis quidquam mandare tabellis,  
Ne legat id nemo, quam meus ante, velim.  
Sed peccasse juvat; vultus componere famæ  
Tædet. Cùm digno digna fuisse ferat.

#### ELÉGIE SEPTIÈME.

• Il est arrivé enfin cet amour que la pudeur et un préjugé cruel m'ont ordonné long-temps de cacher ! Cythérée elle même, touchée par mes prières, est venue le déposer et l'a laissé dans mon sein : Venus a tenu ses promesses . . . . Qu'il révèle mes plaisirs, celui qui n'en a jamais goûté . . . . Mais, je ne confierai rien à mes tablettes ; car je ne voudrais pas qu'un autre eût avant mon amant, l'aveu de mes transports . . . . Hélas ! je m'en applaudis ; & cette fausse gloire qui m'oblige



'm'oblige à feindre, me tourmente. . . . Ah ! pourquoi feindre, quand on n'a cédé qu'à un amant digne de foi ?

## BASIAM IV.

## IMMORTALITAS.

Non dat basia, dat Neera nectar :  
 Dat rores animæ suavè olentes :  
 Da nardumque, thymumque, cinnamumque,  
 Et mel, quale jugis legunt Himetti,  
 Aut in Cecropiis apes rosetis,  
 Atque hinc virginis et inde ceris  
 Septum vimineo tegunt in antro :  
 Quæ si multa mihi voranda dentur,  
 Immortalis in his repente fiam :  
 Magnorumque epulis fruor deorum.  
 Sed tu munere parce, parce tali :  
 Aut mecum deæ fac, Neera, fias :  
 Non mensas sine te volo deorum :  
 Non, si me rutilis præesse regnis,  
 Excluso Jove, dii, deæque cogant.

## BAISER IV.

## L'IMMORTALITÉ.

« Ce ne sont pas des baisers que donne ma Sophie ; c'est du nectar : elle exhale l'odeur délicieuse du nard, du thim, du cinnamome, et du miel semblable à celui que les Abeilles cueillent sur le mont Himette, où sur les rosiers des champs de Cécrops, et qu'elles déposent ensuite dans leurs petites cellules, que protègent des ruches d'osier. . . .

Sophie ! ton souffle répand les parfums les plus suaves. . . . Si je savoure long-tems tes caresses ; si je m'enivre de tes baisers, ils me rendront immortel, & je partagerai avec les Dieux l'ambrosie dont ils se nourrissent. . . . Mais garde tes faveurs, ô ma Sophie ! . . . refuse à ton amant ces baisers voluptueux, ou deviens immortelle comme lui. . . . Je ne veux point être admis, sans Sophie, au banquet céleste. . . . Non ; sans toi ; je ne voudrais pas du trône de Jupiter, quand tous les dieux ligüés contre lui, m'offriraient le sceptre de l'univers. » o.

ART. XII. *The Way to Get Married : a Comedy, in five Acts : as performed at the Theatre Royal, Covent-Garden.* By Thomas Morton, Esquire, Author of Columbus, Zorinski, &c. 8vo. 91 pages. Price 2s. Longman. 1796.

CHARACTERS represented upon the stage, like figures in stage-scenes, must be drawn larger than the life, in order to produce the proper effect upon the spectator. This, at least, is the apology usually made by the writers of comedy, for the extravagance of their delineations ; and it is only upon the strength of this apology, that the characters of the present comedy can pass without censure. From the fertile field of modern manners the author has gathered freely ; and he appears to be well conversant with the sentiments and language of the various characters which he portrays : but he has thought it necessary, in bringing them before the public, to give them a degree of heightening, which, however pleasing in the representation, will scarcely bear the test

of rigid criticism in the perusal. Of this kind, particularly, are the characters of Toby Allspice, the vulgar cit, who quits his counter so step into the sheriff's coach—Dick Dashall, the city buck, who gambles, speculates, and dashes at every thing in high life, a very monopolizer of folly—and M. Query, a rascally attorney, who is villany personified.—The character of Julia exhibits an amiable picture of filial affection and feminine diffidence; and her story, which forms the basis of the plot, affords an instructive lesson to recommend the cultivation of these qualities, as the best way to get married.

ART. XIII. *Lock and Key: a Musical Entertainment, in two Acts, as performed at the Theatre Royal, Covent Garden.* By Prince Hoare, Esq. Author of "My Grandmother," &c. 8vo. 48 pa. Price 1s. Longman. 1796.

Of this little piece it is sufficient praise to say, that the story is well contrived to treat the audience with a laugh. By means of an ingenious device, happily carried into effect, a forlorn damsel evades the 'lock and key,' which her uncle had employed as his *paries* to guard her, because 'the trouble of watching a young girl every minute was rather too much for an old man.' The songs are not below the common standard of *poetry* for musical entertainments. D. M.

## NOVELS.

ART. XIV. *Hernsprong; or, Man as he is not. A Novel.* By the Author of *Man as he is*. In three Volumes. 12mo. 754 pages. Price 10s. 6d. sewed. Lane. 1796.

IN our last number we testified our respect for the talents of the author of *Man as he is*; observing, however, that it was rather the manner of telling the story, than the combination of the incidents, which claimed our admiration. The present novel presents a more complete plot; and is, on that account, entitled to a greater degree of popularity, not to dwell on the excellence of making a character, such as the hero's, so comparatively perfect, and interesting.

Hernsprong, the man of nature, educated in the back settlements of America, brought unavoidably the recollection of Voltaire's *Héros* strongly in our mind. That justly celebrated work may indeed have suggested the idea of this noble character to the author; yet writing, without fettering his imagination, we are only reminded of the original conception to admire the invention exhibited in the skilful deviations from it.

Hernsprong has a sensible father, who did not allow his mind to lie fallow while he acquired the practical virtues of savage life; and he returns to Europe early enough to polish his manners by cultivating his understanding; yet with a character sufficiently fixed to prevent any sacrifice of principles.

The strength of mind, and frankness of heart, which we praised, shaded as it was in the former production of this able writer, are in this the principal features, though a few harsh lines, of something like savage vengeance, in the hero's behaviour to his uncle, shows the paw of the wild hunter, in the forest.

Far from the milder joys which stray,  
In life's more cultured path, and mark the way."

A sprightly female character is well supported, difficult as it is to reflect such bright, ever changing, still the same colours, and the author has a happy mode of recommending mental improvement to a sex he loves, which the *dear creatures* can scarcely find displeasing.

Various conversations are introduced to display the hero's agility, sincerity, presence of mind, and love of truth, in which the sentiments are pointedly expressed.

M.

ART. XV. *Maurice, a German Tale.* By J. W. Schultz. Translated from the French. 2 vols. 12mo. 420 pages. Price 6s. sewed. Verner and Hood. 1796.

THE german novels, though in general distinguished by a warmth of passion, a glow of colouring, and a dramatic discrimination of character, that interests the imagination and awakens the feelings, are too frequently tinged with licentiousness and degenerate into grossness: while the more polished european writers have introduced into this species of composition a fastidious refinement of sentiment, which, floating in the fancy, without touching the heart, easily slides into affectation and insipidity. It is to be wished, that a due medium could be preserved between these extremes, by which the sensibility of our youth might be excited, and their affections exercised, without inflaming the passions and corrupting the heart. The present production is very unequal, and by no means free from the fault alluded to. The beginning of the first volume has merit, and would have afforded a pleasing picture of the innocent affections and sports of childhood, had we not been disgusted by the improper mixture of description and premature sentiment. In the latter part of the volume, and the remainder of the story, we experienced a disappointment: the character and conduct of the countess Waller is inconsistent and absurd. The circumstances attending the marriage of Amelia, and her behaviour on the occasion, are equally indelicate and improbable: the subsequent events are abrupt and ill-conducted. The mystery attending the birth of Maurice, and the discovery of his parents, are not, at the time, sufficiently explained, and the silence afterwards observed respecting them is a still greater incongruity. The work seems (we have not seen the original) to be well written, and the translator, we should imagine, has not done it injustice. The description of the hypochondriac, and the account which he gives of his sufferings, have originality and force. Mrs. Gunning has in a late novel, intitled *Delves*, borrowed, without acknowledgement, a great part of this german tale, which she has put into an english dress; but at the same time we must confess, the lady has improved, in many respects, upon her original.

ART. XVI. *Laura, or the Influence of a Kiss.* By A. H. Gefzner. 12mo. 181 pages, and 10 plates. Price 3s. 6d. sewed. Verner and Hood. 1796.

THIS production may be interesting in the original, but it appears to great disadvantage through the medium of a wretched translation. It has in it little of story, yet it contains some delicacies and hints which

may be read with advantage, particularly by young married women, who, satisfied with having gained a heart, are negligent of those niceties and attentions by which only it is to be retained, and the absence of which, by destroying *respect*, is the death of love.

The expence which the translator has been at, and the pains which he has taken, in ornamenting his work with plates, would have been better bestowed in polishing the language and truly rendering it into *english*. The address, in the dedication, to a deceased mistress is almost ludicrous,—‘You, who from better regions, look below on me— -- Oh! reward this undertaking with a *laugh* of approbation!’

The following quotation is no bad specimen, and not unapplicable to the translator’s style and manner. ‘I, who commonly know, pretty well, how to make a proper use of language, could not here once pay the customary compliments: I stammered in every attempt, and became as much entangled, and as incessantly, with my own words, as a wild beast in the hunter’s toil.’

M. S.

## NATURAL PHILOSOPHY.

ART. XVII. *Exposition du Systeme du Monde, &c. An Explanation of the System of the World.* By Peter Simon Laplace. 8vo. 2 vols. about 315 pages each. Price 10s. 6d. Printed at Paris, and imported by De Boffe.

LAPLACE, the author of the present work, is a member of the *institut national*, or new college of public instruction at Paris, and also of the *barreau des longitudes*, or board of longitude.

In vol. I, book I, he treats of the apparent movements of the celestial bodies.

In book II, of their real movements.

And in book III, of the laws that regulate their motions.

Book IV, vol. II, is occupied with a theory of universal gravity, and book V, with a succinct history of astronomy.

In chap. I, book V, he treats of this science from the earliest ages to the foundation of the alexandrian school, and here he differs with his countryman, the illustrious and unfortunate Bailly, respecting the antiquity of the indian fables, which, according to him, were constructed, or at least rectified, in modern times.

Chap. II. *Of astronomy, from the foundation of the alexandrian school, until the times of the arabians.*—It is to the alexandrian school we are indebted for the first general system of astronomy, and the Ptolemies not only encouraged, but some of them actually cultivated this science.

Chap. III. *Of the astronomy of the arabians, chinese, and persians.* Rome, so long the abode of virtue, glory, and letters, did not cherish the sciences, and no establishment that might have contributed to their progress, was either created or protected by them. The factions in the empire, an inevitable consequence of it’s too great extent, produced it’s decay; and the flambeau of the sciences, extinguished by the irruption of the barbarians, was not lighted again, until the time of the arabians.

This nation, inflamed by fanaticism, after having extended it’s religion and it’s conquests over a great portion of the earth, had scarcely

carefully tasted the pleasures of peace, when it devoted itself with an inconceivable ardour to the study of the sciences and letters. But a little time before it had destroyed their noblest monument, by reducing the famous library of Alexandria to ashes. It was in vain that the philosopher Philoponus earnestly requested it might be preserved. "If these books," said Omar, "be conformable to the Koran, they are useless; and they are detestable, if they be contrary to it." Thus perished an immense treasure of genius and erudition. In a short time, however, repentance and regret succeeded this barbarous destruction, and the arabs were not tardy in confessing, that by this irreparable loss they were deprived of the most precious fruits of their conquests.

Many of the califs, and particularly Almamoun, distinguished their reigns by the encouragement and protection of astronomers. Not content with this, that prince applied closely to the study of the heavenly bodies, determined the obliquity of the ecliptic, and actually measured the admeasurement of a degree of the earth, in the vast plain of Mesopotamia.

Chap. iv. *Of astronomy in modern Europe.* It is to the arabs that we are indebted for the rudiments of our present knowledge. Alphonso king of Castille was one of the first sovereigns who encouraged astronomy in Europe, and the emperor Frederick II also rendered himself celebrated about the same time, by his attachment to that science. The names of Purbach, Regiomontanus Valturus, Copernicus, and Tycho Brahe, are mentioned with great and deserved respect; to these have succeeded Kepler, Huyghens, Hevelius, Cassini, Flamsteed, Bradley, and Herschel.

#### POLITICS.

ART. XVIII. *Utrum Horum? The Government, or the Country?* By D. O'Bryen. Third edition. 8vo. 122 pages. Price 2s. DUBLIN. 1796.

AFTER a definition of the term *government*, Mr. O'B. tells us, that 'no man need be at a loss where to find the english constitution.'

'It is to be found,' adds he, 'in the known principles of british freedom, of representative legislation, of executive responsibility, and still more distinctly in the principles of it's jurisprudence. The common law of England, and the maxims of our judicial code form, in despite of many frauds in the practice, and of some provisions which are a disgrace to the statute book; in despite of the studied obscurity of lawyers, and the frequent servility of judges—the most perfect juridical system with which the civilized world has ever been acquainted. The most wholesome praise of the british constitution is, that it has produced more political happiness than any other!'

The argumentative part of the pamphlet is directed to the three following points:

1. To show, that the duration of the present war is ruin, and that peace alone can save us;
2. That the best peace which can rationally be expected from the present ministry would be a greater calamity than even a continuance of the war;

3. That the true policy and best hope of the country 'will be set in a grand act of justice, and finally in a courage worthy of it's ancient character.'

The author very properly observes, that it is not a wise nation but a frantic gladiator, that can be reconciled to ruin by the destruction of an adversary; yet, according to him, it has been expressly in this spirit that the people of England have struggled for the last four years.

'Be it known then to all men, that this minister in drawing the interest of a hundred millions of money from the people of England, & uniformly given the house of commons the pious and moral satisfaction, that France was *undone*, regularly undone upon each successive loan! and they believed him. That virtuous house believed him. His information was so correct, his calculations so exact—he might have passed for chancellor of the exchequer to the committee of public safety in the years of 1793 and 1794—or minister of contributions to the directory in 1795 and 1796, so detailed was his knowledge of the immediate ruin of France, from the state of her credit. The ruin of France was so certain at all these periods, that doubt of it became constructive treason. The house of commons waited, and waited, and waited for the promise of the oracle—until ruined France has brought Europe at her feet, and mankind looked aghast and astonished.

'However, the comparative ruin of the two countries is not the present point. We believe the distress of France to be great, we know our own to be so. Crowned with a glory beyond any thing greek or roman, they have more to shew for their expenditure, than ever nation had before; we have no levies to look for beyond the bounds of this island. No ransom is to reach our coffers, no trophy of fame, no monument of art to illustrate our triumphs! no king of Sardinia, no king of Naples, no pope of Rome, no duke of Modena, no german circles, no cities, free or enslaved, are to contribute one shilling to our "indemnity for the past." Without inquiring the value of the vast acquisitions of France, it is certain, that a single french province is of more consequence than our conquests in the West Indies. Of those in the east, we have the recorded opinions of the present ministry, confirmed by the votes of the house of commons, that extension of territory in that quarter of the globe is mischievous to our interests.'

The present ministers are considered as equally unfit to carry on a vigorous war, or make an honourable peace.

'A peace at their hands, in my judgment, will be mockery; and if the war must go on, we should fight with the whole force of the people, which *they can never wield*. The alarm of invasion is now countenanced by the king in his speech. If there be any real foundation for this fear, why is the country left in the hands of such a ministry? The english army is undoubtedly brave, as it ever has been. If our troops have not brought their wonted laurels from the continent, it is owing to the detestable nature of their mission abroad, and the wretched government at home, that frustrated their efforts, and made their valour drop dead born. But is it an offensive question to ask, upon what principle more is to be expected from the english army, even supposing every corps in the country down to the city regiments, ("that light militia of the lower sky," which "prop'd on their bodkin spears," have no visible existence,) to be all veterans; than from the experienced legions of the house of Austria? With all the courage of the French soldiery,

soldiery, with all the genius of their generals, it is impossible to satisfy common sense, that the celerity of their triumphs is not in a considerable degree, attributable to the apathy of the inhabitants in the conquered countries.

How came France invincible to the most formidable invasion recorded in history? How is an invasion from France to be resisted? by an armed people. Why were not Germany and Italy armed then?—the tyrants dared not trust the people. But why is England, which as yet is no tyranny, likened to those countries? No—say the ministry, the people are armed.—Their own fears betray the falsehood of the assertion. They know full well that selected factions, accoutred cap-a-pée, are not the people. Were the people armed, that suspicious contempt of the enemy, expressed in the king's speech, on which I forbear any ludicrous remark, would be just indeed. Powerful as France is, she will never conquer the armed united people of England—but coming with all her might, upon a country split into parties, and torn by discontent; then I should say, may God defend us from the defence of Mr. Windham and his “deaf soldiers!” The ministry are accused of having hastened and *wished* the death of Lewis XVI. The bare mention of indemnity for the past and security for the future, would, we are told, be spurned at by the directory. The warnings of Mr. Fox are said to have experienced the fate of Cassandra's, and the disciples of Mr. Pitt are compared to the followers of Mohammed who waited round his body in expectation of his resurrection, until they were nearly suffocated by the stench from the rotten carcase of the dead impostor.

ART. XIX. *Thoughts on the Defence of these Kingdoms.* In two parts: 8vo. 56 pages. Price 1s. 6d. Faulder. 1796.

THE author of this pamphlet is an advocate for an increased establishment, and a degree of force that resembles in many points a military government.

‘With so extensive a frontier to defend,’ says he, ‘less than 100,000 men, that is, 80,000 in Great Britain, and 20,000 in Ireland, to which immediate recourse may be had, in addition to the regular troops employed on this service, does not seem sufficient for the purpose; these ought to be provided perhaps nearly in the following proportions, 60,000 militia men and 7,000 yeomanry cavalry in England; 12,000 militia men and 1000 yeomanry cavalry in Scotland; and 18,000 militia men and 2000 yeomanry cavalry in Ireland.’ The following contains the outline of the proposed plan:

1. To increase the number of militia to 90,000 men;
2. To allow four serjeants, four corporals, and two drummers, per company;
3. To extend the term of service to six years;
4. To allow cloathing but once in six years;
5. To reduce the expence of cloathing to 1l. per man;
6. To extend the time of training to six weeks;
7. To train half the number once in two years, the remainder not to be called out unless the militia should be embodied, but to be enrolled and mustered before every training meeting in their several divisions;

3. To add a second lieutenant-colonel, a second major, one lieutenant, and two ensigns, to every battalion, and convert two lieutenants into captain-lieutenants.

Some other parts of the proposed system appear to be exceedingly dangerous, particularly that in which it is suggested, that the militia should become a nursery for the *standing army*, by recruits being permitted to be selected out of it on all occasions.

The author is also but little acquainted with the principles of english law, or at least pays little attention to them, when he considers the yeoman cavalry as instituted to check the attempts of 'rioters and mobs,' in the *first instance*; what are peace officers, and criminal courts of justice intended for, if not to suppress and punish disturbances? The sentence of a jury is infinitely more efficacious, as well as more convincing, than the sabre of a young ploughman.

Some of his ideas are however manifestly beneficial, such as

1. The consolidation of the welch regiments;
2. The mustering of all the battalions on the same day, in every part of the kingdom, to prevent fraud;
3. The enlisting of soldiers for six years *only*;
4. The punishing desertion by drafting the offenders into the troops stationed at Botany Bay.
5. The administration of an oath to the members of a regimental court-martial, hearing evidence on oath, and admitting a proportion of privates and non-commissioned officers on the trials of soldiers, 'as is practised among the austrian troops';

And 6. An augmentation of the marine *corps*.

It is proposed to establish county arsenals, &c. with guns always ready, &c. If this be intended for a *peace establishment*, instead of calling inspectors from the 'neighbouring barracks,' it would be better to partition the kingdom into provinces, and govern it like Cromwell, by means of 'major generals.'

ART. XX. *Adam Smith, Author of an Enquiry into the Wealth of Nations, and Thomas Paine, Author of the Decline and Fall of the English System of Finance. A Critical Essay, published in all Languages. 8vo. 120 pages. Price 2s. 6d. Germany, 1796.*

THE author of this pamphlet, whom we understand from the preface, to be S. A. Joerfon, endeavours to demonstrate by means of quotations from the *Wealth of Nations*, and the *Decline and Fall of the English System of Finance*, that two very eminent men are at variance with each other, in their opinions respecting finance. This he terms the 'Antilogy of Smith, and Thomas Paine.'

We shall present our readers with a specimen, by means of a short quotation from the 'conclusion.'

'The government of France wishes *peace*; idle words in the mouths of those who only think of the *destruction* of all the governments of Europe. Notorious falsehood; when the political system evidently tends to render the nations of Europe tributary on her. It is at this title that every man of principle ought to rise against the efforts of foreigners who pretend to give the law to those who, considered as a nation, held their political independence equally dear. Honour, that all powerful moral instinct, which animated the french in the defence of their *fire side*; will it belong less to those



those who are not frenchmen, and are at present under their yoke, without property, without arms, and without any other existence than that of a subordination to military commissions!

France no longer wishes for peace, and her armies, I repeat are in the situation of a patrolle engaged in the midst of the enemies battalions; what an abyss if the latter do not alter their position, if these armies fatigued and routed should be added to a situation of affairs as tottering and unstable as they have ever been since the origin of the revolution, in spite of all the specious appearances? The subject, &c.'

To an indifferent knowledge of our language, the author does not unite any extraordinary acquaintance with our public companies, for we find him, in page 33, creating the 'bank of London,' which according to him is 'the most powerful member of the bank of England.'

While treating of our government, he asserts, page 118, that England (if we may be able to judge from the rank and name of the members) has at present a house of commons, such as the constitution requires in the rigour of the term.'

ART. XXI. *Histoire de l'Administration des Finances de La République Française, pendant l'Année 1796, &c. History of the Administration of the Finances of the French Republic, during the Year 1796.* By Sir Francis D'Ivernois. 8vo. 240 pages. Elmley. 1796.

THE chancellor of the exchequer and sir Francis D'Ivernois have for these last two years assured us, that the resources of France were exhausted, and that some great catastrophe, occasioned by an annihilation of her paper credit, was at hand. It is now some time since the former exclaimed: 'on the verge, nay in the very gulph of bankruptcy!' and the latter, quoting the exaggerated opinions of some members of the french legislature, cries out: the 'reign of paper money is gone for ever!'

Facts however speak for themselves. The assignats, depreciated in the opinion of the public, and annihilated by an express decree, were succeeded by *rescriptions* issued on the simple faith of the directory, and *mandats territoriaux*, which are convertible into land. Now, as it is denied that the executive power, or indeed even the nation, possesses a sufficient quantity of the precious metals, it clearly follows, that the public functionaries, the armies, and the navy, must have been paid up to the present day, in whole or in part, by this very paper which is said to possess no real existence!

As a negotiation is at present pending, which every humane man in both countries hopes will end in a peace dishonourable to neither, it was to have been wished, that sir F. D'Ivernois had been more sparing of certain opprobrious epithets, which he lavishes with wonderful volubility on an independent sovereign nation, and one acknowledged as such, not only by Spain, Prussia, Sardinia, Holland, Naples, and Venice, but of late even by Britain herself. The terms, therefore, 'des usurpateurs français,' p. 4; 'l'assassinat judiciaire de la famille royale,' p. 7; 'regicides,' p. 161; and 'ces atroces conspirateurs,' p. 220; might have been omitted, as they do not add any force to the demonstration respecting the bankruptcy of the

enemy, and do not come with a good grace from a man of letters protected and countenanced by a ministry professing themselves ready to accede to a peace with the republic.

As something of the same kind has been talked of in this country, it is also impolitic at least, if not useless, to be so violent on the score of requisitions: *Les requisitions! voilà le vrai trésor national des regicides français!*

While we blame the author in respect to these points, we cannot disallow him the praise of industry, in addition to the merit arising from still higher attainments, and we shall take our leave of this article, with his concluding remarks, after he has enumerated the opinions of Pelet, Cresnieres, Bessroy, Robert, Barbe-Marbois, &c., concerning paper money.

Such is the summary of the confessions which for the last ten months have escaped from the french dilapidators: they themselves allow that they are drained to the last dregs, that their administration is on the eve of being completely *palsied*, and yet nevertheless, after having lavished with one hand what they have pillaged with the other, they still endeavour to conceal by means of their vain *bravados*, that very avowal which they have been forced to make in consequence, shall I term it of the tardy regret of having dissipated the fruits of their immense confiscations, or the despair of not being able to renew them?

The restitution of all these robberies is inevitable; but what appears to me equally near, is that epoch when the people whom they believe to be terrified, shall issue from their stupor, in order to dethrone the regicides who dare to tell them, "that it is by war they must conquer peace."

By war! think on what it has already cost your slaves. Contemplate your work; calculate their misery; reckon their wounds: but above all things behold them awakening by degrees from their dream of a triumphant republic, and indivisible conquests. The bloody romance of your ambition is approaching its close. Your armies are at length retreating towards their homes; your soldiers approach their decimated families. They are about to look with consternation on that kingdom formerly so flourishing, which you have converted during their absence into a sepulchre. Amidst the ruins of their unfortunate country, they will perhaps recollect the words of the french Pliny.

"After those days of blood and carnage, when the smoke of glory is dissipated, man beholds with a mournful eye the earth laid waste, the arts buried, the nations dispersed, the people enfeebled, their happiness fled, and their real power annihilated."

For an account of sir F. D'Ivernois's other publications, see our Rev. Vol. xxi, p. 436; and Vol. xxii, p. 538.

ART. XXII. *A Letter to Bryan Edwards, Esq., containing Observations on some Passages of his History of the West Indies.* 4to. 39 pages. Price 2s. Johnson. 1796.

THIS pamphlet contains a very fair and candid review of the principles laid down in Mr. B. Edwards's history of the West Indies. (See our Rev. Vol. xvi, p. 361) The author, Mr. Preston, pays many compliments

compliments to the talents of the writer, on whose productions he animadvert; and where he differs from him, recurs to a mode of expressing his dissent, that would reflect credit on the disputants of the present age, were they but to imitate it.

He begins with examining Mr. Edwards's position relative to a continuation of the slave-trade, viz.

1. That it is not a practice contrary to humanity, but perfectly reconcilable to philanthropy, and even conducive to the preservation of the human race: and

2. That the negroes are an inferior species of beings, gross in their intellects, perverse in their dispositions, only to be governed by severity, and not deserving to be treated as men.

He condemns the idea, that 'compulsion is humanity and charity,' and urges the fact of a yearly consumption of 38,000 of the human species in the english islands alone, and the notorious frequency of suicide, as leading to an inevitable conclusion, stronger than the testimony of a thousand witnesses, in contradiction to all the flattering pictures of the condition of slavery.

After combating the interested opinions of slave-owners, and slave-merchants, and adducing a variety of well chosen arguments, Mr. P. concludes thus.

'Such are the reflections which have suggested themselves to me from a perusal of your work; I offer them to the world, such as they are, with despondency. I can scarcely expect success in pleading the cause of humanity, at a time when cruel sentiments and sanguinary rage prevail. How should the distant groans of suffering negroes be noticed, when the cries of devoted myriads at our very doors pass unheard? The human heart is steeled, the generation of the day retires from the sight and claims of misery into a proud and senseless apathy. Millions of our countrymen, of the most industrious and valuable part of the community, are perishing around us in all the horrors of famine and despair; yet do we stop for a moment the career of pleasure, or the march of ambition, to contemplate or commiserate the deplorable spectacle? Our brave soldiers, our artificers, and our merchants, are devoted, and shall the slave hope for redress? The free, the opulent, the enlightened and the virtuous, are vilified and oppressed; and shall the slave be liberated? The liberties of britons are invaded, and shall liberty be imparted to the africans? Proscriptions, accusations, divisions, distractions, difficulties, distresses, dismay, and debts prevail at home; danger, calamity, discomfiture and disgrace abroad; and leave us little room for a care so trivial as that of the well or ill being of half a million of sooty africans? Every hour, every moment brings on its wings—majestic Britain is in a new situation, all her energies called out to struggle for feverish existence, and has she leisure to regulate the feeble concerns of remote colonies? Yet, even in these unhappy times, it is a proud and boastful consolation to the honest and philanthropic mind, that it has borne witness to the truth; a consolation which shall not desert it in the great and awful scene, where human injustice shall be redressed, and human sufferings be forgotten.'

**ART. XXIII.** *A brief Enquiry into the Causes of, and Conduct pursued by, the colonial Government, for quelling the Insurrection in Grenada; from its Commencement in the Night of the 2d of March, to the Arrival of General Nicbols, on the 14th of April, 1795. In a Letter from a Grenada Planter to a Merchant in London.* 8vo. 204 pages. Price 4s. 6d: Faulder. 1796.

THE present publication throws much light on the misfortunes of the unhappy colony of Grenada. This island was originally settled by the french, and after remaining in their possession for upwards of half a century, surrendered to the british arms in 1762. By the treaty of 1763, the inhabitants were ceded with the colony to this country, with the option, however, of disposing of their property, and retiring within 18 months: the free exercise of the catholic religion was also guaranteed to them.

About five years afterwards, the crown imparted the english constitution to Grenada, and to attach the adopted subjects to their new government, conferred on them a right to be appointed to a seat in the council, and to be elected into the assembly, without subscribing the test; this number was limited, however, to two in the former, and three in the latter. They were also enabled to hold commissions in the militia, to be put in commission of the peace, &c.

A party of british subjects, in that colony, however, opposed the conferring of these franchises, to which circumstance is here attributed 'the principal, if not the sole cause of the present insurrection.'

'In the course of a struggle which commenced with the restoration of the island in 1784, and was carried on with great acrimony and violence on the part of the british born subjects concerned in it, both here and in the colony, for the subsequent seven years, these people were completely divested of all political rights as british subjects; I believe I might add, of all civil ones also: their churches and glebe lands of which they held the undisturbed possession for upwards of twenty years under the british government, were now taken forcibly from them; a measure which, of all those carried into effect to irritate and distress them, was the most severely felt, and contributed the most to rivet their disaffection to the british government, and at the same time was the least necessary to any public purpose whatever.' Mr. Horne 'who had been an implacable and active enemy of the adopted subjects for near thirty years, had obtained the appointment of lieutenant-governor, and was the resident commander in chief, a circumstance which was scarcely wanting to complete their perfect alienation and disaffection to the government of Grenada. All social intercourse between them and the natural-born subjects, was now at an end, and neither the lieutenant-governor nor any of us were ignorant, that, to a man, they were ready to act against us on the first emergency. Their coloured progeny too, having less to lose, were, if possible, more desperate and more dangerous: and as the greater part of the principal people among them had borne commissions in the militia, previous to the capture in 1779, they were excused, as is customary in such cases, from serving as privates; so that, living thus

thus in all respects secluded from almost all connections with government, and the natural born subjects, they had every opportunity they could wish, to form their plans, and to carry on a correspondence with their countrymen at Guadaloupe, with little risk or fear of detection.

Weak as we were in point of numbers, and with such formidable internal enemies; any effect that might have been expected from the force we had, was much lessened—by the imbecility and torpor of the government, by the manner in which the militia was constructed and officered, and by the dependent state of the majority of the legislature, but, above all, from the small proportion of proprietors of british born subjects then residing in, and possessing any considerable stake in the fate of the colony.

The plan of the insurgents seems to have been well laid, for they commenced their operations about the same hour, in the night between the 2d and 3d of march, upon precisely opposite sides of the island.

Instead of marching directly against the enemy, the president is said to have offered 'a reward of twenty johannees to any person bringing in any of the insurgents dead or alive.' This is at all times a barbarous, and was on the present occasion a fatal measure, for to it, and some other excesses afterwards committed, is attributed the murder of the principal inhabitants, then in the hands of the enemy. A negro belonging to one Bontems, a swiss, having had a dispute with another slave belonging to an estate which adjoined that of his master, he brought his antagonist into town, and accused him of having been at the rebel camp. In consequence of this, he was hanged without any ceremony in two hours afterwards, and the reward of 40l. sterling was immediately paid to the other african! A frenchman, of the name of Alexandre, born at Toulouse, and who was not a subject of Great Britain, was also put to death as a rebel.

No sooner was he taken, than his trial was instantly hurried on, and as if our friends in the insurgents' hands had not been in a situation sufficiently critical, his sentence of condemnation was pronounced the same day. On the next day he was executed, with many shocking circumstances, on the parade of St. George's. He was hanged, with a bit of small whip cord, which gave way with his weight; and the poor wretch was kept near half an hour afterwards in torment, before he was tied up again. All our friends, prisoners with the rebels, were shot by them exactly six days after the execution; and surely it is impossible for any man to believe that this highly unnecessary and intemperate act had not it's full effect in producing the other massacre.

The murder of the prisoners at Grenville was not countenanced by the french inhabitants; it was committed by the free people of colour, and the treatment which the author well knows them to have received from the english may readily account for, although it cannot justify the inhuman act, without recurring to the illiberal and unjust idea, 'that there is something of a savage principle and ferocity inherent in the disposition of the coloured race, which

kindness cannot eradicate, which example cannot soften, nor instruction civilize.'

The president is accused of misconduct, both in his civil and military capacity. A member of the assembly having impeached his measures before the legislature, he ordered him 'in place of attending to his duty in the assembly, which was then sitting, to do a sentinel's duty in the guard house! And upon his refusal, sent a messenger to the speaker, informing him, that he the president had ordered one of the members of the assembly, (naming him) to be imprisoned and tried for disobedience of his orders! Two attempts were actually afterwards made, and strenuously supported by the president's friend before mentioned, the judge advocate of the militia, to try this gentleman by a general court martial, for this pretended crime, but happily frustrated by the firm deportment of the prisoner. Disappointed through this medium, it will scarcely be believed that the president, of his own authority, ordered this member to be imprisoned for a month, and actually made him suffer this punishment for two weeks of that time, during the sitting of the assembly, in the common guard house in the town of St. George's!!!—A more efficacious method could not have been devised to prevent that gentleman, for a time at least, from making motions unpleasant to his honour in the assembly.

'But what can any person think of the freedom of debate then permitted in that house, and of the complexion of laws and resolutions passed under the controul of a man so armed and so disposed!!!'

s.

### *Answers to Mr. Burke.*

ART. XXIV. *Strictures on Mr. Burke's Two Letters, addressed to a Member of Parliament. Part the First.* 8vo. 80 pages. Price 1s. 6d. Robinsons. 1796.

MR. BURKE, like sir John Falstaff, not only has wit in himself, but is the cause of wit in other men. As surely as the stag in the chase is followed by the hounds, is this Goliath, as soon as he appears upon the political arena, attended by a numerous train of combatants, each eager to measure weapons with him, and, while he hopes to foil him in argument, emulous to rival him in eloquence.

The Letters on a Regicide Peace have already called forth several respondents. Among these the first place is unquestionably due to the anonymous author of the 'Strictures.' The writer, one of the most able of the democratic school, possesses liberal sentiments, and a vigorous intellect, and is no mean master of the energies of style.

At the present awful moment, when 'peace sits like the light down upon the thistle's beard,' this elegant writer justly laments, that Mr. Burke, 'the hermit of the present crusade,' has endeavoured to excite the expiring embers of national resentment into a new flame. As Mr. B.'s Thoughts on the French Revolution were the signal for a foreign war, the Two Letters on a Regicide Peace appear, in the eye of the author of these Strictures, as the har-  
binger

binger of civil commotion. To counteract the phrenzy which they are adapted to produce, he exclaims :

p. 9.—“ In the name of manhood, in the name of humanity, in the name of common sense, let us for a moment divest ourselves of the wizard's spell, and endeavour to throw a gleam of light on the mist with which he has surrounded us. What is the irremediable offence, the crime never to be atoned, that the people of France have committed against this country ? Is it in having effected a change in their government by the revolution of 1789 ? They differ from ourselves in this instance, only by being a century behind us. Is it in subjecting their monarch to the axe ? The british nation set the example. Is it in any inherent and unprovoked hostility of the new government against this country ? On the contrary, the new government, proud of having emulated us by the establishment of a limited monarchy, held out to us the right hand of fellowship, yet unpolluted with blood, and looked with an anxious eye for the encouragement, the countenance, and the alliance of England. A thousand times repulsed by the sullen silence of the government, they still flattered themselves that the people of England could not be uninterested when the cause of liberty was triumphant, and the standards of England, and of America, were united with those of France, in the hall of the national assembly. Is the inextinguishable crime of the french their attack on our allies, their rapid successes, and the annexing the conquered countries to their own dominions ? Let it be remembered that this spirit of subjugation was not apparent in the early part of the revolution, when a declaration was made, that the french nation would for ever relinquish the idea of extending the territories they then possessed, and would confine themselves to their acknowledged limits ; and that no such intention appeared till their frontier was closely surrounded by formidable enemies, and offensive and defensive war became convertible terms. Let it also be remembered, that the royal and imperial vultures, which then hung over, and have since divided Poland, had already in idea gratified their ambition with the spoils of dismembered France, and the duke of Brunswick had published an avowal of his purpose, worthy even of the pen of Mr. Burke. If, under such circumstances, the french have resisted force by force, and have ultimately carried the seat of war into the dominions of their enemies, the preservation of their political and individual existence, by the fair contention of arms, is not to be imputed to them as a crime. Without greatly incroaching on that hatred to an enemy, which political establishments require, it may surely be allowed, that the french have not immoderately abused that power with which the fortune of war has invested them, and that the capture of Brussels and of Amsterdam, bore little resemblance to that slaughter and dévastation which was to have taken place at Paris, had the pious purpose of the allies been crowned with success. Nor ought it to be forgotten, that of the countries thus occupied by the french, some have requested to be united to the republic, by the general voice, not equivocally expressed ; and that even where this has not been the case, the provinces acquired

by the enemy have not been ravished from *this country*; but that, on the contrary, without our losing a single inch of territory, we have availed ourselves of the difficulties under which the french have laboured, to strip them of their detached possessions in almost every part of the globe.

Where then are we to seek for the causes of this unalterable aversion, this implacable resentment against the french nation? a resentment which it seems is to be carried to such an extreme, that the same globe of earth on which Providence has placed us, can no longer suffice for our common residence?—Whence is it that the adverse shores of France and of England are to frown on each other eternal hostility? and that the spirit of revenge is never to be appeased, till of two powerful nations, one shall be destroyed, and the beasts of the forest shall take up their abode amidst the habitations of elegance, of industry, and of peace?

This writer finds the cause of Mr. B.'s implacable hatred of the french nation in their political doctrine of the rights of the people:

P. 15.—‘Whether the people exist for the rulers, or the rulers for the people, is the question. A question which admits of no medium in reply. The french have decided it for themselves. They have perhaps decided it wrong. Granted. Let us then be at war with their opinion. Let us confute it by every rational mode of discussion; and if you please let us at all events resolve to adhere to that which we have ourselves avowed. But, it is said, if a pacification take place with France, this will be impossible; such is the insatiable nature, such the rapid progress of the new doctrines, that they have already made eighty thousand converts even in this kingdom. This information is alarming. The more so as it certainly induces a suspicion that these doctrines may have some foundation in truth; but at the same time it proves that there has been something essentially wrong in the measures we have hitherto taken to prevent their progress. If, among four hundred thousand thinking men, whom Mr. Burke considers as the natural representative of the people in this country, eighty thousand have in a few years imbibed the opinions of an enemy, with whom during that time we have carried on a most sanguinary war, and have become, to adopt his own expression, “pure jacobins, utterly incapable of amendment,” it is at least evident, that war is not the proper mode of precluding the dissemination of such opinions. Let us endeavour to prevent the rising of the sun, or to stay the swelling of the ocean, for the material world is in some degree subject to the control of mechanical force; but the intellectual world scoffs at the weak attempt which would limit its operations by the coarse and clumsy restrictions of bolts, and chains.’

On Mr. B.'s notion that we are at war with an *armed doctrine*, it is remarked:

P. 20.—‘The danger from an armed doctrine arises only from arming to oppose it. Let the parties agree to lay aside their implements of destruction, and the doctrine is unarmed, and must rest its further propagation on the inherent truth of its dogmas; or



or the vigilance and acuteness of its professors. To contend against *armed doctrines*, and *unformed phantoms*, is not however the business of those who direct their conduct by the plain dictates of common sense, and who feel a reluctance to sacrifice their substantial enjoyments, and agitate their bosoms with factitious passions, where folly or when fear give the word of command.'

The late enormities of France, which supply Mr. B., with so many dreadful images, are traced up to their causes, and are imputed to the attempt of surrounding states to control, terrify, and conquer the french, and the subsequent possibility of an union between the royalists of France and the hostile powers. The sustainability of Mr. B.'s arguments, to prove that it is derogatory to the honour of Great Britain to make the first advances towards peace, is well exposed; and it is forcibly observed, that, till the allies are convinced, that the cause of their alarm from the existence of a republican government in France was unfounded, or till they conceive it more expedient to incur the risque of it's being realized, than longer to suffer the actual inconveniences of the war, the french have not the choice of an alternative; for they cannot comply with the demands of the allies without a political *jeu de se*.

'Hence,' says the writer, p. 42, 'we may be enabled to judge of his exaggerated statement of the arrogance of our enemies, whose patience, it seems, "is worn out with the importunity of our courtship." This courtship, it is true, has not hitherto been of the most soft and conciliatory kind; its tale has been told from the mouth of the cannon, and its gentleness displayed at the point of the bayonet; the scene of its dalliance has been the field of battle, and the unfathomable depths of the ocean its bridal bed.'

The objection to peace, drawn from our own plethoric condition, is happily ridiculed. The argument from our relative situation, supported by the familiar simile of the right of a neighbourhood to unite in pulling down a house in flames, or removing a nuisance, is with equal ingenuity and solidity removed in the following passage, which, as one of the more important parts of this pamphlet, we shall give at considerable length.

p. 50.—'If Mr. Burke had been conscious, that our interference in the external concerns of France, would have borne the test of inquiry upon the general laws of nations, why has he resorted to an argument deduced merely from municipal law? Writers on subjects of general polity have not been silent on those causes, arising from the internal concerns of a state, that give to surrounding states a right of interference, and Mr. Burke, without resorting to the side-props of analogy, might have gratified his readers by the information, that *cannibalism* is in itself a sufficient cause of provocation to all mankind\*, and whilst he de-

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\* "To this let us join the practice of *cannibalism*, with which, in the proper terms, and with the greatest truth, their *several factions* accuse each other. By cannibalism, I mean their devouring as a nutriment of their ferocity, some part of the bodies of those they have murdered, &c." *Letters*, p. 105.

monstrated,

upon individuals: this is an outrage upon human nature: and he who can seek excuses to palliate the enormous profligacy of a wretch, who would extirpate opinions by the sword, and devote eighty thousand of his fellow-citizens to judicial, or military massacre, must be deficient in that ardent benevolence, which, while it pants for the happiness of man, cannot but detect the sanguinary ferocity that yelps for wholesale carnage.

This pamphlet is not so properly an answer to Mr. Burke, as a general appeal to the people of Great Britain, on the subject of political oppression. Mr. T. finds in Mr. B.'s two letters three important objects of discussion: the spirit of jacobinism in this country; the excellency of the old established systems of government; and the justice and propriety of persevering in the present war. The first of these topics, only, is discussed in the present letter; which opens with a loud and earnest call upon the people to rouse from their lethargy, and, by their active vigilance in watching the conduct of their governors, to impress them with a salutary awe of popular opinion.

Upon Mr. B.'s calculation, that about four hundred thousand persons of information, leisure, and independence, give themselves the trouble to discuss political subjects, and his opinion, that these are properly "the british public," "the natural representative of the people," Mr. T. thus exclaims: p. 15.

O insulted and degraded nature!—O awful aggregate of existence! how is thy venerable name blasphemed, by these pious, canting, juggling politicians! By what right, by what omnipotent power, by what uncreating, and re-creating authority, does this base renegade doom to political annihilation nine-tenths of the adult inhabitants of a nation? Where are the fate-commanding locks of this painted Jupiter, that thus he thinks to *nod* away the existence of millions?—Where are his thunder-bolts and his lightnings?—But I had forgot: the lightnings and the thunderbolts are all prepared. Windham (the armed progeny of his prolific brain) keeps the key of the dread arsenal; and if he does but turn the massy lock, the thunders roar, the conflagration spreads, the heavy clouds bear death and desolation on their wings, and the million trembles and obeys. But waving these thundering arguments (and I trust that the time is not distant when the conductors of reason will disarm them of their terrors, and the tempests of ministerial fury rage innoxious!) upon what foundation do these calculators take a tenth for the whole, and call four hundred thousand (men and *women*) "the public of Britain?" Why, truly—the reason is even more profligate than the assertion itself!—because of our whole population not more than a tenth-part have either the *leisure*, or the means for any degree of "information, more or less!" And is this your boasted state of civilization and refinement?—Is this the wealth, grandeur, prosperity, and flourishing condition of the country?—Is this good order?—Is this *government* (or is it grinding and murderous oppression) which dooms the mass of mankind to incessant toil, and comfortless assiduity, and assigns the leisure, and the means of any degree of information or discussion, to a tenth-part only of the inhabitants? And, even of this tenth, how large a portion are to be ranked, not among the *promoters*, but the *destroyers* of the prosperity so much vaunted:—not among the productive labourers, but among the caterpillars and locusts, the blights and mildews of social industry!—the *placemen*

placemen and the pensioners; the Burkes and the Reeveses—unprincipled sophists hired with prodigal portions of the general plunder, to abuse, calumniate, and destroy the poor wretches whom this plunder reduces to starving beggary.

The same strain of bold invective against monopoly of political opinion, and firm assertion of the right, and the capacity, of the common people to enjoy political existence, Mr. T. continues through many subsequent pages. He then examines Mr. B.'s picture of the 80,000 jacobins, the great and formidable minority; ridicules the redundancy and incongruity of the metaphors by which he describes them; and execrates the ferocity of the spirit which would exterminate their opinions by the sword. p. 60.

'Let us not forget,' says he, 'that these tropes, and metaphors, and allegories, however wild and incoherent in themselves, all point to one determinate object—all lead to one conclusion: namely, that the eighty thousand jacobins (more or less) who are so firmly grounded in the truth and purity of their sentiments, that no sophistical "reasoning," no hackney "argument" of prejudice or corruption, "no example" of government spies caught in their own vile nooze, "no venerable authority" can have the slightest influence upon them;" and whose conduct is so strictly consonant with benevolence and justice, that when the crown (that is to say the minister) brings them before a jury, howsoever selected, and of whomsoever composed, it retires from its courts defeated and disgraced—That these detestable jacobins—these eighty thousand criminals, against whom no crime can be proved—these conspirators, who never yet conspired—these assassins, whose only dagger is reason, and whose only sword is truth—the meridian sun itself being their dark lanthorn, and publicity their only cloak—these are to be submitted to the prompt execution of the cautery and the knife; to be cut and burnt away, like warts, from the eruptive body. All, all who dare to complain, though oppression were heaped upon oppression, "till it o'ertopp'd Olympus"—all, all who dare to wish for change, (though tyranny grew black as thickest night, and corruption stank in our very pottage,) all are to be swept away. Jurors (unless juries can be regulated by some new fashion) must no more be trusted with such conspirators: for jurors are conspirators themselves—"the acquittal of the conspirators is a proof of the extent to which the conspiracy had spread." Juries will not do: our present tribunals are not efficient. They were instituted for the purpose of chastising criminal ACTS—they cannot reach OPINIONS with sufficient certainty;—*but the SWORD can.* "Out the word came; and it never went back:" nor ever can get back. Mr. B. indeed soon repented that he had let it out; and endeavoured to recal it: but in vain. It had escaped into the hands of Mr. Owen; and by means of a fortunate quarrel, between the apostate politician and the apostate bookseller, behold—we have it. It is before the world. It is in print. "The type is black and legible;" and both "the letter," and the spirit, are "*clear.*"

An indecorous, and not very pertinent comparison follows, between the jewish persecution of Jesus Christ and the british persecution of modern reformers. The passage in favour of the extirpation of opinions by force, published in '*Thoughts on a Regicide Peace,*' without Mr. B.'s consent, and therefore, perhaps, scarcely a fair sub-

ject of animadversion, is examined at considerable length, and many observations are made, as just in sentiment as they are forcible in language, to expose the absurdity and wickedness of attempting the coercion of opinion. We shall copy a short passage. P. 72.

‘ Establishments (however pure in the outset) have never failed, in process of time, to be infected with innumerable corruptions. These the governors have an interest in perpetuating; and, indeed, for the sake of that interest, the corruptions have been generally introduced. To them, “the beauty of all constitutions consists in those very corruptions of which others complain;” for it is by the latter, not the former, that their ambition is flattered, their rapacity indulged, their patronage extended, and places and pensions heaped upon themselves, their families, and dependants. These corruptions are therefore artfully confounded, and incorporated, with the original institutions; and the institutions themselves, under one pretence or other, are artfully abrogated by their pretended supporters; till, at last, the whole is infected; and nothing but corruption remains. The enormity of the evil produces complaint. Remonstrance, rejected and despised, provokes to keener discussion, and more bold enquiry. New theories and new systems are started, more consonant with the nature of man, and principles of justice; and the old, corrupted, disjointed, patchworks of obsolete institution, and new-fangled usurpation, are attacked with all the strength of argument, and the ardour of principled conviction. But corruption cannot stand the test of enquiry. It shrinks from the galling probe of truth. Its strength consists in “the morbid force of convulsion,” not in the conscious energies of temperate health. It therefore flies from argument, and appeals to force: leaving, to the proscribed reformers, only the sad alternative of perishing in thousands, according to the example of the hugonots, and the advice of Burke and Windham, by “a vigour beyond the law,” or of repelling force by force, with death or victory on their banners, and on their hearts.

‘ Such has been the case in many a nation—in Genoa—in Switzerland—in Holland *twice*—in America; and such was the case in France. Opinion had grown till it had burst its chains; circumstances concurred that gave opinion weight: the court seemed to yield; but coercion was prepared. Monopolies (gigantic in wickedness) were planned and executed, to put the subsistence of the people in the power of their oppressors; and fresh massacres were resolved, and organised: but the project transpired: force was repelled by force: *Lambeiue* was discomfited; the people flew to arms; the Bastille was taken; *Broglis* fled; and Paris escaped a second feast of Saint Bartholomew. But still there were *silver-beaded* traitors to the cause of man, pensioned profligates, at the ear of royalty, advising coercion—from within, or from without—it mattered not. A foreign combination produced a foreign war; and Louis XVI, who had sworn to defend the *constitution of new opinions*, kept up (as *Mallet du Pan*, his confidential agent confessed, in his *Correspondance Politique pour Servir à l’Histoire*) a secret intercourse with the despots who had leagued for its destruction. But surely the “great changes in opinion,” resulting from “the application of force,” in these instances, are not much calculated to encourage established governments to a repetition of the experiment.’

On the whole, though we perfectly agree with Mr. T. on the subject of coercing opinion, and though we see, with him, much cause of offence in the sentiments of Mr. B. on this and other subjects, we cannot altogether approve of the vehemence of this appeal, and shall be happy to see Mr. T., in his subsequent letters, returning to that temperate mode of discussion which he formerly adopted.

ART. XXVI. *A Reply to Mr. Burke's Two Letters, on the Proposals for Peace with the Regicide Directory of France.* By William Williams, Author of Rights of the People, &c. 8vo. 64 pages. Price 1s. 6d. Jordan. 1796.

THIS respondent, without displaying any uncommon powers either of reasoning or eloquence, furnishes, by the help of plain good-sense, and decided principles of freedom, a clear and distinct refutation of Mr. B.'s sophistry, and a satisfactory detection of his principal errors or misrepresentations. The reply closely follows the order of the letters, and consists of a series of detached remarks and observations, which are too numerous to be distinctly noticed. We shall make a few extracts, sufficient to disclose to our readers the writer's turn of thinking, and cast of style.

"The war in which we are engaged," says Mr. B., "is a war of a peculiar nature against an armed doctrine."—Mr. W. replies, p. 21, 1. "It is not a war with an ambitious court, or an intriguing cabinet; it is a war with men conscious of their dignity, and duly appreciating the value of liberty. Theirs is 'an armed doctrine.' But who has armed it? Not themselves; they wished for peace. The surrounding monarchs, confounding the destruction of the government with the destruction of the nation, jumped at what they deemed a favourable opportunity for pillage (for Mr. Burke admits that on their part of the allies it is a war of plunder.) Providentially, however, they miscalculated—their greediness has been righteously punished, and the despoilers are themselves despoiled."

On the general foundation of the french republic Mr. W. writes as follows:

p. 35. "If the visionary bases upon which Mr. Burke constructs the french republic were real, I should be as decided an enemy to it as himself, but they have no existence, save in his own ardent imagination. In the first place they do not, nor ever did, lay it down as a fundamental principle, that all government, not being a democracy, is usurpation; and that all kings, *as such*, are usurpers. They merely assert the supremacy of the people, that all power is from them, and that they are the only source of natural authority; hereby denying the divine right of kings, and that their majesty is merely derivative; and if it be not so, the house of Hanover are usurpers, and the british nation traitors for submitting to their yoke. If the family of Stuart did not derive their throne from the popular will, the people had no right to dethrone them; which, if they had not, the acts of settlement are void, and the next heir of the family of Stuart is our rightful sovereign. It was the people alone who gave the sceptre to William III. for the houses of lords and commons, when separated from the king, are not a parliament; consequently their individual act cannot bind the nation."

• Secondly, Mr. Burke mistakes a revolutionary government for a permanent one. Under a revolutionary government every thing is afloat, and the ruling powers are compelled to many acts of violence, which, in other circumstances, they would abhor. Assailed by unnatural means, by open war, secret corruption, and domestic insurrection; what wonder if unnatural efforts were requisite to overcome them? And it is evident the people considered it in this light, or they would not so cheerfully have submitted to them; for in all the revolutions and counter-revolutions which have taken place, the ruin has invariably been aimed at unprincipled individuals, for the salvation of the republic.

• With respect to the third: had Mr. Burke deeply considered the subject, he would have held a far different language; it was the anti-christianity of the popish religion that laid the foundation of the revolution. The conduct of the priests evidently shewed that they considered it as a gainful trade, and for ages had systematically debauched the minds of their devotees; the climax of blasphemy was at length reached, and the iniquities of the fathers were visited upon the children. To the sons of the roman strumpet we must trace the desolation, and it requires not the eyes of Lynceus to discern, that the same polluted fountain will shortly overflow all the countries which the triple crown encircles. How far the protestant nations will be involved in the ruin, I shall not here enquire. If we calculate the corruption of the reformed (as they are called) clergy, and the consequent corruption of the laity, we shall find an accurate solution. The transitions from anti-christianity to deism, and from that to atheism, are natural, and account, in some degree, for the number of learned, in all ages, who have adopted the latter opinions.

• But the atheistical decree of the convention, by no means proves that the mass of the people were atheists. At that time, it frequently passed the most important decrees with precipitation, and sometimes as precipitately repealed them. They were not broke of the servile practice of following leaders; an eminent atheist could therefore give an atheistical colour to the whole. But it is not upon what they were, but upon what they are, that Mr. Burke should have argued. They are not so now: I admit, that they do not treat religion with that awful reverence it deserves; but the tide of popular opinion is flowing back, and will, must reach the high water-mark.

• And does the venerable Beutus "affright our nature?" And is the sacred patriotism which inflamed his breast, impious and profane? Why, O ye historians, have ye wasted your midnight oil in transcribing for us heroism we have neither the courage to imitate, or even the virtue to admire!

• But admitting that the zeal of some outstrips their reason; it proves that they carried virtue to excess, and while we pity their delusion, are compelled to admire the energy which prompted to such lofty actions. It proves, that all private regards were swallowed up in the public welfare, and that the guardian genius of Rome was the tutelary spirit of France.

We shall add this writer's reply to Mr. Burke's idea, that the present government of France is a sect aiming at universal empire, which has secured the centre of Europe.

P. 52.—"A sect cannot attain universal empire by force of arms, it must

must use gentler means, and apply to the passions and understandings of mankind; it must hold out to them advantages they do not enjoy, and demonstrate how they are to be obtained. People will seldom let go a certainty for an uncertainty; they generally square their actions by the old proverb, "a bird in the hand is worth two in the bush." They are not so inordinately fond of speculation as to stamp the die for their all; a mere appeal to the passions would therefore procure them but few converts. An application to the understanding must be cool, dispassionate, and built upon a rock. No man is so stupid, but he can tell whether he is happy and comfortable; if he is not, a remedy must be pointed out, and an assurance given that the exchange will not be for the worse; he must be clearly shewn how his felicity may be increased, the expense at which the amelioration can be purchased, and what will be the clear gain upon the improvement.

Political writers have long prognosticated the downfall of all the states of Europe. France, under the old government, had made greater proportionable exertions than any other state, and therefore outstript her competitors in the race to the goal of bankruptcy and ruin. Their superior misery first awakened their reflection, and forcibly suggested the necessity of reform. In a former publication I asserted, and I here repeat it, that at the beginning of the struggle, the popular leaders had no idea of revolution; that their object was a limited monarchy; and that the irresolution and inconstancy of Lewis the sixteenth, and the interference of the surrounding potentates, predated with the royal proclamation of the tender-hearted duke of Brunswick, were the foundation upon which their present stupendous fabric has been erected. The road which they have travelled was unbeaten, no human foot had trod it, or mortal imagination conceived it; they could not draw the plan of an edifice, whose structure they were unable to comprehend, and the boldest adventures dared not to have contemplated a total regeneration of human nature. It arose out of events. They had, indeed, the example of America before them; but America had only changed her government; her hospitable manners and morals remained. But here, manners and morals were to be as completely revolutionized as the body politic itself. Looking to the restoration of their own country, her patriots began the glorious struggle, bearing the consecrated banner of truth and reason; the people enlisted under them in multitudes, and they soon spoke the language of a united nation. The throne yet stood, but the endeavours to deform it with the snakes of ancient despotism, opened a gulf into which it has eternally sunk. The pillars of the globe are not more durable than the republic of France.

The other governments, however, though beaten, were not distressed; they were all within sight of the winning post of bankruptcy when France reached it. Oppression hung heavily upon the people, and awakened and instructed by the example of France, they were seized with the same generous emulation of distinguishing themselves in the annals of freedom, and of snatching their countries from the precipice on whose brink they stood. They admired the french revolution, but did not, as Mr. Burke asserts, approve of the conduct of its leaders in the lump, or justify the enormities they committed, but still they wished it to be finally triumphant, well assured that any price

would be a cheap purchase of the blessings it would bestow upon themselves and their latest posterity.

Their sectaries in other countries acted not in confederation with them; they approved of their principles, and were desirous of procuring for themselves that share, which in every government the democracy ought to possess. In England, their demand is universal suffrage and annual parliaments; nor have all the trials for treason and sedition, which have so abundantly filled the coffers of the crown lawyers, been able to prove that their aim is carried further. There may, indeed, be an instance or two of the conviction of a drunkard or a spy, for some gross indecency of expression, which has been always reprobated by the popular societies, as inimical to the cause in which they are embarked; it therefore proves nothing against them.

This pamphlet closes with an explicit avowal of the author's disapprobation of all the old forms of government in Europe, and his preference of that of France, which he thinks he compliments sufficiently, by styling it the reverse of every other.

ART. XXVII. *The Retort Politic on Master Burke; or, a few Words en passant: occasioned by his Two Letters on a Regicide Peace. From a Tyro of his own School, but of another Class.* 8vo., 64 pa. Price 1s. 6d. Jordan. 1796.

THIS *retort politic* is certainly not a *retort courteous*. The writer treats master Burke with a kind of freedom, which in the old school would have been called rudeness. For example—P. 15.

The truth is, sir, the world has been in great part peopled with beings of superficial judgments, as is evident by the high appreciation of your splendid rhapsodies and pompous inconsistencies. Your mental endowments have been great, but they are lost to the world, and are therefore lost to yourself. Your mind, like the temper of a beautiful woman who has thrown away her virtue, is impaired, broken or soured. You would fain keep up a portion of reputation or a show of it, though the means you take for that purpose, confirm your knowledge of the irretrievable disaster; you therefore forebode, deplore, despair, rave, madden, and even die in anticipation, and after all that, rise again from your grave, as you have pictured the “republic of regicide” to have sprung from the tomb of monarchy, and in that state “affright us and push us from our stools.”

With equal freedom, but in a surfer manner, and not without a mixture of pleasantry, this writer examines Mr. B.'s political opinions and plans: on the subject of french principles he thus addresses him—P. 21.

But Mr. Burke, the acknowledged master of english rhetoric, and of irish logic: you pray deliverance from the evils which a diffusion of french principles would bring upon this country, without ever once looking up to the source from whence these principles sprang. While the eye of the reader is amused by the flowers scattered over your language, and his imagination arrested by the tropes and metaphors which accompany it, he is irresistibly for a moment carried away with you in the giddy torrent of your eloquence. No sooner, however, does he quit the headlong course into which you have plunged or decoyed him, than his own reason takes possession of him again, and he is ready to call out aloud,



And, Whence comes this tremendous spirit of innovation? What has given to an old principle, so new, so formidable an operation? What has tumbled certain thrones to the ground, what has shaken others to their base, and what at this moment keeps almost every other in Europe in the most critical anxiety? An oracle (no lying one) is ready to answer, DISCUSSIONS, DISCOVERIES, have done all this! till the one can be stifled, and the other forgotten, therefore, as well may you, sir, expect to cut or wound the yielding air, as subdue the spirit which offends you. There are times and places in which, notwithstanding your desire to conceal your feelings, you dread as much; for instance, after labouring to animate your countrymen by a comparison of the valour of the british nation in the exigencies of former wars, of their pre-eminence in the *continued prosecution* of them, and of their *unconquerable constancy* in difficulties, you say, "their passions corresponded with the great interests they had at stake." Then you add, "this force of character was inspired, as all such spirit ever must be, from above." Who would not imagine at the first contemplation of the words, from above, that you meant Heaven; i. e. the justness of the cause—but no such thing, Government only was implied by that expression; but perhaps government and heaven, in the new *synonyme* of Edmund the impious apostate, may signify the same thing. The time has been when, if government (in all ages allowed to be but a necessary evil) was not to Mr. Burke the reverse of Elysium, it was admitted to be at least no better than a species of *purgatory* or middle station. Now without doubt, since he has been conducted through the *milky way*, it is become a perfect *heaven*: and indeed, when we consider the  *blessings*  it has  *showered*  upon him, it would be scandalizing his gratitude to suppose he will ever think it any thing else.

In reply to Mr. B.'s assertion, that we cannot have our sovereign and this peace together, the author asks—P. 29,

Do you believe the king can find no ministers qualified and disposed to conciliate the discontents of the people, and to turn the hatred of France into a far different sentiment? Has the dire system which has brought us to this awful condition so long prevailed, that it will be impossible to persuade mankind it can ever be changed? If to the one question you answer yes, and to the other no, then it may truly be affirmed, that no person, in or out of the ministry, has done half so much as yourself to bring your country into that helpless state. If certain of your affirmations and predictions, the joint produce of your fears and your rage, could pass upon mankind as the fruit of reflection and experience, we might cease to wonder at the unexampled apathy and patient resignation shewn by the people of England towards their dearest concerns. We might consider all interference, all interest taken in them, as vain, if not presumptuous; yielding ourselves to what we should deem an unalterable destiny, we might wait with dread and silence the arrival of the moment when the minister and the empire should fall in one grand crash together. But not so, sir. Eloquence, though it has not lost its power to please, is happily bereft of its power to *fascinate* and *deceive*. The TRUTH is preferred before the *GLAZING*. Your language cannot affect what your passions would commission it to perform. The humiliated kings, the disappointed and iscomfited princes, the weeping emigrants, all, all deplore the sad effects of your elegant, your fluent language. It has proved to them  
and

and their cause more mischievous than the syren's voice. But it seems to approximate to its end. The rapidity and inflammability of your conceptions threaten to set fire to your brain, as the wheel is consumed by the violent attrition from its own velocity.'

The territorial limit assumed by the french is thus vindicated:—  
P. 43.

You are exceedingly alarmed and enraged that the french propose to make the Rhine, the mountains, and the seas the boundaries of the republic. If this laying down the limits of their territory be alarming, and alarming it unquestionably is to statesmen of a certain description, I would ask what suggested to them the necessity of calling in the aid of physical nature for keeping out their enemies? Will it not be answered, that the treaty of Pilnitz, and the unprovoked invasion of France by the confederated powers, intimated it to them?

Those whose heads and imaginations move as a scale beam when the *balance of power* is but mentioned, will be in a perpetual fright at such an addition to the french territory. It would have been to me a formidable occurrence but a short time ago: but for my part, I view it now with unconcern. Being secure themselves, they will have no right, no occasion to disturb the tranquillity of others. Should such a step, however, enter into their ideas, their own astonishing success, arising wholly from the goodness of their cause, will teach them what they may expect from others similarly circumstanced. It is not the number of people composing a state or community that renders resistance successful; it is the energy and unanimity arising from the nature of the contest, that carries them through all opposition. If they should want other examples to prove what is advanced, they will cast an eye upon their neighbours the dutch or the swiss.

In the name of heaven, then, or rather in the name of peace, and perhaps may be added, of *justice*, let them take such insurmountable hills and impassable rivers for their barriers as keep their enemies at a distance, we have a sea to guard us from ours, which the people, under a *wise and honest* government, will always find sufficient to secure them from slavery or domination, though all the world should unjustly come against them.'

This pamphlet not being intended by the writer as a full answer to Mr. B., but merely as 'a few words *en passant*,' farther notice of the performance is unnecessary.

ART. XXVHI. *Remarks on Mr. Burke's Two Letters "On the Proposals for Peace with the Regicide Directory of France."* By S. F. Waddington, Esq. 8vo. 34 pp. Price 1s. Johnson. 1796.

THESE sensible and temperate remarks appear to have been drawn up, rather for the purpose of counteracting some of the leading principles of Mr. B.'s letters, than of exposing particular inconsistencies or errors. The ingenious writer assumes as first principles, in opposition to the general spirit of Mr. B.'s late writings, that one state can have no right to interfere in the organization of another, and that improvements in the state of human society ought not to be checked, but encouraged. Reviewing the rise of the french revolution, and the early opposition made to it, he says—P. 8.

• The

“The “old government,” as it is called, “of France,” had degenerated into despotism. The noblesse and higher orders of the clergy, had emulated the tyranny of the grand monarch. Religion, from its corruptions, had become disregarded and despised; and the most wretched depravity of morals had pervaded every rank of men.

“The time, however, came when the people in that kingdom were to feel for themselves—they found their oppressions insupportable—they found the government incompatible with their happiness—and they overthrew it.

“When we consider twenty-five millions of persons, who before had groaned under the most intolerant despotism—freed from every species of restraint, either from temporal government, or the generous dictates of religion—let loose to wreak their vengeance on those who had oppressed them, it will not be thought a matter of wonder, that excesses were committed—but the wonder more fully is, that the revolution in 1789, was effected without the shedding of blood!

“To find the crowned heads of Europe leagued against them and aiming at crushing their liberty in its bud, was surely sufficient to exasperate men emerging from wretchedness—and to urge them to defend their returning freedom against the machinations of surrounding powers.

“The treaty of *Pilnitz* will not be forgotten among men: it will all be remembered as the object of their curses.—The treaty of *Pilnitz*, which almost every, if not every, crowned head in Europe entered into, and which every crowned head in Europe is now ashamed to avow!—From this celebrated occurrence we have seen nations united in “a war of religion,” which seemed to have for its aim the perpetuating of superstition and bigotry—and “a war of order and civilization,” which equally appeared to have for its direct end the suppression of freedom and the happiness of mankind—A war urged by despots and priests against the dispensations of heaven\*—if it be in the dispensations of heaven that man should improve.

“That man *has* improved is a matter of fact, and a matter of fact which we cannot controvert; and surely we may be warranted in inferring that man is still designed to improve.

“The improvement of mankind must be suppressed, if despotism and superstition are to be maintained in the earth. The issue therefore is, whether the ordinations of heaven shall prevail, or whether the views and plots of superstition and despotism shall be suffered to perpetuate the misery and wretchedness of mankind.

“The “existing governments” of the greater part of Europe, are absolutely incompatible with the improvement of the people: it is the depravity of the people by which they are supported—whether therefore the people must be doomed to continue in every depravity to which humanity can sink, or those governments must be altered if not overthrown. Most of them, indeed, are too corrupt to be amended, an utter convulsion seems the only mean of rearing, in many, the rights and happiness of the people. Look

at Spain, Naples, Rome. Well therefore might those who fatten on the spoils of the wretched, tremble at the progress of rectitude and truth!

‘Would the philanthropic Mr. Burke—would the immaculate ministry of this nation—would the assemblage of most gracious monarchs give peace, give truth, give religion, give order and unanimity to Europe and to the world; let them imitate the procedure of heaven in giving happiness to man. Let them not seek to rivet the fetters of despotism or repress the advances of truth—but LET THEM MEET THE IMPROVEMENT OF THE TIMES, AND PREVENT THE CONVULSION OF NATIONS BY A GRADUAL REFORM.’

This writer remarks that, Mr. B., as an enemy to political improvement, is also an enemy to the freedom of the press. Passages are quoted to prove that he is even no friend to the trial by jury: and it is asked—P. 24.

Is “the crown always disgraced and defeated by the acquittal of those whom it accuses in its courts?” It may indeed be in some measure *disgraced* by an unsupported accusation; but to say that it is “*defeated*,” is surely paying no compliment to its *designs*. What is this in plain English—but to say, that the crown wishes to be rid of those who would oppose its arbitrary measures: but as neither the constitution nor the “spirit of the times,” will suffer “the highest tribunal of all, to supply the want of every other court; or the crown, to be absolute over the life of the subject—it is obliged to have recourse to the legal forms—and, by a jury acquitting the accused, if no evidence be brought against him—without heeding the wishes of the court, or suffering it (to adopt the language of Mr. Burke) to “massacre by judgment,” *defeats* its designs, by preventing the death or banishment of an honest opposer of its views? If this be not the true construction of the passage—let Mr. Burke tell us what is.

‘But, when doctrines like these, reflecting so grossly on the laws and liberties of the subject are thus openly, in the face of day, avowed by such men as Mr. Burke, is it not time for the subject to be jealous of his rights? Is it not incumbent on every englishman to assert the independence of a british jury?’

‘The time, indeed, has been, when the public avowal of such a doctrine as included in the passage we have quoted, so pointedly reflecting on the jurisprudence of the country, would have been committed to the care of his majesty’s attorney general, or been the subject of animadversion in the house of commons.’

Mr. B.’s censure of the majority of the house of commons is thus stated and animadverted upon:—P. 25.

‘There are other passages in which the house of commons is interested, and interested more immediately: for even the honour of that honourable house is not entirely exempt—at least from insinuation. The paragraph alluded to (page 63) is indeed ushered in with, “I have heard,” “I have been given to understand,” &c. Yet Mr. Burke does not once attempt to deny what he had heard, or had been given to understand. He contents himself with barely saying that, “he hopes that it has no foundation.”

He

He could not indeed with any consistency avow what he advances; the whole of this awful passage seems intended as an exoner-  
ation of ministers from the charge of infidelity in case a peace be  
not effected in consequence of the present embassy, by throwing  
the odium on "the disposition of the house of commons." All  
his looks like *jesuitism*! but, Mr. Burke was educated at *Sa-  
mer's*! "It is said," affirms Mr. Burke, "that there is a *secret*  
in the house of commons, that ministers act not according to the  
*votes*, but according to the *disposition* of the majority—I heard  
that the ministry had long since spoken the general sense of the  
nation: and that to prevent those who compose it from having  
the open and avowed lead in that house; or perhaps, in *both*  
*houses*" (for the lords must come in for their share) "it was ne-  
cessary to pre-occupy their ground, and to take their propositions  
out of their mouths, even with the hazard of being afterwards  
reproached with a compliance, which it was foreseen would be  
fruitless."

What is this but to insinuate, if not to assert, that the majority  
of the house of commons *vote*, "contrary to their *dispositions*;"  
or, in other terms, act contrary to their conscience, and that they  
are an assemblage of rogues and hypocrites? Are the "votes"  
of the majority of that house, and the "*dispositions*" of such ma-  
jority, to be in direct opposition, like the "*catholic religion*," and  
the "*CHRISTIAN VERITY*," in a certain very orthodox creed?—  
Hear this, ye commons of Great Britain! and vindicate your ho-  
nour from aspersions so vile!

The permission of easy divorce in France Mr. W. agrees with  
Mr. B. in reprobating; but observes, that it has originated in  
the depravity which pervaded the people before the revolution.  
Mr. B. is censured for fulsome adulation; and it is remarked,  
that his asserting the prince of Wales to be 'the pride' of his  
nation, is at least badly timed.

We add, as well deserving attention, the author's concluding  
reflections.—p. 33.

We have long been persuaded, and these letters of Mr. Burke  
have confirmed that persuasion, that this war has been a war of  
despotism against freedom, of superstition and priestcraft, against  
morality and truth.

The recent atrocities of the french people, we shudder at;  
but we conceive that those atrocities, were the natural conse-  
quence of the bigotry, the oppression and depravity, which had  
been experienced under the old *regime*. Had religion not been so  
debased in that country, the people could never have fallen into  
such an abyss of depravity.

Despotism and superstition, which inevitably suppress every  
thing dignified and benevolent in the human breast, must as in-  
evitably (wherever they are suffered to prevail) be productive of  
misery and destruction among men.

It should be remembered, that a combination of despots, whe-  
ther civil or religious, can only render despotism more odious, and  
consequently enhance the value of freedom and truth, and urge  
with tenfold energy the importance of their defence.

ART. XXIX. *Letters from Simkin the second to his Brother Simon in Wales, dedicated, without Permission, to the ancient and respectable Family of the Grangers.* 8vo. 28 pages. Price 1s. Debent. 1796.

Having so long detained our readers with grave arguments, on the serious subject of a peace with the *regicide* republic of France; we are happy to have an opportunity of affording them, at the close, a little amusement, by introducing to them brother Simkin's review of Mr Burke's thoughts. The piece, if not in a very elevated style of poetry is not deficient in pleasantry. We shall take our leave of Mr. Berk and his opponents, by copying two or three passages from this humorous performance.

P. 6. ' Next Burke enters into a nice calculation,  
To shew who are people, and what's population;  
That England and Scotland conjointly produce  
Two-fifths of a million of people for use;  
Political people who see the true way,  
And can bawl when a minister leads them astray:  
One-fifth of this number are jacobins pure,  
A miscreant people Burke cannot endure;  
Who finding themselves over-burden'd with taxes,  
Think the causes thereof proper subjects for axes.  
These fellows do loudly cry out for reform,  
And are ready to carry their object by storm:  
The remaining four-fifths are good people enough,  
Considering they're made of such flexible stuff;  
In favour of regicide peace, if they speak,  
'Tis because they are children of intellects weak;  
'Tis their bellies that govern their manner of thinking,  
Seeking peace for the sake of good eating and drinking;  
'Tis the jacobin scoundrels that lead them astray,  
Like Guinea-fowls, crying one note night and day.'

P. 14. ' Now Edmund arises in high indignation,  
Abusing arithmetic and calculation:  
He says in a passion, war never will suit  
Those mercantile souls who the charges compute;  
Who collect the expences all into a sum,  
And balance the same with a gallon of rum.  
But whenever one man by injustice has bled,  
'Tis proper and fit that more blood should be shed:  
And thus like a syphon, when once set agoing,  
The stream should continue perpetually flowing;  
Till this land, or that, be of people bereft,  
And not even a spoonful of blood shall be left.

' This point being proved beyond all dispute,  
He proceeds with advancing a new allegation:  
Suppose we were conquer'd by some other nation,  
We should dwell in more comfort, live more at our ease,  
Than at present we can with such neighbours as these.  
' Then stating his reasons! *imprimis*, because  
'They've abolished the aristocratical laws.  
*Secundo*, because they have murder'd their king,  
(Burke forgets that more nations have done the same thing.

And thirdly, because they are jacobin knaves,  
 Who think that mankind were not born to be slaves.  
 And fourthly, because they have broken the rod  
 Of the church, and discarded the servants of God.  
 An addition he makes to these cardinal crimes,  
 Which is, they have altered both manners and times :  
 Such a spirit they've rais'd in the breeches-less folk,  
 That Brutus's sacrifice is but a joke ;  
 Patriotic examples recorded in story,  
 Compar'd with the French, lose their lustre and glory ;  
 Their zeal for republic swells into the frantic,  
 Too high for the relish of Burke the romantic :  
 Those deeds which to imitate once was his wish,  
 Are at present outdone by the venders of fish.

P. 16. ' Now Burke after calling them cannibal dogs,  
 Who live upon blood like a butcher's lean hogs,  
 Descants for a while on the merits of fighting,  
 As being the means both of wronging and righting ;  
 And he clearly makes out to his own satisfaction,  
 That England's entitled to enter an action  
 Against France for making this grand alteration  
 In religion and laws, without her approbation.  
 He proves that a government recently made,  
 Is always a nuisance that never can plead  
 Prescription, in favour of plunder and trade :  
 And he says, 'tis a maxim in politics true,  
 Old robbers ought never to tolerate new.  
 There is one thing he adds that deserves observation,  
 " 'Tis property only composes a nation." }  
 Thence it follows, that men who have nothing at all,  
 Are cyphers, or pictures, like those on a wall ;  
 And the royalists now being dreadfully poor,  
 Are nought, as those were, who were paupers before.'

#### ECCLESIASTICAL HISTORY. THEOLOGY.

AT. XXX. *An Examination of Events, termed miraculous, as reported in Letters from Italy.* By the Rev. Joseph Berington. 8vo. 32 pages. price 1s. Oxford, Cooke ; London, Booker. 1796.

Is it be true, as some are inclined to think, that the age of reason is  
 nunciated, it is certainly, however, not true, that the age of credulity  
 is past. Authentic letters from Italy relate, that in the month of June  
 ; at Ancona, it was universally believed, that a picture of the Virgin  
 Mary, for thirteen days successively, continued to move it's eyes ; and  
 afterwards a statue of St. Ann, the mother of our lady, had joined  
 daughter and moved it's eyes. About the same time a miracle of  
 same kind is said to have been wrought at Rome, together with a  
 prodigy of the sudden renovation and budding of three withered  
 trees. Whole cities are declared to have been witnesses of these facts ;  
 the stories have obtained so much credit, even in this country,  
 Mr. B., an intelligent and liberal roman catholic priest, well  
 known

known to the public by his writings, thinks it necessary seriously to undertake their refutation. For this purpose, after making some judicious remarks on the deception to which the senses are liable, especially where the multitude is concerned, and the passions are strongly excited by a contagious impulse, Mr. B. distinctly examines the circumstances of the stories, to prove that the eyes of the first observers were deceived, and to account for the continuation of the impression, in a regular series, after the first shock had been given. On the conduct of the pope, upon this occasion, Mr. B. hazards the following free remarks.

P. 20. 'But what must we think of the apathy of his holiness, who, while these prodigies are exhibited, the first report of which, we are told, caused his ancient blood to flow with the full pulse of youth, fit composed in his palace, and only thence feeds the public enthusiasm, by directing sermons to be preached, and processions to be performed. In this he acts with wisdom, still encouraging a belief that tends to animate the people, availing himself of their convictions, to draw them on to a reform of life and to the practice of religious duties, but withholding his own presence from the scene of prodigies, that the weakness of belief, which that presence would attest, might not be imputed to the first pastor, when the fallacy of those prodigies should hereafter be detected. *Si populus vult decipi, decipiat*, has been the maxim of many politic rulers, who knew how to convert the sottishness of the multitude into a commodious engine of government. I impute no unworthy views to Pius VI. but, certainly, he is not obliged to believe what he has not seen, or to see what he is not willing to behold; and if, while his subjects are deranged, he makes use of their folly to effect their greater good, he must be absolved in the severest school of moral casuistry, while that of political prudence will applaud him.'

Very pertinent observations follow on the object, and tendency, of these supposed prodigies; and the pamphlet concludes with the following general remarks.

P. 28. 'About twelve years ago, Rome and other parts of Europe resounded with the report of miracles, wrought by a celebrated beggar, who, at that time, died, named Labre. I remember to have read their history, which was circulated with much ardour: but the jesuits, with or without reason, suspecting the holy man of jansenism, decried his miracles, and raised another thaumaturgus of their own society, who then opportunely died at Toulouse, to oppose the current of his fame. So is mankind duped. The prodigies wrought by both the saints, as the novelty ceased, died away; and I have been told, that a late papal envoy to this country, if he be not still here, was greatly instrumental in proving, during the process of the canonization of Labre, that "so far from working miracles and being a saint, he was hardly a catholic."

'What were the miracles of the deacon Paris, the renowned saint of the jansenistic faction, so strongly attested by innumerable witnesses, about the beginning of this century, and what the disturbances raised in France on the occasion, may be seen in all the histories of the times. If the testimonies of eye-witnesses could realize such prodigies, the miracles of that deacon must not be controverted. But they are rejected by the orthodox. Men, then, it seems, may see, and be convinced by their senses, and yet be deceived.



The arguments, which I have urged, will have no effect on men, such as seem to be the english editors of the letters, who are predisposed to believe in prodigies, and for whose credulity no tale can be too improbable: Nor shall I find credit with those, who weakly think, that no untruth can come from Rome, or that men of probity could be so far imposed on, as solemnly to give their assent to an illusion. Others feel a secret pleasure in feeding their minds with marvellous events, who will not thank me for attempting to abridge their enjoyments. But I shall be listened to, I think, by those who seriously seek for information, who detest every species of imposition, particularly in the concerns of religion; but who, from situation in life, or from other causes, may not have been habituated to such critical enquiries, as are necessary for the detection of error. For these I write. I write to convince our protestant brethren, that catholics are as free as they in the discussion of all points, where it is not evident, from the fountains of divine inspiration, that God has spoken. I write to obviate the aspersions, which our faith, when these tales shall have been sufficiently circulated, must inevitably experience. I write, finally, to check, if it may be, the attempts of men, who, it is plain, are labouring to impress on the minds of english catholics a belief in prodigies, and to disfigure their religion with the abuses of image-worship, from which, fortunately, it has been freed.

We have had men among us, and still have them, who fancy that the integrity, if not the existence, of their religion is connected with the perpetuity of miracles. Hence they catch at every supposed prodigy, and strive to give it consistency, that no link may be wanting in their chain of evidence. This, in part, it is that has filled the legends of saints with the wildest tales, and nourished in the minds of their readers a pitiable credulity. Fortunately, the defenders of the great cause of our common christianity have, long ago, surrendered this point, and rested their apologies, if so they may be called, on a surer basis. It gives a solemn dignity and an encreased power of conviction to the miracles of primitive times, that they should not be mixed with suspicious events or the base alloy of counterfeit materials. With what the deity has done for his own work, in the foundation of christianity, let us be satisfied: the rock is secure: it wants no aid from the resources of human contrivance, much less such flimsy support, which defeats it's own purpose, that Ancona and Rome, in their imaginary prodigies of "moving eyes and budding lilies," are pleased to offer.

In an annexed advertisement, Mr. B. informs the public, that he is advanced in his *History of the Rise, the Progress, and the Decline of the Papal Power*, to the close of the ninth century; that the whole, when completed, will extend at least to five volumes quarto; and that, possibly, in the course of the ensuing year, should the times prove favourable, he may publish the first volume.

ART. XXXI. *Discourses relating to the Evidences of Revealed Religion: delivered in Philadelphia, 1796; and published at the Request of many of the Hearers.* By Joseph Priestley, L.L.D. F.R.S., &c. &c. 8vo. 399 pages. Price 6s. in boards. Printed in Philadelphia. Reprinted for Johnson. 1796.

THE cause of christianity still continues to find one of it's most faithful, able, and judicious advocates in the man, whom ignorance  
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and bigotry have often classed among it's most dangerous enemies; and from the honourable retreat, into which persecution has driven him, on the western continent, he sends over to his native country an excellent defence of revealed religion, for which, particularly in the present unsettled state of religious opinion, he is entitled to the warmest thanks of every christian church and sect. The sermons were delivered to a respectable auditory in Philadelphia, and published in that city, with a view to check the spread of infidelity in America; a country, in which, as Dr. P. remarks with exultation, religion having no connexion with the civil power, the cause of truth has all the advantage that it's best friends can desire. The Dr.'s own account of this publication is given with his usual frankness.

Pref. p. ix.—‘The discourses contained in this volume may be considered as supplemental to those which I delivered in England relating to the same subject, just before I left that country, and which have been re-printed in this. Being requested to preach in this city, I thought I could not make choice of any subjects more unexceptionable, or more useful, than of such as relate to the *evidences of revealed religion*, in an age abounding with unbelievers, many of whom have become so merely for want of better information. Being unwilling to go over the same ground that I had been upon before, I have made these discourses interfere as little as possible with the former. Some of the same observations will, no doubt, be found in both; but they are not many, and of such particular importance, that they cannot be too much impressed on the minds of Christians.

As I had no intention of publishing these discourses, at least at this time, I did not note the authorities I have made use of in them, as there could not have been any propriety, or use, in reciting them from the pulpit; and being at a distance from my library, I cannot add them now. But they are such as, I am confident, no person at all acquainted with the subjects will call in question. They were by no means originally collected by myself. The far greater part of them have been frequently quoted, and their accuracy never disputed. I had little to do besides collecting, arranging, and applying them, in a manner somewhat more adapted to my present purpose. The greater part of them will be found in *Leland's Necessity of Revelation*, *Young's Discourses on Revelation the Cure of Superstition*, and the *Letters of some Jews to Voltaire*, all which works I would recommend to the attentive perusal of my readers. The doctrines of the heathen philosophers were almost all copied *verbatim* from *Brucker's History of Philosophy abridged by Dr. Enfield*, a truly valuable, accurate, and well digested work. The account of the grecian oracles, and various of their superstitions, will be found in *Potter's Antiquities of Greece*, a common, but most excellent work.

The worthy author goes on to offer some seasonable remarks on the probable consequences of infidelity on the state of morals.

Having frequently had occasion to represent, at considerable length, Dr. P.'s leading ideas on the subject of revelation, which has been presented to the public in various forms, in his ‘*Institutes*,’ his ‘*Letters to a Philosophical Unbeliever*,’ ‘*Discourses on the Evi-*  
dence

dence of Revealed Religion,' and other works, we shall be the more brief in our analysis of these discourses.

Discourse 1.—*The importance of religion.*—Religion extends the foresight of man, and puts him under the direction of a being whose foresight is greater than that of any man: it secures him from vice; by the most powerful authority: it is a guard even against secret vices: it's authority is universal: it affords the best consolation under the troubles of life: it opens to us bright prospects into a future state: it's teachings and consolations require no acuteness of intellect: it enlarges and ennobles the mind, by habituating it to contemplate great and distant objects: it gradually produces disinterestedness of character. The evidence of religion ought to be carefully examined.

Discourse 11. *Of the superior value of revealed religion.*—Religion, *natural and revealed*, is only valuable as an instrument of virtue and happiness. Their comparative value is to be estimated by their tendency to effect the improvement of the human character. Men who reject revelation are commonly little influenced by the religious principle. The light of nature affords very indistinct and obscure ideas concerning every article of religion; neither conscience, nor reason, is an uniform principle in all men; without revelation their authority is weak. Nature is altogether silent concerning a future existence; natural appearances are against it. When the ancients, who had probably received their ideas of a future state originally from revelation, but corrupted by tradition, began to speculate on the subject, their belief vanished. There is a great advantage in precepts and commands being delivered in words, and in addressing the supreme being, as an object of fear and love. The idea of intercourse with deity is natural. Uniform appearances are apt to be disregarded; but men are struck by what is unusual. Miracles prove the existence of God, in a shorter and more satisfactory manner, than the observation of the uninterrupted course of nature. The evidences of revealed religion have not more of difficulty in them, than those of natural religion; they are level to every capacity.

Discourse 111. *A view of the heathen worship.*—The ancients conceived the parts of nature animated by distinct principles, and in worshipping them, lost sight of the supreme being; the number of gods continually increased; they introduced symbols of their power, pillars, images of animals, statues, &c. Human sacrifices were universal in ancient times.

P. 60.—'They were in use among the Egyptians till the reign of Amasis. They were never so common among the Greeks or Romans, yet with them they were in use on extraordinary occasions. Porphyry says that the Greeks were wont to sacrifice men when they went to war. Clemens Alexandrinus says that both Erechtheus king of Athens, and Marius the Roman general, sacrificed their own daughters. Plutarch, in his life of Themistocles, relates that three beautiful Persian women, richly habited and adorned, were, by the advice of the prophet Euphrantides, offered as sacrifices to Bacchus Omestes, as a vow for victory at the commencement of the Persian war; and though Themistocles was shocked at the inhumanity of it, the people with one voice, invoking Bacchus, and bringing the victims to the altar, compelled him to perform the sacrifice.

• The same historian says that the romans, in the beginning of a war with the gauls, and in obedience to an oracle in the Sybilline books, buried alive a gaulish man and a gaulish woman, and also a greek man and a greek woman, in the ox market, by way of sacrifice. Livy says that they repeated this sacrifice at the beginning of the second punic war.

• Human sacrifices were offered at Rome, says Porphyry, till the reign of Adrian, who ordered them to be abolished in most places. This writer, who lived in the time of Diocletian, mentions it as a thing well known, that in the city of Rome itself, a man was wont to be sacrificed at the feast of Jupiter Latiaris. Lactantius, who wrote a little after this, says that the same was practised in his time. Human sacrifices were so numerous among the gauls and britons, that the romans forbid the public exercise of their religion. According to Cæsar (*De Bello Gallico*, lib. 6. § 15) they sometimes made images of an immense size, constructed of wicker work, which they filled with men, and then burned them alive.

• In later times we find human sacrifices as numerous among the mexicans and peruvians, who, of all the inhabitants of America, had arrived at the greatest degree of civilization, as in any of the ancient nations. The most authentic record says that the mexicans sacrificed annually twenty thousand men, and at the dedication of their great temple, not less than sixty or seventy thousand. If any person will only read with attention the history of this country by Clavigero, he will be convinced that such was the rooted attachment of that people to their religion in general, and this horrid rite in particular, that nothing but such a conquest of them as that by the spaniards, would ever have put an end to that custom. His account of the state of facts will abundantly justify the conduct of Divine Providence in the utter extermination of the inhabitants of Canaan. It was for the good of mankind that such nations should be extirpated from the face of the earth.

Cruel and indecent rites have always been practised in pagan countries. The heathen temples were commonly places of prostitution.

Discourse iv. *The same subject*.—A considerable revenue arose to many of the heathen temples from prostitution: even sodomy was sometimes practised in connexion with religious rites. The mysteries were, probably, scenes of abominable debauchery. Other religious celebrations were accompanied with acts of savage ferocity and extravagance. Ignorance of nature has been the parent of all superstition. Children were made to pass through the fire; days were distinguished into lucky and unlucky; witchcraft, incantations, astrology, the use of charms and talismans, solemn imprecations, divinations, necromancy, were common practices. Nothing but the immediate interposition of Deity, could recover men from this state of deplorable ignorance and corruption.

Discourse v. *The excellence of the mosaic institutions*.—The hebrews were not much, if at all, inferior to other nations in the arts: in writing, no ancient nation can pretend to vie with them. The first principle of the religion of the hebrews was the unity of God. The mosaic law prohibited the worship of God under any similitude, or image.

Image. The God of the hebrews was omnipotent, omnipresent, omniscient; no impure or cruel rites were admitted into his worship. Many of their ceremonial institutions appear to have been directly opposed to the heathen superstitions; their temples afforded no asylum for criminals.

Discourse vi. *The same subject.*—Among the hebrews, divination and enchantments were prohibited. Their sacrifices were offered to express their gratitude to God, and confined to things proper for the food of man. Superstitious practices common among the heathen respecting the flesh of sacrifices, and diet in general, were prohibited by Moses. The hebrew priests had no secrets, or mysteries; could have no landed property; were married, and capable of civil offices, and could have no interest separate from that of the people. The religion and civil government of the hebrews were intimately connected, because God was their proper king, or supreme civil magistrate. The nation was neither commercial nor military, but agricultural: and their laws were adapted to this character. They allowed servitude, but enjoined humanity to slaves. No use was made of torture.

Discourse vii. *The principles of the heathen philosophy compared with those of revelation.*—The idea of proper creation was unknown to the ancient philosophers: they considered all intelligent, and even material beings as proceeding by emanation from the supreme being, and to be again absorbed into his substance. In later times, many sects denied a principle of intelligence in the universe, and taught atheistical doctrine. They had a diversity of opinions on the origin of evil; were strangers to the sublime doctrine of an universal providence; and taught, that inferiour beings, at their own pleasure, interfere in the affairs of men.

Discourse viii. *The same subject.*—According to the Scriptures the future state of man depends entirely upon a resurrection. The doctrine of a soul, distinct from the body, and existing in a separate state after death, is not the doctrine of Scripture; or of reason. Ancient philosophers taught, that all souls are emanations from, or portions of, the great soul of the world; they commonly believed in the transmigration of souls. Many of them had no expectation, that men would in any sense survive death. The philosophers conformed to the idolatries of the times; had secret doctrines; entertained opinions unfavourable to morality; and were the authors or supporters of many superstitious opinions and practices.

Discourse ix. *The evidence of the mosaic and christian religion.*—A miracle, in which the order of nature is controlled, is a sufficient, and the only proper evidence of the interposition of God. The evidence of miracles being wrought, is the testimony of those who were witnesses of them, so circumstanced, that the supposition of it's being false, would be more improbable, than that of it's being true. The miracles recorded in Scripture are sufficiently numerous. Many of them were on so large a scale, or on other accounts of such a nature, that there could be no room for trick, or deception: many of them were performed in the presence of a great number of persons; and even in the presence of enemies, or at least of persons not at all pre-disposed to believe them.

• The same historian says that the romans, in the beginning of a war with the gauls, and in obedience to an oracle in the Sybil books, buried alive a gaulish man and a gaulish woman, and a greek man and a greek woman, in the ox market, by way of sacrifice. Livy says that they repeated this sacrifice at the beginning of the second punic war.

• Human sacrifices were offered at Rome, says Porphyry, in the reign of Adrian, who ordered them to be abolished in most parts. This writer, who lived in the time of Diocletian, mentions a thing well known, that in the city of Rome itself, a man was to be sacrificed at the feast of Jupiter Latiaris. Lactantius, who a little after this, says that the same was practised in his time. Human sacrifices were so numerous among the gauls and britons, that the romans forbade the public exercise of their religion. According to Cæsar (*De Bello Gallico*, lib. 6. § 15) they sometimes made images of an immense size, constructed of wicker work, and filled with men, and then burned them alive.

• In later times we find human sacrifices as numerous among the mexicans and peruvians, who, of all the inhabitants of America, had arrived at the greatest degree of civilization, as in ancient nations. The most authentic record says that they sacrificed annually twenty thousand men, and at their great temple, not less than sixty or seventy thousand persons will only read with attention the history of the Conquistador Clavigero, he will be convinced that such was the root of that people to their religion in general, and in particular, that nothing but such a conquest of the Spaniards, would ever have put an end to that custom. The state of facts will abundantly justify the Providence in the utter extermination of the inhabitants. It was for the good of mankind that such nations were wiped from the face of the earth.

Cruel and indecent rites have always been common in heathen countries. The heathen temples were common to all nations.

Discourse iv. *The same subject*.—A consuetude to many of the heathen temples from prostitution was sometimes practised in connexion with religious ceremonies were, probably, scenes of abominable and extravagant religious celebrations were accompanied with and extravagance. Ignorance of nature had superstition. Children were made to pass were distinguished into lucky and unlucky; astrology, the use of charms and talismans, divinations, necromancy, were common practices. The immediate interposition of Deity, could state of deplorable ignorance and corruption.

Discourse v. *The excellence of the mosaique law*.—The law were not much, if at all, inferior to other religions. In writing, no ancient nation can pretend to the principle of the religion of the hebrews. The mosaique law prohibited the worship of

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Discourse x. *The same subject.*—The hebrew nation was indifposed to believe the divine mission of Moses, and to receive the religion which he presented to them: they discovered great dislike to his institutions: both the jewish and heathen converts to christianity had strong prepossessions against it. The mosaic and christian miracles afforded both opportunity and motive for examining into the truth of the facts. The accounts of them were written while the facts were recent; so that an appeal might be made to living witnesses. That the books ascribed to Moses were written by him, was never doubted by the hebrew nation, even when most addicted to idolatry: there is no evidence of forgery, and much internal proof of authenticity, in their circumstantial allusions, &c., as well as external testimony from the early existence of corresponding jewish customs, and from the reverence entertained by the samaritans for the Pentateuch. The genuineness of the principal books of the New Testament was never questioned by any unbeliever, within several hundred years of the time of their publication. The authenticity of the facts recorded in the New Testament does not depend upon the books; for the books were not the *cause*, but the *effect* of the belief of christianity, which existed long before any of the books were written. The miracles recorded in Scripture produced a great and permanent effect, corresponding to their extraordinary nature; which proves, that they were believed by those, who had the best opportunity of informing themselves concerning them.

Discourse xi. *The proof of revealed religion from prophecy.*—The prediction of a future and distant event, depending on the voluntary actions of men, has the effect of a miracle of the most indisputable kind. The knowledge of future events was communicated to the hebrews by oracles and by prophets. The hebrew oracle was consulted by the chief magistrate with the high priest; it was accessible at all times alike; it was consulted without expense; nothing was done to overawe the persons who consulted it, or to impress their imaginations; its answers were always delivered in an articulate voice; and they were given without ambiguity: in all these particulars it had the advantage of the heathen oracles. The prophecies of the jewish and christian prophets were delivered in the most distinct and intelligible manner, contrary to the practice of the pretended heathen prophets: and the Scripture abounds with prophecies, which have indisputably been verified by the events: for example, those of the future state of the jewish nation; those concerning Egypt, Babylon, and Tyre; those of Daniel concerning the greek and roman empires; those of Jesus concerning his own crucifixion and resurrection, and the destruction of Jerusalem; and those of Paul and John concerning anti-christ.

Discourse xii. *Internal evidence of Jesus being no impostor.*—It is improbable that an undertaking of such a nature and extent as that of Jesus should have occurred to a person of his country, and low birth.

P. 316.—Had his views, whatever they were, extended no farther than his own country, his undertaking any thing that should bring him into notice, and advance him in life (which is all that an impostor can be supposed to aim at), must have appeared very unlikely to succeed, and consequently must have been very unlikely to enter into his



his thoughts; and have been undertaken by him. With the jews, the place of a man's birth was a circumstance of no small moment, and Jesus was of Nazareth, esteemed a mean place, in a despised part of the country, so that, on this account, he must have lain under great disadvantage; and his occupation, which was that of a carpenter, without any advantage of education, such as his country afforded, must have made his undertaking much more difficult. In these circumstances, ambition so preposterous as that of Jesus, must have bordered on insanity or insatiation, which must have appeared in his conduct. But nothing of this kind *does* appear in him. Exclusive of the language suited to his undertaking, there was nothing like extravagance in his words or actions. On the contrary, his whole behaviour shewed a mind perfectly composed and rational, and, what is more, there was not in him any thing of ostentation, but the most amiable humility and modesty, though accompanied with becoming dignity.

Whatever we may think of a jewish education, and jewish literature, they were highly valued by jews, and must have been necessary to gain general esteem, especially with the higher classes of men, and for the purpose of acting any conspicuous part in that country. Jesus himself could not but have found, and have felt, this disadvantage; and if he had not been deterred by it from his undertaking, he must have had such an immoderate and absurd conceit of himself, as could not but have appeared in his general conduct, and must have exposed him to contempt. Such is always the case if any person in similar circumstances with us attempt any thing above his sphere of life. It frequently happens that men of no education, and even of low occupations, step out of their sphere, and become preachers, but they are seldom attended to, except by persons like themselves, and they generally appear ridiculous in the eyes of others. But such was not the case with Jesus. He was revered and dreaded, by the chief persons of his nation; and the contempt they sometimes expressed for him was either affected, or conceived before they had sufficient knowledge of him. The manner in which they at length proceeded against him, shews that they were most seriously alarmed, and thought their own credit and safety depended on their destroying him.

Some persons, destitute of the advantages of birth and education, have great natural talents, which supply their place, and give them great influence. But Jesus does not appear to have had any advantage of this kind. Like Moses, he was neither an orator, nor a warrior. He could, indeed, speak pertinently upon proper occasions, and he discovered great presence of mind in critical circumstances. But this is not very uncommon, and there was nothing in his manner of speaking to captivate an audience, by moving the passions. He never attempted any thing of the kind, and the admiration with which his discourses were heard, was excited not by any thing that we call *eloquence*, but by the importance of what he delivered, and his authoritative manner of speaking, which a consciousness of a divine mission naturally gave him. It is evident that he avoided as much as possible all occasions of drawing a crowd after him, and when, from the same of his miracles, this was unavoidable, he always withdrew as soon, and as privately, as he could.

The undertaking of Jesus was of a nature least of all calculated to strike and captivate the jews: without supernatural support, it must have appeared to them in the highest degree extravagant. It was still more unaccountable, that he should have extended his views beyond his own country and time, to distant ages and nations. Jesus promised to his disciples nothing at all in this world, but only in another: he even apprized them that they must expect persecution: he had no secrets, or confidential friends: he discovered no anxiety about the evidence of his divine mission: his character is distinguished by piety and benevolence: he was free from all sensual indulgence. Is it possible that this man should have been an impostor; and meant to deceive the world?

Discourse XIII. *The moral influence of christian principles.*—If revealed religion be true, it must be of great importance, and require a practical regard to a future state; constant vigilance in the practice of virtue is necessary; the character of a virtuous and conscientious man must be above all things desirable; and the Scriptures ought to be diligently studied, and used as a rule of life.

Several animadversions on the second part of Mr. Paine's 'Age of Reason' are introduced, by way of note, in this work. In the dedication to John Adams, vice-president of the united states of America, Dr. Priestley thus strongly expresses his satisfaction in his present situation, and his good wishes for his native country:

P. VIII.—'I cannot conclude this address without expressing the satisfaction I feel in the government which has afforded me an asylum from the persecution which obliged me to leave England, persuaded that, its principles being fundamentally good, instead of tending, like the old governments of Europe, to greater abuse, it will tend to continual melioration. Still, however, my utmost wish is to live as a stranger among you, with liberty to attend without interruption to my favourite pursuits; wishing well to my native country, as I do to all the world, and hoping that its interest, and those of this country, will be inseparable, and consequently that peace between them will be perpetual.'

ART. XXXII. *Sermons by James Gillespie, D. D. late Principal of St. Mary's College, in the University of St. Andrew's. Published from the Author's Manuscripts by George Hill, D. D. 8vo. 390 pages. Price 5s. 3d. Perth, Morisons; London, Verner and Hood. 1796.*

BEYOND the gratification which this volume of sermons may afford the author's congregation, and particular connexions, we cannot discover any very urgent motive to the publication. The discourses are upon common and general topics, and have nothing peculiarly interesting or attractive, either in the sentiments or language. Dr. Hill, the editor, informs the public, that they were composed long ago, and that the manuscripts, from which they are selected, were so nearly of equal merit, that he found it difficult to make the selection. The truth appears to have been, that Dr. G., like many other old divines—we say nothing of the present race of preachers—thought it his duty to write a great number of sermons, but that he drew them up without any extraordinary pains, merely for the benefit of his hearers, without any design of a more extended publication. They are composed in the textual manner formerly in use in the kirk of Scotland, with many divisions

divisions and sub-divisions, with great diffuseness of amplification, and with little attention to elegance of style. Among the numerous classes of readers of sermons, there will, doubtless, be some, to whom this most obsolete mode of preaching will be acceptable; but we cannot suppose that sermons of this kind will be thought interesting by those, who have formed their taste upon the models of a Porteus, a Hurd, or a Blair.

The subjects of these sermons, which are twelve in number, are as follows: *The love of God; christians called the friends of Jesus; Christ hath the words of eternal life; the rest that remaineth to the people of God; reward of abounding in the work of the Lord; the standing means of religion; rules for profitably hearing the word; inconsideration; the nature of the gospel deliverance; contentment; a future judgment; uncertainty of it's time.* A brief eulogy on the author is prefixed.

ART. XXXIII. *The Compassion and Beneficence of the Deity. A Sermon, preached before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the established Church of Scotland, in the Free Church of Edinburgh, May 20, 1796.* By Hugh Blair, D. D., F. R. S. E. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. To which is added, an Account of the Objects and Constitution of the Society. 8vo. 44 pages. Price 1s. Edinburgh, Creech & London, Cadell and Davies. 1796.

A SERMON from the elegant pen of Dr. B. appears before the public, under the peculiar advantage of a strong and general prepossession in favour of the writer. On so popular a subject as that of the divine beneficence, and on so interesting an occasion, as that announced in the title, it will be expected that Dr. B. would publish an excellent discourse. We took up the sermon with this expectation, and, on the perusal, have not been disappointed. The representation here given of the character of the Almighty, as the patron and friend of the distressed, is at once rational and impressive. The imitation of the divine beneficence (particularly in encouraging the establishment for the benefit of the children of the clergy) is recommended and enforced, in a powerful, but temperate and dignified, strain of eloquence. We mean to bestow unequivocal and high commendation upon this discourse, when we say, that it will not diminish the author's well-earned reputation as a writer of sermons. The following is, we believe, a deserved eulogy on the clergy of the scottish church.

P. 18. 'I trust that I may be permitted to say a few words concerning that order of men, in behalf of whose descendents the favour of the public is now requested. Though belonging myself to that order, yet as my advanced age and long experience may reasonably be supposed to have corrected the prejudices and cooled the ardour of partiality, some weight, I hope, will be allowed to my testimony; when now, in the fifty-fourth year of my ministry, after having seen successions of ministers, in various parts of the country rise and fall, and after long acquaintance with many, of divided sentiments, among my brethren, I can with confidence declare it as my opinion, that there exists not any where a more respectable and useful class of men than the clergy of the church of Scotland. Among such a numerous body, I readily admit that some exceptions will be found to the character which I now give of them. Considering human frailty, this is no more than

was naturally to be expected. But, taking the ministers of this church in general, I can venture to assert that they are a well-informed and enlightened set of men; decent and irreproachable in their behaviour, conscientious in the discharge of their pastoral duties, and very generally esteemed by the people under their care. There was a time when the presbyterian clergy lay under the imputation of being sour in their tempers, narrow in their opinions, severe and intolerant in their principles. But as, together with the diffusion of knowledge, a more liberal spirit has pervaded the clerical order in this part of Britain, it will be found that their manners now are conciliating; that they study to promote harmony and good order in their parishes; that they have shown themselves addicted to useful literature, and in several branches of it have eminently distinguished themselves; and that while they are edifying and consolatory to the lowest, they have acquired just respect from the higher classes of men.

ART. XXXIV. *A Charge delivered to the Clergy of the Diocese of Bristol, at the Primary Visitation of Henry Reigald Lord Bishop of Bristol, 1796.* 4to. 20 pages. Price 1s.

WE are so much struck with the peculiar style of diffidence, in which this episcopal charge is opened, that we cannot help copying the preamble: p. 3.

*Reverend brethren,* The opportunity afforded of addressing you in this place, must necessarily create considerable anxiety in the person to whose lot it falls. Eminence and distinction of all sorts carry with them something ensnaring to the human mind; and some attention will ever be requisite, to prevent their warping it from the proper purposes for which they are given. In ecclesiastical matters these considerations come with redoubled force; and since the temporal advancement of christianity it becomes certainly a matter of some difficulty so to enjoy distinction, and to exercise authority in it, as not to lose sight of its true and genuine spirit. The first object therefore towards which a person filling the situation to which his majesty has been graciously pleased to call me, ought to direct his attention, is his own conduct, and example; so far at least, that by no positive neglect or demerit, the effect of his injunctions or exhortations may be lost upon you. Nor indeed, in regard to myself will this be quite sufficient to satisfy me in the hope of answering your just expectations; since, when I look back upon the great and distinguished names of some of those who have hitherto filled this see, I cannot but have some fear lest you should be disposed to lament, that "the race is not always to the swift, nor the battle to the strong;" and become less inclined to listen with attention, to one whose humbler pretensions to notice have only been called forth by "time and chance."

Some readers may, perhaps, think it not perfectly clerical, to speak of his majesty's gracious call to an episcopal see as the effect of "time and chance," without adverting to a more spiritual call, or taking notice of a higher authority, derived by uninterrupted succession from the apostles. No unfavourable conclusion, however, ought to be drawn from this circumstance respecting this right reverend prelate's orthodoxy: for we find him, in the next paragraph, expressing high satisfaction that his *good fortune* has thrown him among a set, for the most part, of loyal and orthodox clergy; and he speaks with the highest respect

respect of the ecclesiastical constitution of this country, as a system calculated to produce the greatest practicable good, checked by the least possible evil: how far this opinion is well founded, his lordship has not furnished us with arguments to determine.

Adverting to the present situation of France, the bishop of Bristol, assuming, surely somewhat too confidently, the utter extirpation of all religious principle in France as an admitted fact, warns his clergy to consider it as a call upon them to exert their utmost endeavours for the prevention of similar evils in this country.—Concerning the conduct which ought to be maintained by the english clergy towards the french emigrant clergy, who are permitted to remain in England, his lordship's advice is judicious and liberal.

P. 6. 'It must be confessed however that the arrival and abode of so many of these persecuted strangers in this kingdom, has thrown a new and delicate task upon the clergy in general; and especially in the places where they are permitted to remain. For whilst, under these circumstances we are unavoidably led rather to compassionate their distresses than to contemplate their errors, it is certainly incumbent on us not to suffer our vigilance to be relaxed in guarding against the insinuation of those tenets which corrupt and vitiate their christianity. I would willingly hope that the particular occasions for this vigilance can be but few; and that under the imperious pressure of their present difficulties the intriguing spirit of popery will at length be at rest. But let us not mistake confidence for security; or suffer any advantage to be drawn from our own remissness or inattention. Thus much I have thought necessary to say on the subject, lest I should appear to any one insensible of a danger which seems by some to be apprehended, but which I am by no means disposed to magnify. At all events, while you suffer not your compassion to warp you from your watchfulness over the protestant cause, let not on the other hand your humanity be deadened by groundless fears, and ill-founded suspicions. Place yourselves as nearly as may be in the situation of these men; let them understand the terms upon which they must expect a continuance of your good offices; and you will easily, I trust, be able to reconcile your particular duty with the general sentiments of charity you must feel towards them.'

The principal objects of the charge are, to recommend to the beneficed clergy residence on their respective cures, and to explain and vindicate the late act for improving the condition of curates. The charge concludes with advising the younger clergy to persevere in cultivating that sound learning, which will qualify them to guard the people, in the spirit of christian charity, 'not only against the prejudices of those who have long separated from the church, but against the attempts also of bold and forward enthusiasts;' and 'to make them content to walk in the good old path which their forefathers have trod, notwithstanding the offers of weak and self-sufficient guides to conduct them into new ones.'—Whether separation necessarily implies prejudice, and whether the old path is of course the best path, are questions, which, in these days of bold inquiry, people will venture to answer for themselves without the help of the clergy.

ART. XXXV. *Dominion over the Faith of Christians discountenanced, in a Sermon, preached on Sunday, 3d July, 1796, in the Meeting-House at St.*

*St. Thomas's in the Borough of Southwark; being the first Sermon after Acceptance of the Pastoral Office.* By James Taylor. 12mo. 28 pages. Price 6d. Kearsley. 1796.

A MORE proper subject for an initiatory discourse in a society of protestant dissenters cannot be chosen, than that right of private judgment in matters of religion, which is the fundamental principle upon which they justify their separation from the national ecclesiastical establishment. This subject is discussed in the sermon before us with great liberality of sentiment, and, if not with much novelty, however with considerable strength of argument. From an appeal to facts in ecclesiastical history, and from general reasoning on the nature of religion, the preacher exposes the absurdity, and mischievous tendency of spiritual domination—or, in the quaint term which he constantly uses, of *lording it over the faith of christians*. The style of the discourse is not particularly laboured; but the spirit is good, and just and important sentiments are clearly, and, in some places, energetically expressed. M.D.

## SCHOOL BOOKS.

ART. XXXVI. *An Universal Grammar of the French Language, on an improved Plan.* By Nicholas Hamel, Graduate in the University of Caen, and Rector of the Town of l'Aigle in Normandy. Small 8vo. 284 pages. Price 4s. bound. Lowndes. 1796.

EVERY new french grammar of course offers new improvements. Mr. H. promises much. 'He has composed his work on sound principles, and exact definitions: he has made a parallel of the french and english languages, which will point out the different genius of each language, with accuracy and precision: he has treated the subjects of pronunciation and orthography in a method simple and concise, but withal so comprehensive, that he knows not any thing which could be added: he has established four general rules, by which a scholar may in few lessons, and almost without any trouble, learn several thousand french words: his rules respecting the genders of nouns are so simple and comprehensive, that the learner may, in a short time, perfectly gain this important point, in which most grammarians are very defective, and which many do not even attempt to explain: on the verb he has been very extensive and methodical; and he has added a new method, grounded upon principles, by which all regular and irregular verbs may be learned with uncommon facility: syntax he has explained in a series of clear, short, and accurate rules, illustrated by examples from good authors: the most difficult points of the language are particularly and fully explained; and the book is completed in an alphabetical series of the french verbs most in use.'—Such is the author's own account of his work. We cannot commend the modesty of the report, but we are inclined to give so much credit to its fidelity, as to think that Mr. H. with some allowance for inaccuracies in the english part of the work, has added another good french grammar to the great number already extant.

ART. XXXVII. *Elementa Anglicana; or, the Principles of English Grammar displayed and exemplified, in a Method entirely new.* In two Volumes. By Peter Walkden Fogg. Vol. I. Containing  
2 a copious

a copious Collection of Rules, Examples and Exercises. Intended for the Use of the Pupil. Vol. II. Containing a Key, in which the Examples of the former Volume are analysed, and it's Exercises performed, together with ample Notes and Dissertations, illustrating the various Parts of this extensive Subject. 2 Vols. 12mo. 430 pages. Stockport, Clarke; London, Knott. 1796.

THE new method of teaching english grammar, laid down in this work, is as follows. A series of rules are given, in the first volume, on the several parts of grammar; and numerous exercises are annexed under each rule, in false english, which the scholar is, in short lessons, to correct upon a slate, and present to the master. The second volume, to expedite the master's task, and save him the trouble of thinking, provides him with a key, in which all the faults are corrected: when the scholar brings his task, the master is to draw a line under the words which are wrong, and send him back to the rules, till, if possible, he has made the whole exercise correct.—An objection appears to lie against the general principle of this method: it seems probable, that the practice of continually presenting before the eye of the learner examples of bad orthography and grammar, such, for the most part, as never occur in real writing, must tend more to confuse and perplex his ideas, than to give him a habit of accuracy. This habit would be much better acquired, by reading elegant writers, committing fables, stories, &c. to memory, and then writing them from recollection:—Beside this general objection, we must remark, that this grammar appears to us to contain much superfluous matter, and at the same time to be in several respects defective and faulty. Upwards of forty pages of the first volume are devoted to the business of analysing the sounds of words, which it is impossible that children should learn in any other way than by imitation; and after all the pains which the author has bestowed upon the subject, his rules would often lead his scholars into a vulgar pronunciation. Of this we shall give one striking example. The simple vowel sound of *i* in *find* he expresses by *auce*; and gives the following rule and examples concerning it.

*I* has the *auce* sound when it ends an accented syllable, or comes before a single consonant or *th* followed by a silent *e*; also before *g* silent, and before *nd*.

*Examples*—*while, havancee; triumph, traneeumf; blishe, blaueeth; fign, fauce; figh, fauce.*

The rules of punctuation are very imperfectly given, and absurdly introduced before those rules of syntax on which they depend. The rules of accentuation are useless; the list of prepositions and terminations is, by far, too numerous; and, in treating of verbs, the paradigm of the auxiliary verbs *to be, to have*, is improperly omitted. The second volume, however, contains a great variety of valuable matter, in the form of notes and dissertations; and the whole work, though not in our opinion very happily adapted to the purpose of a school book, may well deserve the attention of teachers, as a plentiful storehouse of examples from various authors, and as a large collection of grammatical observations.

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